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1846 — 1847

VOICE OF TRUTH AND GLAD TIDINGS
OF THE KINGDOM AT HAND
Joseph Marsh, Editor & Publisher

"Eld. J. Marsh, editor of the Voice of Truth, a paper which 'struck out on a course independent of the general work of the Adventists,' was for a time favorable to the shut-door view, but soon committed his paper against it."
—Advent Christian History, page 198.

W. C. Marsh
Dec. 3, 1934

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS KNOW THAT HE IS NEAR EVEN AT THE DOOR."

VOL. X.

ROCHESTER, N. Y.—WEDNESDAY, APRIL 1, 1846.

NO's. 1 & 2.

THE VOICE OF TRUTH

IS PUBLISHED EVERY WEDNESDAY

At No. 204 State Street, Rochester, N. Y.

BY J. MARSH.

TERMS—50 cents per Volume of 13 Numbers.
\$2 for Five copies.

WITHOUT CHARGE to those who are unable to pay.
All communications for the Voice of Truth, and orders or remittances for Books should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscribers' names, with their Post Office should be plainly written.

Weep Not, Christian.

Weep not Christian, though oppression
O'er these wretched lands abound,
Wrongs, with uncontrolled aggression,
Spread their baneful influence round ;
Still forbear impassioned feeling,
Wipe the trembling tear away,
God for thee is now revealing
Worlds of infinite array.

Sigh not Christian tho' thy crosses
Far exceed what others bear,
Heaven will reimburse thy losses,
All thy injuries repair.
Beauteous robes will soon be tendered,
For the anguish here sustained,
More than double will be rendered,
More than Paradise regained.

Fear not Christian, war's fierce minions,
Firmly grasp thy sword and shield ;
Dauntless, hear their hostile clarion,
Challenge to the battle field ;
Led by virtue's nobler interest—
Bolder than a lion stand,
God will mark thy way to conquest,
With a strong and mighty hand.

Fear not, Christian, life's rough ocean,
Though its waves infuriate be ;
Raging seas in wild commotion,
Will not, cannot injure thee.
Thou shalt brave the howling tempest—
Fearless ride the foaming main,
By omnipotence encompassed,
Heaven's peaceful harbor gain.

There, perpetual calm and glory,
Past the surging billows roar,
Bliss unfading, lies before thee,
Where the winter's storms are o'er ;
Far surpassing expectation,
Bloom the regions of the blest,
There the grieved find consolation,
And the weary soul a rest.

Sigh not, Christian, thou hast treasures,
Richly stored in realms sublime,
Pure, serene, Elysian pleasures,
In a more exuberent clime ;
Happier scenes than these will greet thee,
Where thy weeping shall be o'er,
Kindred spirits soon shall meet thee
Where the landscape fades no more.

Sigh not, Christian, full enjoyment
Shall thy endless portion be ;
Sweetest praise thy lov'd employment,
Chapted through eternity ;—
There where rest each gentle spirit,
Peace extends a boundless sway,
There the ransomed shall inherit
 Mansions of eternal day.

Here we know not what we shall be,
But when Jesus shall appear,
Clothed with all his dazzling glory,
Then we shall his likeness bear.
Hallelujah to our Savior,
Who hath washed us in his blood ;
Glory be to him forever,
He hath brought us home to God.

Oh ! ye cherub millions aid us,
Tune your soft, ethereal lyres,
Praise who redeemed and made us
All ye high angelic choir.
Hallelujah to our Savior,
Who hath washed us with his blood ;
Glory be to him forever,
He hath brought us home to God.
White Hall, March 4, 1846.

Beta.

Last Experiment on Definite Time.

Concluded.

But I have one more argument to present for your consideration, which is still more definite, and to my mind, ensures the termination of the vision this year. It is on

THE MIDST OF THE WEEK.

It is conceded by all, that Christ was crucified within the 70th week. At what point in the week, has been a subject of dispute among the good and the learned. Ferguson, Prideaux, Bullinger, Blair, and others, terminate the 70 weeks at the Crucifixion; while Lydiat, Usher, Petavius, and others, extend them three and a half years beyond. The controversy has turned much upon the word rendered "Midst," in our translation; which word in the original, has the definition "midst, (or middle,) last half, latter part," but is never used to signify first part, or half. Some, therefore, took the position that the word should be understood in the sense of "middle;" while others (among whom were our modern commentators) understood it in its most extended signification—"latter part," and placed the cross at the end of the 70th week. I must confess, I can see no propriety in the use of the term "midst," unless something definite was intended: especially when we take into consideration the fact, that the angel had before told Daniel, in verse 26th, that "Messiah was cut off AFTER" the 7 and 62 weeks, and of course in the 70th. With this view, agrees the opinion of one of the most profound biblical critics of the age—as quoted by Hale, page 60—*Hengstenberg* :—

"Without any reference to the question which we are discussing, but to vindicate the faithfulness of God against the cavils and objections of neologists, in reference to the fulfilment of the 70 weeks, he uses the following strong language :—
"The prophecy itself bears all the marks of chronological definiteness. The commencement and termination are not fluctuating, but designated by strictly limited events. The whole period of 70 weeks is not only divided into three parts of 7, 62, and 1 week, but also this latter into two halves. How could this happen, if no regard was paid to half a hundred years, more or less? God himself would have given occasion to doubt his word, if a prophecy, bearing all the marks of chronological definiteness, was proved by the fulfilment to be indefinite."—(Christology, vol. 2, p. 380 : Wash., 1839.

I therefore take the ground that something definite is intended by the word "midst," and that it means middle; consequently the cross should be placed in the middle of the 70th week. That Christ was crucified in the spring of A. D. 33, is settled from Gospel history, in connexion with astronomical facts. It is known from the testimony of the Evangelists, that our Savior was crucified at a *passover*, and on *Friday*; and from the Old Testament, as all admit, that the time appointed for the passover is in the first month, at the full of the moon. Then it must be evident, that the crucifixion must have taken place in a year when the passover full moon would fall on Friday. From our astronomical tables we learn, that the only passover full moon that fell on a Friday, during the period covering the entire ground of dispute for the year of the crucifixion, was in the spring of A. D. 33;—(and Ferguson says, "for several years before and after."—See *Ast.*, p. 388, 7th ed., London, 1785.) Therefore it is a conceded point that Christ was crucified in the spring of A. D. 33. If, then he was crucified at the middle point of the 70th week, and in the spring of A. D. 33, it is evident that his baptism must have been in the fall of A. D. 29—at which point terminated the 69 weeks (or 483 yrs. of the vision.) And if 483 years of the vision ended in the fall of A. D. 29, (leaving 1817 yrs.,) it is evident that the entire vision must end in the fall of A. D. 1846. And this view, harmonizes with all the facts of Gospel history, and of Astronomy, pertaining to the birth, baptism, and Crucifixion of Christ. For as Luke 3: 23 informs us, Christ "began to be about thirty" when baptized; and as he was baptized in the fall of A. D. 29, it is evident the eclipse which marked his birth, must have been in the year 1 B. C. This agrees also with Luke 3: 1-3: where we learn John commenced his ministry in the 15th year of the reign of Tiberius Cæsar, which is also fixed by an eclipse to have been from August A. D. 28, to Aug. A. D. 29. And as the Scriptures inform us, (Luke 1: 1-36,) that John was just 6 months older than Jesus, and as John under the law could not commence his ministry short of thirty, and Christ was about thirty when baptized, it is evident that John's ministry could not have exceeded six months up to the time he baptized Jesus. This allows abundant time for John to commence his ministry in the 15th year of the reign of Tiberius Cæsar, and to baptize Christ in the fall of A. D. 29. And as the 69th week terminated at his baptism, in the fall of A. D. 29, and he was crucified in the middle of the 70th week—3½ years from his baptism—it is evident that he was crucified in the spring of A. D. 33. With this view, all the facts harmonize and confirm each other.

In our argument for the termination of the vision in 1843, we took the most extended signification of the word rendered "midst," and following in the wake of our modern commentators, placed the cross at the end of the 70th week—leaving 1810 years remaining of the vision from the cross. Now it is evident that if the 70th week terminated at the cross, in A. D. 33, the whole vision must have terminated in 1843. But the vision tarried; and Time, the great truth-teller, rolled on—pushing the termination of the 70th week beyond the cross, and at the same time moving the cross toward the middle point of the week. It is now within about nine months of

that point, beyond which it cannot pass, if we are correct in the use of the word "midst." But as doubts may exist upon that point, I will endeavor, from the sure word of prophecy, to fix a bar at the middle point of the week, that cannot be passed, which, if I can do, the vision will assuredly terminate this year, as that Christ was crucified in the spring of A. D. 33.

Christ had a ministry, of which we have a faithful record, from his baptism to his crucifixion. Now if a train of events can be obtained from that history, that will fill $3\frac{1}{2}$ years (or the first half) of the 70th week, it will be evident to all that the vision must terminate by the fall of this year.

Now as Christ was baptized in the fall of A. D. 29, at which point the 69th week terminated, and as his crucifixion took place at a Passover, (which was in the spring,) $3\frac{1}{2}$ years from that point, it is evident the first passover he could have attended after his baptism, must have been just six months, and in the spring of A. D. 30. Now by referring to the Diagram below, you will find a passover put down at six months from his baptism; and by turning to John 2: 13, we find the record of the first passover Jesus attended after his baptism, and by consulting the chronology of your Bibles, you find it put down A. D. 30. At one year from that point, a second Passover—recorded John 5: 1, A. D. 31: and by consulting all the authorities within my reach, I find they agree that was the Feast of the Passover. Again, John 6: 4, a third Passover—A. D. 32. And in John, 11th to 18th chapters, a fourth Passover Jesus attended, A. D. 33—during which he was betrayed and crucified. These four passovers—allowing the first to be six months from his baptism, (which it must be, inasmuch as he was crucified at a Passover in the spring,)—fill up precisely $3\frac{1}{2}$ years, or the first half of the 70th week. Consequently the 70th week cannot extend more than $3\frac{1}{2}$ years beyond the cross, neither the 2300 days beyond the fall of 1846. Other facts might be given, (as there are abundant materials in the Evangelists) to prove Christ's ministry to be $3\frac{1}{2}$ years; but this must suffice.

Now as the 69 $\frac{1}{2}$ weeks (or 486 $\frac{1}{2}$ years) of the vision cannot extend beyond the cross, and as 486 $\frac{1}{2}$ years taken from the 2300 years leaves 1813 $\frac{1}{2}$ years, it is evident that the extreme amount of time from the cross to the end of the vision, cannot exceed 1813 $\frac{1}{2}$ years. And as it is a conceded fact that Christ was crucified in the spring of A. D. 33, to which add the 1813 $\frac{1}{2}$ years, (the extreme amount of time from the cross to the end of the vision,) it becomes a self-evident fact that the extreme point for the termination of the vision, must be in the fall of 1846. And just as sure as that Christ was crucified in the spring of A. D. 33, just so sure it is that the vision will terminate this year. For the moment you extend the 69 $\frac{1}{2}$ weeks beyond the cross, you crowd out one of those Passovers, add-cut down the period of Christ's ministry to 2 $\frac{1}{2}$ years, which the Gospel history will not admit of.

Bless the Lord, O my soul! The 70 weeks will indeed SEAL UP the vision, and make it SURE, that the WISE may UNDERSTAND. We have, indeed, a sure word of prophecy, to which we do well to take heed; for it is becoming truly, a light on this hitherto dark point, and clearly shows that the vision will end and bring "OUR GOD" this year. I believe it with all my soul. Then let us, my brethren, awake. We have but an hour to fight, and the victory is ours.

HARMONY WITH THE OTHER PERIODS.

The remarkable harmony of the prophetic periods was considered a strong confirmation of the argument for the termination in 1843. Whenever, therefore, a different calculation is presented, the question naturally arises—"How do you harmonize it with the other periods?" It is well

known to all who have examined the subject with any care, that a discrepancy has ever existed in the dates of all the prophetic periods. And the most remarkable thing to my own mind connected with the entire subject, is the fact that about the same difference should exist in their dates, and that the extreme difference among all our chronologists of any note, from Christ's day to the present time, does not exceed four years.

In our argument for '43, we in every instance took the earliest dates for the commencement and termination of the periods. But the time passing, proved their incorrectness, and we are of necessity driven to the latest dates. And as we have now entered upon the last year of disputed ground, we must either take the position that the promise of Christ to his disciples, that he would "send the Comforter, who would lead us into all truth," has in no sense been realized, and no light been imparted to the Church on this highly important subject, during the entire dispensation of the Holy Spirit for 1800 years—or we must come to the conclusion that the coming of Christ is near, even at the door.

From the above considerations, we perceive there is no more difficulty in harmonizing the other periods with the present than with the former argument. The main periods to be harmonized with this termination of the 2300 years, are the Seven Times, the 1335, 1290, and 1260 yrs. The Seven Times, or 2520 years of the Jewish subversion, we dated from the captivity of Manasseh. This captivity is placed in B. C. 607, by Dr. Prideaux, Archbishop, Usher, Jackson, Playfair, Blair, and others—which was the date taken in our argument for 1843. The latest date is by Dr. Jarvis, in B. C. 674, which extends the period to 1846. For the harmony of the other periods, I give an extract from Hale's article, published in the "Voice of Truth," Vol. 7, No. 1.

"The 1290 begin, it would seem, with the 1335, and end 45 years earlier, as the 1260 end with the 1290, and begin 30 years later; the only question therefore, in reference to these periods is this—Can we find any events which may justly be considered the starting point of each, and corresponding events to mark the termination of the 1260 and 1290, 45 years, or thereabouts, before the supposed termination of the 2300 and 1335 years?"

The interpretation of the prophecy in each case, so far as its application to events is concerned, we still consider as settled—i. e., "the daily and the abomination that astonisheth," are paganism and popery. And if any reliance can be placed upon the testimony of history, it must be that the balance, which had so long swung by turns in favor of Christianity and paganism, preponderated finally in favor of the former in the reign of Clovis; that the papal form of Christianity was established by law in the reign of Justinian; that the supremacy given to the pope by the 'Justinian Code,' was abolished, for a time at least, by the 'Code Napoleon.'

It is well known that in fixing the dates of the periods now under consideration, as in the case of the longer periods, and as it was very proper for us to do, we have taken the earliest events of a positive character, in a series of such events, for the ground of our calculations—the last victories of Clovis, as the leader of the 'Catholic faction' in 508—the conquest of Rome by Belisarius in 538, and its conquest by the French in 1798. We now refer to the latest events in the series at each period. According to Gibbon, (*Milman's Gib.*, vol. 2, p. 419,) Clovis died in 511. Gifford says:

"It was on his return from his (last) expedition that he received at the city of Tours, the ambassadors of Anastasius, Emperor of the East, who sent him the title and insignia of patrician and consul, and conferred on him the dignified

appellation of "august." The new patrician, after dismissing the ambassadors, returned to Paris, which he made the capital of his empire.—Success had hitherto attended all the plans of Clovis; and allowing for the ferocious and martial spirit which then prevailed, he had preserved his fame from any material pollution; but his good fortune and his heroism appear to have forsaken him at the same time. It was probably to wipe out the infamy incurred by the commission of so many crimes, that he founded a great many churches and monasteries. It was probably from similar motives that he assembled a council of 33 bishops in the town of Orleans, A. D. 511. We learn from history that it was not only assembled by his orders, but that he fixed on the topics of discussion. The assembling of the council of Orleans was the last remarkable event in the life of Clovis, who died the same year, at the age of 45, and was buried in the church of St. Peter and St. Paul, which he had caused to be built. [*Hist. of France*, p. 39.]

That Clovis attained to supreme authority in the western empire, and that the whole weight of his authority was devoted to the establishment of 'Catholic Christianity,' is settled beyond dispute. Whether he was invested with the consular office, is a subject of doubt, though the manner in which it was spoken of, showed that the bestowment of that dignity could have added nothing to his real power.

"A. D. 510. After the success of the Gothic war, Clovis accepted the honors of the Roman consulship. The Emperor Anastasius, ambitiously bestowed upon the most powerful rival of Theodoric, the titles and ensigns of that eminent dignity; yet for some unknown cause, the name of Clovis has not been inscribed in the *Fasti*, either of the east or west. * * * * * The actual or legal authority of Clovis, could not receive any new accession from the consular dignity."—[*Mil. Gibbon*, Vol. 2, p. 418.]

According to this testimony, Clovis was made consul, if at all, in 510. His power was publicly devoted to the establishment of Catholic Christianity, just before his death in 511, so that the latest date which can be given to the agency of Clovis must fall in that year. 1335 years, beginning in 511, brings us to 1846.

'A. D. 533, the Pope was declared the head of all the churches by the Emperor Justinian.'—[*Croly*.] In 533, the city of Rome was conquered by the armies of the same Emperor. In 541, thirty years after the death of Clovis, 'the succession of consuls finally ceased, in the thirteenth year of Justinian, whose despotic temper might be gratified by the silent extinction of a title which admonished the Romans of their ancient freedom.'—*Milman's Gib.* Vol. 3, p. 55.] So that there was never afterwards any power resident at Rome acknowledged as supreme, excepting that of the Pope, till after its conquest by the French in 1798. 1260 years, the period during which the saints were to be subject to the papacy, beginning in 541, extend to 1801. 1290 years, beginning at 511, terminate at the same point; and 1801 is the latest date that can be assigned for the humiliation of the Pope by Napoleon. In that year the former was constrained to make a full acknowledgement of subjection to the latter.

Napoleon was made consul in 1799. All Europe was at peace with France in 1801; and to be at peace with her then, was to acknowledge France the conqueror. This acknowledgement was made by the Pope in what was called the concordat. Of this transaction, of which Thiers says: 'There does not exist a more curious negotiation, or one more deserving of meditation.' [*History of the Consulate and Empire*, p. 325, Note.]—we shall find the opinion of three histo-

rians—Rotteck, Scott, and Thiers. The first of these says:

"Not only the civil code, but also religion and the Church were abused as instruments of despotism. Bonaparte selected from the Catholic usages or abuses merely what he (without prejudice to himself) could yield to the Pope, and for the advantage of his ambitious plans. In this spirit a concordat was negotiated with the last, whereby consul and pope granted to one another what neither of them had a right to dispose of, and one sacrificed to the other, and received in return as a sacrifice, the liberty of the Church, which he ought to have protected. A national council had been opened at Paris, (June 29th 1801,) but Bonaparte dissolved it (August 16th,) in order to gain the Pope, who was afraid of it." [History of the World, vol. 4, p. 148.

Scott speaks of it as follows:

"This important treaty was managed by Joseph Bonaparte, who, with three colleagues, held conferences for that purpose, with the plenipotentiaries of the Pope. The ratifications were exchanged on the 18th of December, 1801; and when they were published, it was singular to behold how submissive the once proud See of Rome lay prostrate before the power of Bonaparte, and how absolutely he must have dictated all the terms of the treaty. Every article innovated on some of those rights and claims which the Church of Rome had for ages asserted as the unalienable privileges of her infallible head." * * * * * Such was the celebrated compact by which Pius VII. surrendered to a soldier, whose name was five or six years before unheard of in Europe, those high claims to supremacy in spiritual affairs, which his predecessors had maintained for so many ages against the whole potentates of Europe." [Life of Napoleon, Vol. 1, p. 502, Phil. 1827.

Our limits will not admit of giving extracts from Thiers. Those of our readers who desire to see all the particulars with reference to the event—the parties concerned in it—their character and position, we would refer to Thiers's Consulate and Empire, where is given the most exact and authentic history extant: from which we learn that "Bonaparte made Peris VII Pope, in 1801, but dependent on his own will, and this arrangement was called the Concordat—in which Bonaparte took care to retain in his own hands the power of nomination to the benefices of all the dignified clergy; and an oath of fidelity to the French Republic is enjoined by the Concordat to be taken by clergymen, and prayers to be put up by them for the republic and councils."—The Concordat was entirely the work of Bonaparte. The negotiations upon it commenced in March, 1801. But so high were the pretensions of the court of Rome on the one part, and so great the demands of Napoleon on the other, as almost to imply an impossibility of their coming to an understanding. But Bonaparte persisted in his purpose with the most invincible firmness and determined perseverance, until every demand necessary for the accomplishment of his ambitious designs was acceded to by the Pope.

Scott, in his Life of Napoleon, says: Bonaparte introduced his own name as much as possible into the Concordat. To honor Napoleon, the Catachumen was taught, was the same as to honor and serve God himself—to oppose his will was to oppose God, and expose the one so doing to eternal damnation." The closing scene of the negotiation, and the signing of the act, is thus recorded by Thiers, p. 337: "They met together for form's sake, at Joseph Bonaparte's house; they read over the acts again; they made some slight changes of detail, always reserved for the last moment; and on the 15th of July, 1801—26th Messidor—this great act was signed, the most important that the court of Rome had ever concluded with France, and perhaps with any Christian

power, for it terminated one of the most frightful storms that the Catholic religion had ever gone through." Nothing was now wanting to complete the submission and humiliation of the Roman Pontiff, but the ratification of the Concordat at Rome, which took place in the month of September following, in grand consistory, and in the most imposing manner—which consummated the entire new re-modelling of the Papal system, and brought the Pope into as complete submission to the will of Bonaparte, as other kings had been to that of the Pope. This event marks the termination of the 1260 and 1290 year periods, and gives us, as the latest date we can refer to for their termination, 1801. "Blessed is he that waiteth and cometh to the one thousand three hundred and thirty-five days," or 45 years beyond—reaching to the fall of 1846—For then shall Daniel, with all the redeemed hosts of God, stand in their lot, in the presence of their king, to go no more out forever.

And with such a pledge, my brethren, as God has given us of the faithfulness of His word, in raising up Napoleon—that mighty instrument of his providence—to give and heal the deadly wound of the Beast, (which is only a foretaste of the destruction that awaits it at the coming of Christ,) can we not wait, and patiently, the few days that remains of the vision! Oh, let us get our eye upon the mark, and press for the prize, rejoicing in the speedy consummation of our hope.

IN CONCLUSION,

I would remark, I have endeavored to give as fully as the limits of the sheet would allow, the present light on Definite Time. To my own mind, the evidence is clear as a sunbeam, that the vision cannot extend beyond the fall of the present year. It may not appear so to you. I have only to ask a careful and prayerful examination of the subject. And may God give you his Spirit to discern between truth and error, and enable you to receive all the truth in the love of it, and lift up your voice and warn the world to prepare for judgment. What is done, my brethren, must be done quickly. For this I say unto you, "time is short." And that we may all so redeem the time as to secure a part in the first resurrection, is my sincere prayer. Yours in the blessed hope of seeing the King of Glory this year.

E. R. PINNEY.

From the Advent Herald.

Letter from Bro. Elon Galusha.

TO BRO. J. B. COOK.

Dear Bro. Cook—Your affectionate letter of Jan. 16th came late to hand, on account of my absence from home, or I should have responded to it more promptly. Doubting whether this would reach you, if directed to the place where yours was dated more than a month ago, and not knowing where to address you, I send my reply to your private letters and public essay to the "Herald" for insertion; presuming that you will sooner receive it through that medium; and not fearing any dissatisfaction on your part, as neither of us hold any religious sentiments which we would conceal from the public eye.

I most cordially reciprocate the christian love which you so fraternally express. I also assent to the truthfulness of your assertion, that "the spirit and principle which led you to the baptismal stream, and into the Advent, is the spirit and principle by which you are now governed." And I can unhesitatingly affirm the same of myself. But it must be admitted that neither of us were perfect in our knowledge of the word of God, either when we entered the baptismal stream, or when we embraced the Advent doctrine; nor have we yet made that unearthly attainment. Nor does your quotation of Ps. 25: 9, 14; Dan. 12: 10; Amos. 3: 7; 1 Thes. 5: 4, 8; John

14: 15, 18, 26, 27, in which it is said, "the meek will be guide in judgment; and the meek will he teach his way"—"the secret of the Lord is with them that fear him; and he will show them his covenant"—"The wise shall understand"—the Lord will do nothing but he revealeth his secrets unto his servants the prophets"—"ye are not in darkness," &c.—"I will send the Comforter, the Holy Ghost, to teach you all things, and bring all things to your remembrance whatsoever I have said unto you," prove that human chronology is infallible. All these texts (unless we except the last, which is addressed to the inspired apostles) must be limited in their application to fallible mortals, however meek and upright they are. "For," says the apostle (1 Cor. 13: 12,) "now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known." You say the texts above quoted "cannot yield to mistakes in chronology, or anything else." That is very true. They cannot yield—but you and I must yield to mistakes in chronology, when we are meek enough and wise enough to be taught such mistakes by the providence of God, in the passing of the time. I have ever considered the Advent calculations vulnerable at this point. Hence I never believed or taught the coming of Christ in '43 or '44 as an absolute certainty; but as a high probability—not as a matter of positive faith—but of honest rational opinion.—457 B. C. appeared to be so well settled as the date of the decree in the 7th year of Artaxerxes Longimanus, and had obtained so general credence throughout Christendom, and made such a wonderful harmony with other chronological data, that I did not see how anything but the passing of the time could disprove it. When that infallible witness gave in his testimony, I bowed in humble submission, as to the voice of God. Further light upon the subject has made it manifest, that however credible that date appeared, it must be at least three years too early.

Your error, my dear brother, I apprehend to be that of placing divine and human testimony upon a common level, or confounding them with each other. You appear to have regarded the year 457 B. C. the starting point, of equal authority with 2300 years, the measure of the 2300 symbolical days; whereas the former rests upon the word of man, and the latter upon the word of God. As you cannot give up the latter you cling with equal (and unwarrantable) tenacity to the former. But "what is the chaff to the wheat?" In interpreting the prophetic periods, you compared scripture with scripture, and thus by the aid of the Spirit apprehended the truth; which filled you with joy: for your heart was in love with the truth. Your diligent study of the word of God, and importunate prayer for divine guidance, brought you near to him, and gave you more of his Spirit. Hence the truth was so clear, so bright, and gave you such sweet communion with its glorious author, that you regarded it as sealed on your heart. Then connecting your honest opinion (embraced with the same confidence, in the same humble and devout frame of mind,) that 457 B. C. commenced, and 1843 terminated the 2300 days, you very naturally considered '43 as also sealed by the same Spirit. Forgetting that the Spirit is limited in its teachings by the Word, and that "the spirits are to be tried by the Word." Forgetting also that the arch deceiver, by "transforming himself into an angel of light," is capable of taking advantage of our best, as well as our worst state of mind, and that his efforts are the strongest when our attainments are the highest. Alas! how many good men from this high elevation, have been pushed into presumption, spiritualism, and fanaticism, un-

der the idea of making still higher attainments. The erroneous notion that '43 and the 10th day of the 7th month "were sealed by the Spirit," has led some to believe that "the door of mercy is shut," and to ascribe to Christ a *first-second coming* (as bridegroom, not as judge and king,) and others to reject the doctrine of his *personal coming* totally, and to convert the "new heavens and earth" into the "souls and bodies of the saints," to imagine that they *themselves*, were "executing the final judgment"—yea, even to assert that they "have their immortal bodies now," while they "hunger and thirst," are subject to pain, and dare not submit their veins to so simple a test as the touch of the lancet. When men follow what they *deem* the Spirit, one step beyond the word of the Lord, there is no stopping place but in the labyrinth of confusion, or the vortex of ruin. You, my dear brother, have not reached the awful extreme to which some others have gone; but you are on the same road in which they travelled, step by step, to your present position; and unless you retrace your steps, and return to the plain word of God, you will inevitably plunge over the same fearful precipice. Doubtless the adversary would persuade you, that you were unreservedly consecrated to God and led by his Spirit, and therefore he would not suffer you to err in such a spiritual state of mind. But he is careful not to remind you that Abraham, in the highest state of faith and holy obedience (by virtue of which he became the father of the faithful, and an example to believers, to the end of the world,) was suffered to entertain *one* erroneous idea. He verily thought that God intended he should slay Isaac. And the subsequent correction of his error did not vitiate ~~either his faith or his obedience~~; but God by that very misconception of the ~~divine intention~~ proved the strength of his faith, and the perfection of his obedience. There was so much that *was correct* in his views, and so much that *pleased* God in his heart, that he signally blessed him. So with us in '43, and on the 10th day of the 7th month.—If our Heavenly Father never blessed us when there was a defect in our views, he would *never* bless us in this imperfect state. Did the error in the expectation of Moses and the elders of Israel, respecting the time of their deliverance from Egyptian bondage, cause the Lord to withdraw his favor from them? The trial of Abraham's faith and the deliverance of the Hebrew bondmen were of God; but the human instruments which he employed bore the marks of human imperfection. So I believe the advent message was of God, and that deliverance to the captives will come at God's appointed time; but he has shown that his servants whom he called to this work are but fallible men. "He will not give his glory to another," any more than he will "give his praise to graven images." "He will stain the pride of all glory, and bring into contempt all the honorable of the earth."

You, my brother, as well as others, have been disappointed, and are constrained to admit that you have been mistaken. But instead of placing the mistake upon the most rational, probable and reconcilable ground (human chronology), in my view, you place it upon the most irrational, improbable and unreconcilable ground (the plain inspired description of the event.) The difference in our views is as follows:—You think the 2300 days have ended, and, therefore, the event which characterizes their termination has occurred. While I think the event which characterizes their termination has not occurred, and therefore, the 2300 days have not ended. Both admit a mistake—you in the manner, I in the time. For a knowledge of the manner of the fulfilment, we have to rely *solely* on the divine testimony—God's word declares it. But as to the time, we have to rely partly on human testimony. Prophetic chronology rests upon divine,

but historical chronology upon human authority. The Bible tells us what event marks the commencement of the 2300 days, and the year of the monarch's reign in which that event took place. And respectable, but uninspired, chronologers tell us that that year synchronizes with the year 457 B. C. That part of our calculation, therefore, which rests upon the divine testimony, is *infallible*; but that which depends on human is *fallible*; and a failure in the latter does not, in the least, invalidate the former. Hence a mistake in the time of the final event only impeaches human judgment; while a mistake in the manner actually impeaches the fidelity and intelligibility of divine word. Therefore to maintain the infallibility of human chronology (as to 457 B. C.) you have (implicitly) to charge the word of God with imperfections, or obscurity; and to suit it to the event which you have substituted for that which is predicted, you have to wrest it from its plain and obvious import, and attach to it a spiritual or mystical sense. What can be plainer than the Bible description of the event with which the 2300 days terminate? The *end of the transgression of desolation*—the *last end of the indignation*—the *breaking without hand of the Roman power*,—the *consummation*,—the *pouring of that which is determined upon the desolator*. (Dan. 8 : 13, 19, 25; 9 : 27.) Did all this occur either in the spring of '43, or the autumn of '44?—Has the Papal abomination ceased to pollute the sanctuary, and tread the host under foot? Has the last end of the indignation been realized? See Isa. 26 : 20, 21.—"Come, my people, enter thou into thy chambers, and shut to thy doors about thee: hide thyself as it were for a little moment until the indignation be past.—For behold, the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Has the Roman power been broken *without hand*? or does the strength of her iron still remain mixed with the potter's clay in the *unsmitten toes of the image*? Has the stone which Daniel foresaw smite them yet appeared thus? Has the parallel Dan. 7th been fulfilled—the thrones cast down, the judgment set, the books opened, and the kingdom and dominion, and the greatness of the kingdom under the whole heaven given to the people of the saints of the Most High God? or that other parallel, Dan. 12 : 1—3?—Has Michael the Prince stood up—the time of trouble come—those written in the book all been delivered—many that slept in the dust awaken, and are the wise shining as the sun in the firmament? Has the consummation been witnessed? and that determined been poured upon the desolator? See parallel Rev. 11. Have those who destroy the earth been destroyed—the time of the dead come that they should be judged, and reward given to the prophets and saints, and all that fear his name, small and great? If these events have not occurred, then the 2300 days, at the termination of which they were to occur, have not ended. "For at the time appointed the end shall be." (Dan 8 : 19.) This language is not symbolical, but the literal interpretation which divine inspiration has given us, of the symbols of which it is the interpretation. There is no room for parabolic imagery, spiritualism, or mysticism. Such language as this can never be made to represent an invisible coming of Christ as "bridegroom," nor anything else but the world's final catastrophe—and this is the language which infinite wisdom has chosen to mark the end of the 2300 days.

Now let me give a simple illustration of the two methods of accounting for the disappointment of those who looked for such a catastrophe at the time specified. Suppose a company of us set out together to trace an ancient line and find its termination. We examine the survey bill, and find the line is 2300 chains in length. Our

first inquiry then is, what is the length of a *chain*, as the word is used in the *survey bill*. On examining a number of bills of the same surveyor, and tracing several shorter lines of his running, where the boundaries are correctly sustained, we are all agreed as to the length of his chain, and adopt one of the same description. Next we inquire for the course of the line, and arrive at a unanimous decision on the subject. We then inquire for the object which marks the terminus of the line, and find it to be *saxum*, which the survey bill explains to be a *rock*. The last thing to be ascertained is the exact point at which the line commences. That we find denoted by a stake and stones—so described in the ancient survey. We find a stake and stones which are said to be at that very period; but on inquiry of the oldest inhabitant, we learn that the original bounds had long since become invisible:—the stake had rotted away, and the stones had been scattered abroad—that their fathers, several generations ago, had endeavored to ascertain and re-establish the boundary, and that after diligent search, the majority of the investigators, from surrounding objects which appeared to resemble those described in the ancient survey, judged that the original stake and stones were placed about where the modern ones now stand; and notwithstanding other respectable individuals of their number judged the primitive bounds to be (some a greater and some a less distance) farther on toward the termination of the line, and stuck their respective stakes accordingly (which are still to be seen); still the majority set up their stake and stones, where we now find them standing—and that the modern inhabitants had generally come to regard that as the identical point of the original stake and stones. Well, we all adopt it, and commence the measurement at that point with different degrees of confidence that the given number of chains will bring us to the *rock*. We measure off the 2300 chains with great precision, and are disappointed in not finding the *rock*. We then set about ascertaining the cause of our disappointment.—All agree that the chain is right—the course is right—the measurement accurate, but, some of us say, "It has proved as we feared from the beginning it *might* turn out, that those who established the bounds from which we commenced our measurement, mistook the point and sent us too far back, hence we have not yet come to the termination of the line. And perhaps some one of the other points marked by the minority may be the true starting point, and perhaps none of them are exactly right; but we have seen so many of the sure marks of the line, and have passed so many of the objects noted in the original survey, that we are confident we are in the right course, and if we keep on in the same direction, we shall find the *rock* at no great distance." Others say, "No, we have had such confidence in the starting point, and felt it so sealed in our hearts, that the point where we now stand is the real termination of the line,—that we cannot be mistaken in this matter. But we have all been mistaken in the meaning of the word *saxum*,—it does not mean a rock, as we supposed, but a knoll, in the *shape* of a rock, and here it is at the very end of the last chain. How blind we all were!—We should have recognized it at first if we had not been looking for a *rock*." But the former reply, "We cannot be mistaken in the object looked for; as the original surveyor himself has assured us that the meaning of *saxum* is a *rock*, and that marks the termination of the line, and surely there is no *rock* here; consequently the termination of the line must be further on. And on examining the minutes of the modern surveyors more critically, we see clearly that the majority have set the bounds too far back; and we ought to go on till we get the 2300 chains from the nearest point marked for the commencement by the minority, if we do not find the *rock* short of

that distance." All agree that the original surveyor could not be mistaken, and would not deceive, and that rock is his own definition of *saxum*—his own symbol. Now which of the two parties gives the most rational, probable, reconcilable account of the mistake? If you, my dear brother, still say, as some have said "'43, as the time, was so sealed upon your heart, that you cannot give it up"—permit me to ask if the *personal appearing* of Christ was not as much sealed on your heart (as the event) as '43 was (as the time)? Both of those could not have been sealed by the divine spirit (if either was), because they are contradictory. One of them, then must be given up. Why not give up the time, then, which rests only on human opinion, and not the event, which depends on divine testimony.

I am aware that you lay great stress on the parable of the Ten Virgins (Matt. 25) for the support of your theory, of the "bridegroom come, and the door of mercy closed on the 10th day of the 7th month." But let me remind you, that parables are not designed to teach new doctrines, but only to illustrate those which are taught in the word of God, in literal language: and can be relied upon for a knowledge of doctrine, so far as they are explained; either in the context, or elsewhere by the inspired writers. They are similitudes, in the interpretation of which only some prominent feature, or features, can safely be regarded. They are not to be made (as Henry says) to "go on all fours." We are no more at liberty to use their imagery in all its minute detail, to represent correspondencies in the things illustrated by them, than we are to treat metaphors in the same way. Christ is called a lion; but what sacrilege we should commit, to make that animal in his body and limbs, bones and sinews, external and internal organs, represent correspondencies in our adorable Lord, because for *majesty* and *strength* the sacred Scriptures liken him unto that king of beasts. It is just as unwarrantable—though not as ridiculous and wicked—to make all the circumstances and ceremonies of a Jewish wedding represent correspondencies in the coming of our Savior, "the second time without sin unto salvation;" because he has used that similitude to represent the awful disappointment with which many of his ostensible servants will meet in that solemn hour, in consequence of their not watching and preparing for its approach. What shipwreck of faith has been made, by spiritualizing the lamps, the going forth, the number of the virgins, the vessels, the oil, the slumbering, the midnight cry, the trimming of the lamps, the coming of the bridegroom, the going out of the foolish virgins' lamps, their asking for oil, their going to buy, the going into the marriage, the *shutting* of the door, &c.—as though all this *drapery* applied to the coming of Christ "as bridegroom." How different the application which our Lord makes of the parable. Hear it: "Watch, therefore, for ye know neither the day nor the hour wherein the *Son of man* (not the bridegroom) cometh"—showing that he designed by that parable to teach the simple fact, that many who would expect to enter into his kingdom at his coming, through heedlessness and neglect would fail; by which consideration he urges the necessity of watchfulness to avoid such a disaster. He himself informs us *in what* the similitude bears an application to the subject of his coming. It is but the enforcement of the same lesson taught in the 42d verse of the preceding chapter, and there urged from a consideration of the sudden and unexpected overthrow of the antediluvians and the Sodomites, showing that the destruction of the heedless at his coming will be similar, as the character and state of the victims will be similar. The parable of the Ten Virgins no more teaches the doctrine of Christ's coming in the *character of bridegroom*, than Rev.

3:3 teaches the doctrine of his coming in the *character of a thief*. Both show that he will come unexpectedly to those who do not watch, and they will be suddenly overtaken with the predicted ruin.

Our Savior's coming is mentioned five times in the preceding chapter as that of the *Son of man*, and four times as *Lord*. In this chapter he is twice said to come as the *Son of man*, and thrice as judge and king. Indeed, in all these descriptions of his coming, his character as judge and king are involved, as they all respect the kingdom. The various other Bible representations of his second advent ascribe to him the same character. He is to "judge the quick and dead at his *appearing and kingdom*." (2 Tim. 4:1.) But he is nowhere represented as coming in the *character of bridegroom*. Then do not, my dear brother, continue to advocate a theory respecting so momentous a subject, which is built upon so fanciful and unscriptural a foundation, as that of Christ's having already "come (since his ascension) as bridegroom."—There is but *one second coming* of our Lord, and that has been described—"to judge the world in righteousness"—"in flaming fire, taking vengeance," &c.—*personally and visibly* (Acts 1:11)—"in the clouds of heaven, with power and great glory" (Matt. 24:30)—then "every eye shall see him, and they also who pierced him, and all the kindreds of the earth shall wail because of him," (Rev. 1:7)—or as expressed in Matt., "then shall all the tribes of the earth mourn, when they shall see the Son of man coming," &c.

The general principles of your essay on the "Doctrine of Providence," I approve and admire; and your application of those principles I think just, until you fly off on the tangent of the bridegroom come and door-shut theory; and my views of the remainder of the article you will learn from the foregoing.

My dear brother, I cannot give up the cherished hope that you will see your error and abandon it; for I verily believe you are one of God's beloved children, who has given up all for Christ, and whose heart is sincere and upright still.—Both my earnest prayers and confident expectations are, that, like our dear brother Pearson, sister Clemons, and others, you will ere long escape the snare, and bless God that the spall is broken. May the Lord grant it speedily—and permit us to lift up our voices together, and shout deliverance with all the ransomed, on the shores of a blessed immortality.

Mrs. G. joins in most affectionate remembrance to Mrs. C.

Yours truly in "the blessed hope."

ELON GALUSIA.

Lockport, (N. Y.) Feb. 22, 1846.

P R I D E .

Br. Marsh.—I wish to say a few words thro' the medium of your paper to my sisters in the Lord: I have long neglected writing, knowing my inability, but on seeing the great day of the Lord fast approaching, and my heart being often grieved while I see much pride still living and reigning in the hearts of many who are looking for the Lord, I now undertake the task. Is not pride sin? Let us look at the word of God a moment. "Every one that is proud in heart is an abomination to the Lord"—"a high look and a proud heart is sin"—"pride goeth before destruction and a haughty spirit before a fall"—"God resisteth the proud"—"the Lord knoweth the proud afar off"—"behold the day cometh that shall burn as an oven, and all the proud, yea and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts." Much is said against a proud heart in the scriptures of truth, let us, therefore, who are looking for speedy deliverance from this

world of sin and bondage, and expect an inheritance in the new heavens and new earth wherein dwelleth righteousness, let us, I say, lay aside this sin that caused the children of Israel to desire a king that they might be like other nations, and now inclines our hearts to look, dress, and act like the world and cold hearted professors. Let us seek to adorn ourselves with that meek and quiet spirit, which is, in the sight of God, of great price. The apostle says, "love not the world, neither the things that are in the world; if any man love the world the love of the Father is not in him; for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, are not of the Father but of the world." "Whence come out from among them (the world and worldly church) and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you." He says, "I have chosen you out of the world." Let me ask, if we are chosen of God and dead to the world and alive in Christ, why, as though we were of the world, are we subject to its fashions and maxims. Do not say (as has often been said) it is of little or no consequence how we dress if our hearts are only right. Remember the dress does not affect the heart so much as the heart does the dress, for out of the heart proceeds evil thoughts and those desires that regulate the dress.

Perhaps some may consider pride but a small sin and think it is no matter how fashionable we dress, if we only believe the Lord is soon coming. Sisters, as in, however small it may be, if it is large enough to shut us out of the kingdom, let us shun it as deadly poison, and as faith without works is dead, I think merely a belief in the coming of Christ will not change these vile *bodies and* fashion them like unto his glorious body; but we must keep the commandments of God, have the faith of Jesus and the love of God in our hearts, for if we have not the spirit of Christ we are none of his; therefore, be not conformed to this world but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable, and perfect will of God. I think we might as well have stayed in Babylon as to come out so loaded down with her goods, and our hearts so full that there is no chance for putting on the armour of God or traveling in that narrow way which leadeth to life. Do not spend your money needlessly and worse than uselessly for ornaments or articles of dress, but rather help the needy, and assist our brethren in proclaiming the coming of our Lord as far as duty may require. And let us neither spend our time uselessly to adorn the body, but in searching the scriptures, seeking wisdom and understanding of God; "and besides this giving all diligence, add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity; for if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." Brethren, do not think the sisters have got all the pride and that you are exempt from this sin, lest you deceive yourselves and be found among the stubble in the great burning day. May the Lord enable us one and all to put on the whole armor of God, that we may be able to stand against the wiles of the devil, and having our loins girt about with truth, our lamps trimmed and burning, we waiting, watching, praying until our Savior appears, that we may then say, "Lo, this is our God, we have waited for him and he will save us," is the prayer of your unworthy sister in Christ. M. A. C.

G—y, N. Y., Feb. 23, 1846.

"This same Jesus shall so come in like manner as ye have seen him go into heaven."

A WORD IN SEASON.

Bro. Marsh:—I see by the last paper, that you want some soul-stirring Bible communications. I am aware of my inability, but the ability I have is of God, and I love to improve it in that way, that shall glorify him, and benefit his children. For sometime past, while being privileged to read "The Voice of Truth," and being cheered by its "glad tidings of the kingdom at hand," I have wished to speak to the children scattered abroad, who are also blessed with its cheering voice, but until now have been silent. But now permit me to say to the dear brethren and sisters in tribulation and hope, who, with me, are striving to stand on the sure "foundation of the Prophets and Apostles, Jesus Christ being the chief corner stone," being made free from sin and from all sects, save that which is every where spoken against; let us see that we have our "fruit unto holiness," and then the end will be "everlasting life."

We, my brethren, are accused, for the hope of the promise made of God to our fathers. Although they did not expect the fulfillment of this promise in their pilgrimage—neither in their death, as we are plainly informed by Paul, Heb. 11th., yet they were "persuaded of them, and embraced them, and confessed that they were mere strangers and pilgrims on the earth." Let us call to mind the faith of our Fathers, for they with Christ, should be our example. See how their faith wrought works that were pleasing to God. Remember that all they did was through faith. Hence, the expression in Heb. 10:38; "But the just shall live by faith." Paul also says, the time would fail him to tell of them, "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and others were tortured not accepting deliverance, (not that they might go to heaven at death, but) "that they might obtain a better resurrection." And others had trials of cruel mockings, scourgings, bonds and imprisonment, were starved, sawn asunder, tempted, slain with the sword, wandered in sheep skins and goat skins, being destitute, afflicted, tormented, &c., and these all having obtained a good report through faith, received not the promise, (or its fulfillment,) God having provided some better thing for us, that they without us, should not be made perfect." What a lesson of faith is here taught us; and the apostle continues, by exhorting us to lay aside every weight, and the sin which doth most easily beset us, and let us run with patience, &c., looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, &c. O how little do we think of these things, when we complain of our trials, our afflictions and oppositions. But we ought to "consider him who endured such contradiction of sinners, lest we be weary and faint in our minds. Have we also forgotten the exhortation which says, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him." If we endure chastening, then God dealeth with us as with sons—he doeth it for our profit, that we may be partakers of his holiness.

My heart has been pained sometimes, while hearing or reading of those who made so much ado about their conflicts. It is true that we have the principalities and the rulers of the powers of the darkness of this world to contend with, and spiritual wickedness in high places, and all manner of evil that the devil and wicked men can invent, to contend with. But we must not oppose it in our own name or strength. We are to do it in Jesus Christ, for without him we can do nothing—but through Christ strengthening us, we

can do all things. Glory to God, we do not war at our own charges. Let us, my brethren, be strong in the Lord, and in the power of his might. Let us have on the whole armor of God, that we may be able to withstand in the evil day, and having done all, to stand. Let us stand, having our loins girded about with truth, and have on the breast plate of righteousness. Let our feet be shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked. This shield will enable us to conquer. The Apostle says, this is your victory, even your faith; of course it must be that faith that works by love and purifies the heart, and overcomes the world. Remember, "that all who will live godly in Christ Jesus, shall suffer persecution." Christ told his disciples, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." We will lift up the hands which hang down, and the feeble knees, and make straight paths, for our feet, following peace with all men, and holiness, without which no man shall see the Lord. We have peculiar privileges. The light of the past, the experience of all the early people of God, and their example.

We have now strong reasons why we should look for the return of that "same Jesus who was taken up into heaven," to "so come in like manner," to see the King of glory in his beauty, the Lord of hosts, mighty in battle. The time is nigh at hand when he will gather them that are his, both dead and living, and will destroy them that destroy the earth—cleanse the sanctuary that has been polluted and trodden down—renew the earth, and "the meek shall inherit it, and dwell therein, forever." Praise the Lord.

Are we ready for such an event? Have we become so accustomed to talk of it as to stand its effects on the heart? to forget the necessity of a pure heart, to be a subject of that kingdom which is to be the saint's? Has the subject lost its power to quicken all the powers of the soul? Has it ceased to be the main spring of self-denial, of full submission to God, of constant faith in the all-cleansing atonement of Christ? If so, let us look to ourselves—examine ourselves, whether we be in the faith, prove ourselves, lest a promise being left us, we come short of it. O, see to it, that we do not fall after the same manner of unbelief, as did the Jews. The Lord is coming, we may expect him every moment—we have no time but now, and "Not every one that saith Lord, shall enter the kingdom, but they that do the will of my Father;" this is a test. "Whosoever he be of you that forsake not all that he hath, cannot be my disciple." I repeat the exhortation, let us examine ourselves. "If ye love me, keep my commandments." "Blessed are they that do his commandments, that they may have a right to the tree of life, and enter in through the gates into the city." But, say some, the love of the world troubles me. Well, "If any man love the world, the love of the Father is not in him." But remember that as many as are baptized into Christ, have put on Christ. If we be risen with Christ, we must seek those things which are above. But, says another, pride hinders me. Then remember, "God beholdeth the proud afar off;"—beside, they shall be burned, with all that do wickedly. It is the meek that are to inherit the earth, "the pure in heart" that shall see God—they that overcome, shall sit down with Christ on his throne. "He that believeth on the Son of God, hath the witness in himself."

Let us be sure that we abide in Christ the Vine, that we may have our "fruit unto holiness, and the end everlasting life."

Yours, waiting for the coming of the Lord.
ISAAC C. WELLCOME.

Hallowell, March 16, 1846.

SPIRITUALISM.

Dear Br. Marsh.—Whilst errors and delusions are thickening around us, it is cheering to have the Voice of Truth to assist in the investigation of the sure word, and also a medium of communication for the household of faith, through which we can "speak often one to another," and be encouraged in our pilgrimage by mutual exhortations, and an interchange of views on the subject of our blessed Lord's coming again.

Spiritualism with its blighting influence has found its way to Michigan, and many of our former brethren are no longer looking for the Lord, but have taken the old universalist ground that the second coming of Christ is spiritual. This doctrine is an old acquaintance of mine; having been converted from universalism through the instrumentality of Br. Miller's writings. I know something of the nature of spiritualizing God's holy word. If my experience is as safe a guide for me as many of our brethren think theirs is to them, then our brethren have passed from light to darkness in abandoning the advent faith and going back to the quicksands of spiritualism. The apostle Peter tells us plainly "there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." Who is it among us that have denied the Lord that bought them? All among us of whatever name or sect, admit the spiritual existence of Christ. In this sense he existed before the world was; (John 17: 5;) a little more than 1800 years ago the man Christ Jesus came into the world, and his body was offered a sacrifice for us; (see Heb. 10: 12;) "but this man after he had offered one sacrifice for sins, forever sat down on the right hand of God." It was the sacrifice of the literal body of Christ that bought them, and denying its existence (to say the least) comes the nearest to denying the Lord that bought them of any thing I have yet seen among us. If these spiritualizers are not the ones the apostle had in view, who among us is it? or are we to look for them yet to come? To what purpose was the body of our Lord raised from the dead, if death has at last triumphed in its extinction?

Dearly, my brother, do I love that immaculate Saviour who left the glory which he had with the Father, and came into this revolted world; was persecuted, and scoffed at, derided, spit upon, crowned with thorns, and finally crucified, "that we through his stripes might be healed;" and now to be told that I will never see him, except in the person of his saints, is worse than being fed on husks, it has positively a starving influence. But that I shall tread the gold-paved streets of the New Jerusalem, and see my Saviour, and converse with him, is a reflection that is food to my soul. I can feast on it day by day. It is more than my meat and my drink.

Be patient therefore brethren, unto the coming of the Lord. Be ye also patient, establish your hearts, for the coming of the Lord draweth nigh. And when he comes he will not be scattered abroad throughout the United States, and world, in the persons of his saints, grovelling here on this sin cursed earth, but he will sit on the throne of his glory. He will come "with power and great glory." He will come "in clouds, and every eye shall see him, and they also which pierced him."

Take courage then, my brethren: by faith we see "a better land than this," by faith we see at no great distance the dawn of that glorious day when earth shall put on her Eden beauty, and become the residence of the immortalized saints. By faith we see the Babe of Bethlehem raised to kingly honors, taking to him his great power, and reigning. Then shall he see the travail of his soul and be satisfied. Then shall the redem-

ed sing the song of Moses and the Lamb. Then shall thine "eyes see Jerusalem a quiet habitation, a tabernacle that shall never be taken down."

Your brother, waiting for the coming of the Lord.

W. M. BASSETT.

Novi, Mich. March 8, 1846.

UNBELIEF.

"Nevertheless, when the Son of man cometh, shall he find faith on the earth."

The apostle Paul tells us that perilous times shall come in the last days, and we have truly fallen upon them. The devil has come down to us having great wrath, for he knows that he hath but a short time, and he has pulled the gauze work of infidelity over the eyes of many, and ere they are aware of it, he will drag them down to destruction. And hence, the language of the text is very appropriate and applicable to the present generation, for in it, will the Son of man come. The Savior well knew that the great mass of people would believe in his coming at some future time, but not in their day, and such are not looking for the coming of Christ. They are looking for death and the grave. And will he appear to such without sin unto salvation?—No! for "to them that look for HIM, will he appear without sin unto salvation." And we cannot look for the coming of Christ and something else at the same time. Neither can people look for him when they are dead. But when the Lord comes, there will be a class that have been and will be looking and watching for his appearing. And we have seen a great many of that class, but where are they now? Some have gone over to spiritualism, and but few are what we think they should be.

If it is our duty to cry against the sins of any people, it is the sins among ourselves. We are not where we once were, or should be. We have not that faith in God we once had, which purifies the heart and overcomes the world. "But now, the just shall live by faith." Faith in God, in his word, in the coming of Christ, and faith in the time of his coming; for the time cannot be separated from the event,—and the time cannot pass, and the event not come, any more than the event can come before the time; for "at the time appointed, the end shall be." If the time appointed is revealed in the Bible, then it is for us to know when it is, if faith can know. But how hard it is for people to believe in definite time.—Well, the Savior knew that so it would be, and hence the language of the text. "Shall he find faith on the earth?"

The text implies a probability of but very little faith on the earth when the Lord comes. We find any quantity of faith in the coming of Christ, and but very little in the time of his coming. It is faith in the TIME of his coming. And strange it is, that those who have been strong and immovable upon definite time, now cavil with the inspired testimony of the Bible, which is as immutable as God's throne, and unchangeable as its Author. God has called the united testimony of historians, and the infallible science of astronomy, to confirm his truths: he says, "in the mouth of two or three witnesses, every WORD SHALL BE ESTABLISHED," and yet, men will not believe!

The carcasses of the children of Israel fell in the wilderness through unbelief, and the carcasses of scores and thousands will fall short of the kingdom to perish forever, through unbelief! If it was right for us to believe the evidences pointing to '43 or '44, then it is our duty to believe them now; for they are indisputable, and we think there is no possibility of their failing.—O, awake thou that sleepest, and arise from your deathlike state, from your indifference in regard to time; for while you are indifferent to that, you

are to all other truths, for they all cluster around it. We expect this will be our last struggle—the victory will soon be ours. Michael will stand up, and we shall be delivered. We are doing our last work, and are doing it with all our might. Brethren, wake up, or destruction lies in your path. The reckoning time has almost rolled round, and steward and servant must now be faithful.

Fredonia, March, 1846.

C. CRAWFORD, JUN.

Letter from Bro. Lyon.

Bro. Himes:—After reading in the "Herald," a short time since, an extract of a letter from a brother, and finding in it a remark something like the following—"I have some thoughts of returning to the church of which I have been a member for forty years," &c.—I had a desire to say a few things to the brethren scattered abroad, who are looking for the speedy coming of our Lord Jesus Christ the second time without sin unto salvation. Dear brethren, it is evident that a strong effort is being made on the part of the various sects to induce you to give up this faith and return to them. Now, my dear brethren, I want you to take your Bibles and go into your several closets, "and when thou hast shut thy door," read the following passages:—Col. 2:8; Phil. 3:2-10; 2 Tim. 3:1-6; 2 Cor. 6:14-18; Eph. 5:11; Gal. 1:6-12; 2 John 8-11; Heb. 11:24-27. Then, upon your knees before God, ask yourselves, in view of the judgment, whether it is right for you to go back and unite in fellowship with those who, on any consideration, reject the glorious truths of the Second Advent doctrine? Is it right for you to cast your influence in sustaining bodies who are as incongruous in their associations as they are inconsistent in practice? Is it right for you to use the goods that God has made you stewards of, in supporting those who are crying peace and safety, when sudden destruction cometh, and who refuse to give the church and world warning of the grand crisis that is just at hand, and are not willing that others should do it? who are making every exertion to keep their people away from what they call Miller meetings, and teaching them to make light of the glorious appearing of Christ? Is it right, I repeat, for you to go back to those who close their pulpits against the truth that the Lord is soon to come, and at the same time trying to destroy the character of those who are preaching what you profess to believe? Remember, dear brethren, that by returning to them, you would give the enemies of the truth cause to triumph. Were the blessed Jesus here, methinks he would weep over such a course taken by you, as he did over Jerusalem. Remember the vast responsibility that rests upon you. God has given you light on this subject, and has commanded you to let it shine, (Matt. 5:16,) and has told you what will be the consequences if you do not.—Ezek. 3:18-20; 33:6. But you say I am not a watchman. Very well; but you are a believer in the coming of Christ: and James says, show your faith by your works; and he further says, that "faith without works is dead, being alone." Also read James 3d chap., and Matt. 25:31-46, and there you will learn that our works must correspond with our faith, if we would stand guiltless before the Judge of quick and dead. But you say, that you are alone. Very well: this is just as our Heavenly Father designed it should be. In order to illustrate this, let us look at the wisdom that the farmer displays, who has a large number of hands mowing for him. Does he put them all into a half-acre lot? No; he scatters them, in order that they may labor to better advantage. Thus God has displayed his wisdom in scattering us in every part of the land, and commanded us to give the last note of warning to the people, saying to them, "Fear God, and give glory to him, for the

hour of his judgment is come," &c.; and in doing this, he is fulfilling the prophecy. Let me remind you of what God said to the children of Israel, after he had led them out of Egypt, and brought them to the borders of the red sea. He bade Moses to "speak to the children of Israel, that they go forward." Very soon your deliverer will appear, and who shall be able to stand? Yours in tribulation,

R. V. LYON.

Hampton (Ct.), Feb. 11, 1846.

Herald.

Bro. Armstrong to Bro. Robinson.

Bro. Robinson.—I feel constrained this afternoon to address a few lines to you to inform you how myself and the advent brethren are getting along in this city.

When I arrived here I found a few interesting brethren and sisters, who, with all their souls were looking for and loving the appearing of the Savior. They have not been privileged as the brethren at the east have of hearing the living preacher of the gospel of the kingdom, but though denied this blessed privilege, they have not forgotten to assemble themselves often, as the manner of some is, and to speak to, and encourage each other, and so much the more as they see the day approaching. When I first met with them my soul was refreshed, and I have continued to meet with them until the present, and I can assure you my brother we have enjoyed some heavenly seasons together; love seems to be a binding cord which unites us together, and would the worldly and professing christian but come among us, they would be constrained to say, "how these brethren love one another." And I assure you my brother, and all the dear waiting brethren with whom you are associated, and who, no doubt feel a deep interest in the spiritual welfare of all the scattered flock of Christ, that we are growing stronger and stronger in the faith of the near coming and kingdom of our blessed Savior.

The brethren here are strong, intelligent christians, always considered such while connected with the churches, and the churches would be glad to have them come back again.

Our dear brother Brown was long a deacon in the Congregational Church, and esteemed for his piety and christian faithfulness. We meet twice on the Sabbath, and 2 or 3 times in the course of the week, and are always favored with the presence of the Comforter. The consequence is, we have peace and joy in believing. We cease not in all our supplications to remember our brethren of like precious faith who are scattered up and down the world, and also the case of yourself and others of God's faithful servants who are laboring to feed the flock of Christ with meat in due season. And our fervent and continued prayer is that God would incline the heart of yourself or some other faithful Herald of the cross to visit us and the brethren in this region of country, and break unto us the bread of life.

There are a great many in this region who would be glad to hear upon this subject. Our brethren here have endeavored to do their duty to the ministers and churches of this city, and I trust some good has been done. Some few in the church have attended our meetings and have been revived, and have blessed God that they ever overcome their prejudices so far as to meet with us. We do feel that what we want now is, that (yourself if possible) some faithful brother would come and present publicly the reasons of our faith. Numbers, we think, would hear and receive the truth. You told me last fall that you thought of coming this way. How do you feel now? The brethren in this city would cheerfully support yourself and family, which they are able to do as long as you are inclined to stay among us. Does not this sound like the Macedonian cry, "Come over and help us? This is a

pleasant, beautiful country, fast filling up with emigrants.

Milwaukie is estimated to contain some eight thousand inhabitants, and it is increasing rapidly. We would get the Court-house for you to lecture in; one of our brethren (the keeper of the jail) has the promise of it. Furthermore, if there was any of our ministering brethren here, several of our brethren would follow the Savior in the ordinance of baptism; all they are waiting for is an opportunity. O do come, my brother. I wish you would immediately answer this letter, and inform me what encouragement you can give us as to coming. I have written to Bro. Needham, and told him to write to you, and if you could both come and stay with us a season and hold a sort of conference, we think good might be done. If you conclude to come will you not come in the first boat, if not immediately, and we feel willing to contribute to all expenses what may be necessary. Whatever you need please inform us in your letter. Your brother in hope,

LUZERNE ARMSTRONG.

Milwaukie, March 8, 1846.

P. S. I send this letter to the "Voice of Truth," not knowing certainly where you be at present, having sent one letter but received no answer.

L. A.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, APRIL 1, 1846.

This Number.

We issue this week a double number, or the amount of matter for two papers, in one. Our Subscribers, therefore, will not be served with our paper next week. We do this in order to be freed from the daily cares of our office during the conference.—We trust this will be satisfactory to all: it certainly will to all who know but in part the confinement and incessant toil of body and mind, of a faithful editor of a weekly sheet. Our toils that weary, and confinement that is unpleasant, will soon close,—we therefore labor in hope.

Bro. Galusha's Letter.

The valuable letter in this number from Bro. Galusha to Bro. Cook, we copy from the Advent Herald. We trust it will be read with pleasure and profit, by many.

EXTRAS ON TIME.

The proposed extras on Time, will be delayed a few weeks longer. Several have told how many copies they will want; their orders will be attended to in due season. Let others send their orders without further delay, that we may know very near how large an edition to print.

Faith in the Time.

We became a believer in the *time* of the Savior's coming, because we could not do otherwise and be an honest man. The evidences which first produced faith in our mind, are still good—all speak with the same clearness, harmony, and definiteness as when we first heard them. It is true, we did not understand the full import of the testimony on a certain point. We thought it made the 70 weeks of Dan. 9, or 490 years, terminate at the death of Christ; this made us look with confidence for the termination of the remainder of the 2300 years in '43. But on a more careful examination of the testimony, we find it does not say that the 70 weeks were to end at the crucifixion, but that the "sacrifice and oblation were to cease or the crucifixion take place in the *midst* of the week."

We have erred in making "*midst* of the week" mean *end* of the week; which has made a mistake in

our reckoning of three years and a half. Give to every word of the witness, the most common acceptance, and we shall be clearly taught that the 70 weeks did not end until 3½ years after the crucifixion. And if the crucifixion was in the spring of A. D. 33, as the united testimony of nearly all chronologists agree, then the 70 weeks ended in A. D. 37, vulgar era. Add to this 1810 the remainder of the 2300 years, and it brings us to A. D. 1847, vulgar era, for the coming of the Son of Man. And as the evidence in the case clearly shows that the true A. D. commenced one year earlier than the vulgar A. D., therefore the conclusion is that A. D. 1846 is the year to which the testimony clearly points for the coming of the Lord.

With this understanding of the testimony in the case, our faith in the *time* of the Lord's coming is unshaken,—was never more grounded and settled than now. And why should it be otherwise? Can any one tell? They cannot. All who have candidly examined the case, are constrained to acknowledge that the evidences for the coming of the Lord in '46, are at least as conclusive as they appeared to be for '43; yet many who make this admission, manifest an unwillingness to hear much said on time. Their faith in definite time has not only wavered, but is gone: they are mere nominal believers in the *time* of the Second Advent of Christ.

With us, the time of the Lord's coming is something or nothing. That is, it is either a revealed truth of the Bible, or we have been deceived and deceived others, not wickedly, but ignorantly, and owe a confession to the church and world. We fully believe that we are not deceived, but that the time is a clearly revealed truth of the word of God, which, by its eternal and immutable Author, will soon be vindicated. Hence our duty is clear, to continue to proclaim, "Behold he cometh"—whether men will hear or not. This we mean faithfully to do so long as the evidences in the case point, or seem to point as clearly to the time of the advent of Christ as they now do. We cannot do otherwise and be an honest man, true to our calling. If permitted to live, we mean by the grace of our Faithful Lord, to see the *extreme* point of time, at which it is even probable that the prophetic numbers may extend, or behold before that time, the coming of our Lord. That time is evidently at the very door: the evidences in the case seem clearly to point to *this year*. And for fear of another disappointment, we cannot, dare not keep those evidences from the people, nor blunt their edge, or weaken their force by expressing our doubts and fears in the matter, or treating the momentous question with marked indifference and neglect. We repeat it, that the *time* of the coming of the Lord is or is not a subject of revelation. We believe it is revealed; and if revealed, then no subject in the whole volume of inspiration, is of equal importance to be faithfully proclaimed *at this time*, as this one. It is the last, the crowning truth of the Bible. And shall we my brethren, be silent on a question so important? God forbid. Let us wake up to the time of our Lord's coming, lest He come suddenly and find us sleeping; at an unexpected hour, when we in heart are saying, he delays, or we can know nothing about the time of his return.

We think it not important to publish the apology or explanation of Sister Perkins. The case is local, and if a mistake has been made among true christians they will correct the same without troubling the public with it.

S. S. of Canada West on the licentious teaching and practices of J. D. Poor must give his real name before he can be heard, and then we think it would not be wisdom to say much on this subject which if let alone we think will soon die a natural death.

News of the Day.

Crime of the most revolting character, is still on the rapid increase in our country and world. The power of truth, nor the stern arm of the civil law will not, can not, stop the overflowing tide of iniquity, in our doomed world. It has been gathering strength for six thousand years, from ten thousand streams of vice, until it has increased to a torrent which nothing can check in its desolating course.—It will continue to increase like the overflowing scourge, until its frightful waves are stilled, and its deep waters of destruction are dried up by the purifying fires of the great day of righteous retribution. "Evil men and seducers shall wax worse and worse, deceiving and being deceived." And "The wicked shall do wickedly, and none of the wicked shall understand." Blindness has come over the world and the church, each are crying peace and safety, and quietly repose under the enchantment of their own song.

The church is like those who dream, when nature by the power of sleep, becomes measurably insensible to surrounding objects and dangers: they dream of pleasure, but awake to disappointment and sorrow. So with the church in her apathy. She talks of sunny days, of millennial glory; but a dark storm of vengeance is thickly gathering over her horizon, and will soon break in wild confusion and everlasting destruction upon her slumbers. She makes long prayers, and spends her thousands and millions of dollars for the ostensible object of converting the heathen; but converts more of them in two or three days, from *life to death* in the battle field, than she does from sin to holiness, in double that number of years. In justification of these remarks, we give the following account of a recent battle, in which christian England's (?) troops were victorious over the poor, down trodden heathen.

Great Battle in India.

3,300 British and Native Troops Killed and Wounded—and Reported Loss of 30,000 Sikhs at Moodkee and Ferozeshah.

Our advices from Bombay, since the sailing of the Steam-Ship Cambria, come down to January 17, and furnish accounts of one of the greatest battles ever fought by the British in our Indian Empire, in which we have sustained the known loss of 3,300 of our brave soldiers, including the gallant Sir Robert Sale, Sir J. M'Caskill, and Maj. Broadfoot. When these accounts left the scene of action for Bombay, for transmission to England, there were several regiments from which returns had not been received, so that a farther loss may be calculated upon.

An Extraordinary Gazette gives the official account of all the military operations in this great struggle. The result, we are proud to say, is as glorious and decisive a victory as ever crowned the British arms, and equalled only by the field of Waterloo. We prefix the following brief outline:—On the 12th, 13th, and 14th of December, the Sikh army crossed the Sutlej, with, at the lowest estimate, 80,000 men (of whom 20,000 or 30,000 were cavalry,) and about 150 pieces of cannon of the largest calibre moveable in the field, and exquisitely finished—an artillery immeasurably more powerful than was ever brought into the field by Wellington or Napoleon. It is only in morals that the Sikhs are to be ranked as barbarous. They are a race as vigorous in body, as acute in intellect, and as skilful in all the arts they cultivate, of which war is the chief, as the generality of Europeans. The place at which this formidable host passed the river, may be about 40 or 50 miles from Lahore, the capital of the Punjab, and within a much less distance of Ferozepore, the most advanced of the British posts. Ferozepore, is about 15 or 20 miles from

the point at which the Sikhs crossed the river, if it is so much. The invaders having established themselves and organized their force on the British side of the Sutlej, made some slight demonstration of attacking Ferozepore in the interval between the 15th and 18th; but upon the last named day, broke up, and taking the direct road to Delhi, proceeded in a southerly direction, as if they would mask Ferozepore, leaving it on their right. In this direction, a division of 30,000 of the invaders had proceeded about 25 miles to a place called Moodkee, when, on the evening of the 18th, they were met by a part of the British army commanded by Sir Hugh Gough and the Governor-General, Sir Henry Hardinge, who, as second in command, took the field in person. A fierce conflict ensued, in which the Sikhs lost the artillery attached to their division, in number, 17 guns. It was in this stage of the battle that Sir Robert Sale and General McCaskill fell. The contest proceeded languidly through the 19th and 20th, the armies on both sides being occupied with the burial of their dead, and the re-organization of their respective armies. During these two days the British commander received some reinforcements; but the invaders having fallen back upon their main body, probably 30,000 or 40,000, presented a prodigiously augmented force, when the shock of battle was renewed on the 21st, at a place called Ferozeshar, about 12 miles in retreat from Moodkee. At Ferozeshar, the invaders had prepared a strongly entrenched camp, which they stood prepared to defend with 100 pieces of their huge artillery, and 60,000 men. Imagination can scarcely depict the fury and the obstinacy of the two days' fight that must have preceded the capture of the invaders' camp, with all its material and artillery, and the utter dispersion of the invading army on the 22nd December. The most fortunate escaped to islands on the Sutlej, or perhaps to the Punjab bank, but the greater part were scattered in broken parties through the British territories. Their loss is variously estimated at from 25,000 to 35,000 in killed and wounded. Our loss in killed and wounded, it is to be feared, falls little short of 3,300, including 50 European officers.—*European Times*.

Ill fated Mexico is still threatened with anything but peace at home, and holds a menacing attitude towards the United States. From Hayti, the following intelligence is received:

The ship Henry, Captain Noyes, from Havre, put into Port Paix, St. Domingo, on the 1st inst., for a supply of water. Capt. Noyes reported that the Haytien army were assembling at that place in three divisions, to the number of about 50,000 men; under orders to march against the Dominicans. Two of these divisions were to concentrate at Azua, under command of President Pierrot, to recapture St. Domingo. The third division was to march to Port Platte, via. St. Jago.—*N. O. Pic.*, March 15.

Finally, the nations of the entire globe, are in a restless, feverish condition: troubled with pauperism, crime, oppression, and internal broils at home, threatened with a war with each other, and making all the preparation in their power, for the anticipated bloody crisis. But the four winds are yet held, and will not be suffered to hurt the earth until the servants of God are all sealed. Then the angry nations will be gathered together, not to war with each other, but to be destroyed in the "battle of the great day of God Almighty," or destroyed by Christ at his coming. Their cup of blood is nearly full—the time of the wicked gentile rule is nearly closed. A few days more, and He whose right it is, will take the kingdom, and possess it for ever and ever.

"Remember Lot's wife."

Diagram.

The price of the Diagram has been reduced one half. They are now offered for 3 cents single, and two dollars for one hundred copies. The reason for these two prices is simply this. The first cost of the first edition of the diagram was considerable.—Br. Pearson had not the means to meet the expense; nor any great assurance that enough of the work would be sold to pay for it; hence by the counsel of some others, he placed the first price to the work, until enough was sold to meet the first expense so far as to warrant him in reducing the price as he has. He did not wish to contract debts that he could not meet, neither does he now wish to speculate on the truth.

☞ The communication of our good brother in which he compares Ezekiel's waters with the advent movement in '43 and '44 is too fanciful for the benefit of those who love the truth. Our fruitful imaginations are very fanciful in this age of new theories. There is no safety in following any other guide than the plain word of the Lord.

Sister Clemons.

In our last week's paper we omitted to place the name of sister Clemons to her article on "Death, Life, Resurrection." It was a mistake; our remarks, however, which immediately followed, will inform the careful reader who is the author of the preceding article.

We are sorry to differ from sister C. and those with her in sentiment, on points of such importance as those on which she has written. Her sentiments are not new in their elementary parts; in their disunited form they have long existed in the different sects. They however may have been organized into a theory quite recently. The first we have seen among us, of an attempt to present them, or a part of them, in a theory, was in some of the recent numbers of the "Day Star." We were in hopes they would find no advocates of note among us. We therefore let them pass unnoticed. But as some of our brethren have fully, and others partially embraced their views, and as our sister has commenced advocating them, we have thought it our duty to notice them, and show from the Lively Oracles, the mistakes of our brethren before the error shall grow into a hurtful evil. We shall give one, or more, article more from sister C. with our remarks. The reader will examine the whole with prayerful attention, receive what is truth, and reject what is error; remembering it is an age of error, of perils, and if possible the very elect will be deceived. The following is sister Clemons's article on

LIFE & FIRST RESURRECTION.

We are to take the Lord's plain teachings to explain the symbolical. He saith "Verily, verily, I say unto you, he that heareth my word and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, the hour is coming, and now is (the time cometh, or rather is come. *Campbell*.) when the dead (in trespass and sin) shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself." John, 5: 24—26. This is the first resurrection; for plainly it is a resurrection, and as there is no resurrection prior to it, it is the first.*

In this connection how harmoniously come in the next verses, 27—29. "And he hath given

* We are reminded of certain passages in Rev. 20: in harmony with this view, which will be noticed in another article.

him authority to execute judgement, also, (when? at his second coming, for behold the Lord cometh with ten thousand of his saints to execute judgment upon all. "This honor have all the saints.") because he is the Son of man, marvel not at this; for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life & they that have done evil unto the resurrection of damnation," or as Campbell renders it, "They that have done good shall arise to enjoy life; they that have done evil shall arise to suffer punishment."

Thus does our Lord explain the doctrine of passing from death unto life (vs. 24—26) through true faith, and also settle the doctrine of one literal general resurrection (vs. 27—29) when all that are in the grave shall hear his voice, and shall come forth separated to their respective rewards. When all that are in their graves come forth; this must be a final work of calling forth, and as we have seen that there is a resurrection prior to it, cannot be the first resurrection. Yet it is "the hope of the promise made of God unto our fathers," "the better resurrection as it respects the children of God.

Now the just shall live by faith, although they are born of God, 1 John 5: 4; created anew in Christ Jesus, made after the power of an endless life, still it doth not appear what we shall be, but we know that when He shall appear we shall be like him, for we shall see him as he is; blessed, and holy men of old lived the life by faith, yet they "received not the promise," God having provided some better thing for us, that they without us should not be made perfect. And as God is no respecter of persons, the reverse of this must be true, we without them should not be made perfect.

The Spirit resurrection is the earnest of the redemption of the body. "Christ is risen from the dead, and become the first fruits of them that slept;" "If ye be risen with Christ," &c. Ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit: the redemption of our body. In whom (Christ) also, after that ye believed ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession. Eph. 1: 13; 14.

Briefly recapitulating we will take leave of the subject.

1st. Life, death and resurrection presented in the text, relates to the soul, and not the body.

2d. Life signifies in the word of God the existence in a certain state.

3d. Death signifies the extinction of existence in a certain state.

4th. There is a life of the spirit or the soul and a death of the soul; spiritual life means a life to God—denotes the enjoyment of God's favor—the constant inhaling of his spirit by the soul.

Spiritual death is the term we use to indicate the extinction of this life in God—death in trespasses and in sins.

5th. Death the penalty of the fall; eternal life through the Savior provided as an antidote.

6th. The passing from death unto life is a resurrection; as there is no resurrection prior to it is the first resurrection.

7th. All who live by faith, being united Christ the true vine as living branches, have eternal life, or have part in the first resurrection.

8th. The Spirit resurrection, or the resurrection of the soul, is the earnest of the redemption of the body. Here we have life, hereafter m—

† There are some passages in which a part of subject is resumed, where the righteous only spoken of; one instance of this is 1 Thess. 4: 18; in which the object is the comfort of God's people.

than life, (see Campbell's translation, John 10: 10;) "A far more exceeding and eternal weight of glory."

9th. The adversary will object to this doctrine, of literally in heart passing from death unto life, as it is destructive to his wives—his opposition is no proof that it is false, rather an evidence in its favor: instance, the devil who opposed it in Christ's time.

10th. Be exhorted to avoid unbelief, and have an enlightened understanding respecting the life that is light, glory and blessedness to the soul.

E. C. CLEMONS.

Warehouse Point, Ct., 1846.

(To be continued.)

Remarks on the Above.

There are but two prominent features in the above article which we feel called upon to notice, the *life* and *resurrection* of which the writer speaks.

The *life, eternal, everlasting* life in its first sense, of which the Scriptures so frequently speak is not, as Sister Clemons supposes, man's "existence in a certain state," for then the most immutable principle in the universe would be dependent for its existence on changeable man, the most unstable being in the world. Our sister seems to blend the *change* in the creature and the life he receives in one, and makes the two when united constitute the eternal life of the Bible. Whereas they are entirely separate and distinct; as much so as the vessel and the water which it receives. And we might with equal propriety say that *water* is the "existence in a certain state" of the *vessel* which contains it, as to suppose that life, eternal life, is the "existence in a certain state," of mortal man who receives it. It is true the vessel must be in a certain state or condition to receive water, so must *man* be in a certain state of preparation to receive *life*.

Life is the principle of eternal existence, received from God, the fountain of life, through Jesus Christ, by all who comply with the terms of life laid down in the gospel. It is the opposite of death. Death, the dissolution of the whole man, or his return to the dust from whence he was taken, was the penalty of the fall. "Death [the sentence] has passed upon all, for all have sinned." All are under the sentence of death, are already condemned who are in their sins. God in his abundant mercy, "when we were dead in trespasses and sins," under the sentence of death, and in our sins, "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—Shall not "perish," be destroyed, or experience the second death, but if they believe, comply with the terms of the gospel, "do his commandments, shall have right to the tree of life," and live forever.

Those who comply with the requirements of the gospel are said, in this mortal state to have "passed from death unto life," "have eternal life." That is they receive the earnest, the foretaste, the assurance that if they continue in the faith they shall live.— Their life, eternal life, is not in fact fully and unchangeably possessed here, but as Paul says, their "life hid with Christ in God, and when Christ who is our life shall appear, then shall ye also appear with him in glory." Col. 3: 3, 4. Then the crown of life, eternal life, will be awarded to all the righteous, and will then. Eternal life is the reward of faith and obedience, and the reward is not received until Christ comes and rewards every man according as his work shall be. Then the wicked will "go away into everlasting punishment, but the righteous into life eternal." Matt. 25: 46. Whatever the life is which we now have, it is evident we possess it by faith.— As Paul says, Gal. 2: 20, "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me, and the life which I now live in the flesh, I live

BY THE FAITH of the son of God, who loved me and gave himself for me."

But our sister seems to think the *spirit* or *soul* of man and not the *body*, receives eternal life here, and this is the sense in which life is very generally used in the Bible. We readily admit that *man* in spirit, at heart, mentally, sincerely, must receive the principles of the gospel, the Spirit of God, or mind of Christ, which is the earnest, the foretaste of eternal life, in order to reap the reward of eternal life at the coming of Christ. But that the *spirit* and not the *body*, the whole man, receives it, we think the Bible furnishes no proof; but right to the reverse. Whatever life, or degree of life is promised in this mortal state, is promised to, and received by the *whole man*, soul, *body*, and spirit. The gospel makes no such nice distinctions in its offers, requirements and rewards, as Sister C. makes between the soul or spirit, and body of man. It addresses *the man*, the *whole mental* and *physical* man.

We feel fully assured that if our sister will examine every passage of Scripture which she has quoted to sustain her views on this subject, with the express object to learn whether a distinction is made between the spirit and body of man in the offers and blessings of the gospel, she will readily see her mistake. As an example, we will glance at one of the texts she had quoted. It is John 5: 24, 25. Here she thinks the "death, life and resurrection" of the spirit and not the body is taught. But if the *whole man* is not addressed, why is it said, "He that heareth"—and "They that hear shall live." And in the same connection why is it said, "The Father quickeneth them; even so the Son quickeneth whom he will; for the Father judgeth no MAN, but hath committed all judgment unto the Son, that all MEN should honor the Son even as they honor the Father?" vs. 21—23. Why these *personal pronouns* and *nouns*, not only here, but uniformly in the Bible where this subject is treated upon, if the spirit and not the body is the subject of the "life, death and resurrection" it names? No satisfactory answer can be given. But all is plain, and full of meaning and force when we understand man as he is, and that the *whole*, not a part of the man is the subject of the death threatened, life offered, and resurrection promised.

Volumes might be written on eternal life, and then scarcely begin to enter upon the merits of this glorious subject, when viewed in the light of divine truth. It is not a spiritual, indescribable, invisible something in the soul or spirit of man in this corruptible state, but it is the life of God infused through the *whole physical* and *mental* man in his state of immortality, in the renovated earth, or everlasting kingdom of God. This is the life promised to all under the sentence of death, who will "do the commandments" of God.

The *first resurrection*. On this point we feel the fullest assurance that our sister is greatly mistaken; and her mistake evidently grows out of the incorrect premises of her theory. She seems to admit that the spirit or soul of man is an intelligent, responsible being, separate from the body; then teaches us that the soul or spirit, and not the body, is dead in trespasses and sins; that it, not the body, is quickened, made alive, spiritually in Christ; and finally, as a matter of course, this quickening of the soul must be a resurrection, and if a resurrection, the conclusion is it must be the *first* resurrection; and if first then there can be but one more which will follow in which all the dead, righteous and wicked, will be raised. Thus we may clearly trace to the origin this error upon error. With our sister this mode of spiritualizing the death and life of the Bible, has not led her to the conclusion to which others have come, viz.; a denial of a literal resurrection of

the body.* If they can make the distinction which our sister seems to make between the spirit or soul, and body of man, and then spiritualize the death, and life, and resurrection of the soul, it is a very easy matter to dispense with the resurrection of the body altogether. But our sister avoids this conclusion, and is not therefore chargeable with this last error, though her theory may easily lead her to it.

That the first resurrection relates to the soul, and not to the body, is evidently a doctrine that is neither directly or indirectly taught in the Bible. Our sister thinks differently but has given no valid reason for her conclusion. It is true after quoting John 5: 24—26, and without any divine warrant for calling the death there named a spiritual death, by putting into the Savior's divine lips words he never uttered in reference to this subject, and conveying a sentiment he does not teach in this chapter, she makes him say in reference to her spiritual resurrection, "This is the first resurrection." Oh! to what daring perversions of the word of the Lord will a false theory lead its zealous advocates! That the Savior does not teach a spiritual resurrection in his discourse in John 5, must be apparent to every one who will carefully read it.

V. 20. Christ said the Father loveth the Son, and showeth him all things that he doeth; and he will show him greater works than these that ye may marvel." What greater works? Raising up the dead. For the next verse says, "For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will." This is a part of the "greater works," raising up the dead. Another part of the 'greater works' the Savior would do is named in the next verse. "For the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son even as they honor the Father," &c. What will be the reward of honoring the Son? The next verse tells. "He that heareth my word, and believeth on Him that sent me, hath [by faith, by promise] everlasting life, and shall not [in the day of judgment] come into condemnation, but is [will then have] passed from death unto life."

That Christ had power to quicken, raise from the dead, give eternal life, judge the world in the last day, and execute judgment upon those who would not honor him, he evidently meant to teach in verse 25. He says, "Verily, verily I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." As much as if he had said, I will give you a demonstration of my power soon; some of the dead shall be raised from their grave by my voice or word; which was actually done in the resurrection of Lazarus, the widow's son, and others, and many at his own resurrection.

V. 28, 29. In view of his power to raise Lazarus and others, before the general resurrection, Christ in these verses says, "Marvel not at this, [partial exhibition of my power] for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

This view of the subject gives meaning and force to the words of the Savior, while the opposite destroys their harmony and power. We have no divine warrant for giving the same words of the Savior in this one discourse, in one instance a *spiritual*, and in another a *literal* signification. This our sister has done. In one breath she thinks Christ was talking about a *spiritual death, life, and resurrection* of the *spirit* or soul, and in the next breath, without an explanation or qualification, that he uses the same words, but means a *literal death, life, and resurrection* of the *body*! It is not our divine Lord that

changes the meaning of his words in this mysterious manner, but the incorrect theories and fruitful imaginations of erring mortals that attempt to do it; nevertheless the truth is unchangeable, the foundation of God standeth sure.

It should be borne in mind that whatever the "death, life, and resurrection" are, spoken of in the discourse of the Savior in John 5, or elsewhere in the Bible, relate to the whole man, *physical and mental*, and not to the spirit or soul as our sister supposes. We admit that the exaltation of man from sin to holiness, from the bondage of sin to the liberty of the sons of God, may be *metaphorically compared* to a resurrection; but then the metaphor is used in reference to the whole man, and not the spirit only.—"He hath raised us up and made us sit together in heavenly places"—"If ye be risen with Christ."—These and other like expressions relate to the resurrection: but the question is, *how* do they relate to it? They do not speak of it as a spiritual resurrection, for there is no such resurrection taught in the Bible. But they use the resurrection as a metaphor, to illustrate the exaltation of man redeemed from the power of sin, or they speak of the believer in Christ as being *raised by faith*: not in fact raised to life, but by faith are confidently looking for this change at the appearing of Christ. Hence, Paul says, Rom. 6: 5. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." "Shall be," are not yet in that likeness, only by faith; hence, verse 8 says, "Now if we be dead with Christ, we believe that we shall also live with him." Under this faith, verse 11, as Macknight renders it, says: "So then, conclude ye yourselves to be dead verily *by sin*; but alive *by God*, through our Lord Jesus Christ." The meaning we understand to be this. Christians should look upon themselves as "dead by sin," that is, under the sentence of death which came upon all on account of sin; but "alive by God through Christ," that is, God has promised a resurrection to eternal life, from this death, to all who believe and obey Christ; and our faith and confidence in God should be so strong that he will fulfill his promise, that we should reckon or conclude ourselves as in actual possession of the blessings of the immortal state. In this sense, and we think no other, do Christians (not their souls only,) experience a resurrection in this mortal state: it is *by faith*, as Paul says, Col. 2: 12. "Buried with him in baptism, wherein also ye are RISEN with him THROUGH THE FAITH OF THE OPERATION OF GOD, who hath raised him from the dead."

This view of the subject, and we think it is according to the Word, conclusively shows that the first resurrection cannot be any spiritual or moral change wrought either on the soul or body, or both, of man in this mortal state of being. If it is a moral or spiritual change, then the man who has once been changed, relapses again into sin, and is again restored to the favor of God, as is frequently the case, experiences not only the *first*, but the *second* resurrection; and the *third* and *fourth*, and as many resurrections as he sins, and is again restored to the favor of God. This conclusion cannot be avoided according to our sister's theory; for it teaches us that the life received in the first resurrection is the Spirit of God in the soul; and we all must admit that when man sins, the Spirit of God departs from him; then, according to her theory, spiritual life is extinct—Spiritual death must necessarily ensue; and a Spiritual resurrection is necessary, that the soul may spiritually live again.

We are not dependent on the spiritual or fanciful opinions of the best divines or expositors of the Word, for an understanding of what will constitute the *FIRST RESURRECTION*. That Word reveals this

mystery, this blessed hope of the gospel, too clearly to be misunderstood. Let us leave our unprofitable and dangerous ramblings, and giddy heights of fancy, and settle down upon the safe rock of ages, the word of truth. It teaches us that the first resurrection, is the resurrection of "the dead in Christ."—1 Thes. 4: 16. "The dead in Christ shall rise *first*." We know the next thing in order is, "then we which are alive, shall be changed." Nothing is said about the resurrection of the wicked as following next; and for very good reasons, viz: the living saints were next to be changed; then all caught up to meet Christ. All this, cleansing the earth, and the reign of Christ and his saints a thousand years, were to intervene between the resurrection of the dead in Christ, and the resurrection of the wicked. If the righteous are not raised first, then why does Paul say the dead *in Christ* shall rise first? He should have said, *the dead* shall rise first, if all, saint and sinner, rise at the same time. The qualifying words, "IN CHRIST," leave the wicked in their graves, when the righteous come forth to the resurrection of life. The same truth is clearly taught in 1 Cor. 15: 23. "Afterwards they that are Christ's at his coming." In a word, before, Paul says, "every man in his own order," or "in his own proper band," as Macknight renders it. Then those who are *not* Christ's, will not be raised at his coming, the time of the resurrection of the righteous band. The unrighteous must be raised in their own proper band, and after the resurrection of the righteous; for none but the "dead in Christ" are said to be raised at his coming.

Phil. 3: 11. "That by any means I might attain unto the resurrection of the dead." Macknight renders the verse thus: "That any how I may arrive at the resurrection from the dead." Dr. Clark says, "St. Paul uses a peculiar word, which occurs no where else in the New Testament;" the signification of which, as the Dr. says, "in the best mss. is as follows: *to that resurrection which is of the dead*."—The import is, *from, or from among the dead*, as the best critics admit; clearly signifying that all the dead will not be raised in that resurrection unto which Paul greatly desired to attain. The same doctrine we think is clearly taught by Christ, in Luke 20: 35. "But they that shall be accounted worthy to obtain that world, and the resurrection *from* the dead."—Campbell's translation puts the resurrection first.—"But among them who shall be honored to share in the resurrection and the other world."

Other passages of a similar import might be given, but these are sufficient to settle the point that the inspired writers looked for a resurrection of the righteous, before the wicked would be raised. This glorious resurrection, doubtless, is the same referred to by Christ, in Luke 14: 14. "Thou shalt be recompensed at the *resurrection of the just*." By Paul, in Heb. 11: 35; "That they *might obtain a better Resurrection*." And by John, Rev. 20: 5. "*This is the first Resurrection*." And "Blessed and holy is he that hath part in the first resurrection." Not that holiness or the principle of godliness in the soul is this resurrection, as our sister supposes, but the *holy* and no others, will be blessed with a *part in it*. No wonder that Paul desired, "if by any means," to share in its eternal rewards. May we all with the Apostle, have a part in the first resurrection.

Bro. J. Cass, Lodi N. Y., March 7th, writes: "Though we have many discouragements, yet we have not given up the advent faith. We number but six or seven; some of our band have left the sure word of prophecy, and gone after fables.—Our meetings have run down, and we are rather low in our minds, but we are steadfast in the doctrine of the coming of Christ.

Letter from Bro. Paine.

Bro. Marsh:—I feel pretty confident in my own mind, that the last calculations are now made that ever will be made, on the ending of the prophetic periods; there is stronger evidence to my mind, that they end this present year, than at any former period. The promise is, that the wise shall understand, and I am led to believe that such as have endeavored to keep to the word and testimony of God on this point, now have nearly all, if not quite all the understanding that God intended they should have; but this understanding can be had only by faith, and we cannot have faith without evidence. The Lord has given us such an amount of evidence from his word, the fulfilment of the signs, the state of the professed church and the world, that we cannot doubt for a moment, that he has given us the true understanding promised to the wise. Our faith and understanding are now made so sure, that we are enabled to lift up our heads and rejoice, knowing that our redemption is nigh. We should do well to remember that every moment of this present life must be a life of faith, for it is equally certain that we can never know the exact time when our Lord will return. For this, we must continually watch. None of the wicked will have this understanding, because they will not believe the evidences God has given. The Lord has fixed every thing just right, and my soul bows in submission to him.

I fully believe we are now called to pass thro' our last trials. Jesus says, "Behold I have foretold you all things." Well, has he told us of the trials we now have? I think he has. Then, if any man shall say unto you, Lo, here is Christ, or there is Christ, or in the desert, or the secret chamber, believe it not, for such will arise, and will deceive many; but go not after them, nor follow them. It cannot be denied that these things have now arisen among us to an alarming extent, and many are leaving the plain words of the Savior respecting his coming, and are following the Lo heres and theres. It is painful in the extreme, to reflect that many of our brethren who have been faithful and zealous in the cause of God, have borne the burthen and heat of the day, should now make shipwreck of their faith, just as they are entering the port of endless rest. These things do, indeed, make our situation trying and perilous. A sense of these things causeth me to cry out in the anguish of my soul, Come Lord Jesus, and come quickly! But God has provided great consolation in this hour of trial. We find by looking at our heavenly chart, that these most fatal and dangerous rocks, lie close around the harbor of endless rest, and when we have once passed them, we are safe forever. O my God, protect and save thy people.

Yours, patiently waiting for deliverance,
Acton, March, 1846. J. L. PAINE.

Bro. C. Crawford, Casadaga, March 12, writes:—The little church in this place are, with humility, earnestly contending for the faith once delivered to the saints, for the end of which, we look this year. The force of evidence prompts us to exhortation, watchfulness and prayer—but more energy than what is manifested, should be put forth. Say, my brethren and sisters, will you pledge yourselves with this unworthy dust, to engage with renewed zeal and diligence in this blessed cause? Let us go again to our neighbors and friends, and if possible persuade them, thro' the evidences we present, to look immediately "for that blessed hope, the glorious appearing of the great God and our Savior Jesus Christ," in reality, not in vision. Let us gird ourselves anew for the contest, through this hour of temptation. Let us "be sober, vigilant, because our adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, whom resist, steadfast in the faith," &c.

BRO. E. S. ROBBINS, Copenhagen, N. Y. Mar 20, writes—I would that I could say as I could have said last fall, that we are filled with the good Spirit of the Lord. But no, my heart is sad while I write to think of the change that has taken place in our once united and happy band.

I did hope the experience of others would be some advantage to us, but I find many must have the experience themselves. Our meetings have in a great measure lost their interest, I believe in consequence of conflicting views, and thus diverting the mind from Jesus.

Several of the brethren and sisters in this region are inclined to believe in the main with Br'n Rhodes and Peavy. That the door is shut, that Christ is King, and that feet-washing and the salutation should be regarded as ordinances. Others of us believe as strongly that these views cannot be sustained by the lively oracles. Thus you may readily perceive that we are not as happy as when we all spake the same things.

Br'n. Bates and Mansfield have been lecturing in West Martinsburg for three weeks past in the Methodist meeting-house; there is quite a waking up there among christians, and some hopeful conversions.

Letter from Bro. Hacking.

DEAR BRO. MARSH:—I am highly gratified at seeing you take such a decided stand on the termination of the Prophetic Periods. I most heartily agree with you that the preaching of the time unhesitatingly, and giving the demonstrative evidence of the termination of the periods in 1846 will be the most efficient means of arousing the now slumbering virgins to activity and vigilance. It has for nearly two years past been fully settled in my mind, that the crucifixion of our Savior occurred in the middle of the week, and if I could see it demonstrated that 33 was the correct date for that event, I should confidently expect the Savior by the latter part of 1846, and as it is now proved to a demonstration, that he was crucified in the spring of 33, and baptized in 29, and born B. C. 1, what shadow of reason is there to doubt the termination of the vision in '46? I confess I can see none whatever, but sheer unbelief. There was some reason to doubt their termination in '43, because there were many defects and discrepancies in several dates assigned for certain events, which mark the close of the 69 weeks, the baptism and ministry of Christ: for instance, the date of his baptism is set down as A. D. 26 or 27, and his return from the temptation in the wilderness A. D. 30. Now, how was this? Have we the least grounds for believing that three years intervened between the baptism and commencement of Christ's ministry? See Luke 4th, 1, 14, 21. It is evident that our chronologists become confused here, by placing his baptism in 27; they were under the necessity of leaping over 3 years in order to make his crucifixion occur at the fourth Passover, in the year 33. I discovered this discrepancy about two years ago; and therefore was not so much disappointed as some at the failure of the calculations.

I have just laid my hands on a certain scroll, which, among some other, I made in the summer of 1844; perhaps it will not be too great a tax on your patience to copy it, it reads thus:

"I believe Bro. Miller has fallen into the error of supposing the prophetic periods end in '43 by following Dr. Clark and others, who supposed that the 70 weeks of Dan. 9: 24, reach only to the crucifixion, when in fact the prophecy does not give any sufficient reason to believe that 70 weeks terminated at the cutting off of the Messiah, but that he should be put to death, or cause the sacrifice and oblation to cease in the middle or half of the last week, which would make, instead of 490 years from the decree to the crucifixion,

only 486½ years; making a difference of 3½ yrs., so that instead of 1810 from the crucifixion to the end of the vision, it would require 1813½ yrs. from that event to the last end of the indignation; and if the crucifixion occurred in the year 33, the vision cannot end till the year 1846 in the Autumn. But if the crucifixion was in the year 31, as many suppose, the vision would have ended in the Autumn of 1844."

Thus you see, I was prepared to subscribe to Bro. Hale's article on time, as soon as I read it. There are very few indeed in this vicinity, who are looking for the coming of our Savior, because that wickedness abounds, the love of many is waxing cold. The churches are nearly sunk to a dead level with the world. Seeing that such is the case with the world and the church, what hope have we of seeing any great improvement in society in general, before the great catastrophe?—and seeing that the world is rapidly growing worse, and heaping wrath against the day of wrath, have we not reason to pray more earnestly that the Lord would come and put an end to the wickedness of the wicked, and save his people before they are all carried away by the abounding wickedness that prevail on every hand? Indeed the prospects are most gloomy, if it were not for the blessed hope, I should be ready to lie down in despair.

I am yours in the hope of Israel,

W. HACKING.

Sharon, C. W., March 6, 1846.

Letter from Br. Pratt.

Dear Bro. Marsh: We are indeed a scattered and tried people, "a wonder unto many;" but the Lord is our strong refuge. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory. Amen and Amen," Ps. 72: 18, 19. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." This is our hope; and while we sojourn here we are indeed thankful to God that there are those who will fearlessly present the "cause of our evils" to the consolation of the scattered flock, who had been charged (by one they love) of "waging an unholy crusade against the sects." Three and a half years ago I was, through the goodness and grace of God, begotten "again" unto a lively hope through the resurrection, to an inheritance; being often solicited to join the Baptists and the Methodists, and having no one to advise impartially here, I sought wisdom from Him who giveth liberally and upbraideth not, being satisfied that selfishness on the part of the sects was devouring the little flock, (some 40 or more young converts) with great zeal, from a sense of duty and love for souls, I used my feeble efforts for oneness in religion. I solicited and obtained appointment for meetings at my house, first for one then the other sects; a few meetings brought both sects together. I felt, then, by hearing their confessions to each other, that my efforts to bring about a unison, were about to be realized, for which I earnestly labored and wept. But alas! when no prospect appeared for gaining my name to either sect, I was utterly abandoned by both. I was impressed that it was my duty to be baptised, although I had been sprinkled in infancy, but could not, unless I joined the sect. This I could not do, for my whole soul recoiled at the thought. At length my sister came from Williamsburgh, N. Y. to be baptised. I thought that the Lord would then open the way for me. We repaired to the spot, our friends knowing our views, solicited the services of a man of God, who bore the impress of the spirit in preaching the gospel to the poor, (an old fashioned Methodist.) My pathway was immediately made plain, through a great depth of ice into the

liquid grave. This was indeed the true figure of our salvation, dead and buried to the world, but alive and risen in the newness of life. He (the preacher) says, go on your way rejoicing.

After this it was laid to my charge, that I was not obeying the commands, by not communing or partaking of the sacrament. I said you will not let me. Then I again implored with my whole soul direction from Him who has said, "I will never leave nor forsake you." And with an almost audible voice, I heard the declaration, "stand fast in the liberty wherewith Christ has made you free." A few months more rolled on, and I found myself with some 100 others surrounding the *Lord's Table*, where it was proclaimed, "Let every one examine himself and so let him eat and drink." Suffice it to say that I was overwhelmed with the glory and goodness of God. It seemed that my greatest earthly hope was realized. The liberty of the gospel ravished my soul, and I began to tell to all around, what I had learned by observation and experience, that the sects were proud, high minded, selfish, &c. And that their preachers had not faith even enough in God for the smallest salary.

By and by I heard from every quarter, "come out of her my people"; and the few that obeyed in this section, have felt to praise the Lord with all their heart, that their eyes were opened by this cry. And seeing them come out, and turned out, one says, "I loved them so, I could no longer stay behind." Now, dear brethren, you know that all who have not obeyed, but seeing the light have lingered on all the plains, have lost their confidence, and instead of its being "unholy" it has been mighty through God in pulling down strong holds.

Therefore I would say, go on dear brother, (not Elijah) for if you have ever endeared yourself to the weary pilgrim, it is in fearlessly shewing that we were not waging an "unholy crusade" but fighting a good fight."

Yours in hope,

II. PRATT.

WALES, March 21, 1846.

Bro. C. Perry, Natick Mass., March 9, writes:—As to the cause in Natick, we once had a united and happy company of about a dozen, who were looking for the Lord. Some have removed from the place, some have gone back to the professed church whence they came out, so that our number is reduced to three or four. We still meet on the Sabbath, to exhort and comfort one another, and have no inclination to return to a church whose minister has preached the "funeral sermon of Millerism," and edifies his hearers with the stories about "ascension robes." I feel thankful to my heavenly Father, who has kept me through all the trials that we have been called to pass. I still feel determined to lean alone on his almighty arm. And may you, dear brother, be sustained in your arduous labors, and be enabled to give meat in due season.

Bro. C. P. Whitten, Fitchburg, March 21st, writes:—Templeton Mass. will be my place of residence for the present. God bless you in scattering the light. I wish that I could be at your Conference, but cannot. Hope the Divine Spirit will attend it. I love the cause and its re-proached devotees. The God of the faithful will tabernacle around us even to the end, which is very near.

Bro. J. D. Boyer, Shiremanstown, Pa., Mar. 14, writes:—The Advent cause in several counties in this state is in a good condition; we have been much revived. The church in Shiremanstown is still contending for the faith. Several have been hopefully converted to God. In Philadelphia the cause is much revived. Bro. Hale's argument on time has made deep impressions on the minds of many.

SAD, BUT TRUE.

The following we cut from the "Christian Mirror," a religious paper published in Portland, Me., by the Congregationalists. It gives a sad but true account of the nominal church. Comments are unnecessary, the article, especially the closing remarks of it, speak the painful truth of the case in language too plain to be misunderstood: Read it, not with the spirit of exultation over a fallen church, but in deep humility, in self abasement, sorrow, and mourning, remembering that thou standest by faith; be not high-minded but fear. The following is the article. The friend who forwarded the paper that contains it, will accept our thanks for the favor.

THE SPIRIT'S DEPARTURE.

One cause is, the *low standard of religious experience among us*—the defective model after which, or near to which professors try to shape themselves.

Where now is the deep acquaintance in the things of God, the inner experience of the depths and heights, and lengths and breadths of "the love of God." That acquaintance with the heart and with God.—That union with the Divine mind, that nothingness of self, that really, not in a few rapturous emotions, but *really* install God forever sole dictator in the heart, and cherish him as the fairest among ten thousand and the one altogether lovely. That secret inner life of Christ in the soul, *Christ in us*, "the hope of glory." That deep penitence and continual remembrance of past sin, because of its relation to the blessed Savior. That *self-loathing*, arising from a lively view of the infinitely lovely character of Christ. That panting to awake in his Savior's image.—That controlling and overflowing gratitude to Christ, for his great love to sinners, and for what Christ is as a Savior. That constant

"Godly grief, the pleasing smart
The meltings of a broken heart;
The Godly deep humility
That wonder why such love to me."

That inward retiring, that Christ may be seen *above* and *before* all that will not show itself only to exhibit Christ in some way that gratitude prompts. Where that constant presence of Christ, that assures, yes! *assures* the soul of its title to glory and eternal life? That *constant victory* through Christ? That constant view of the opened portals above, of a sealed inheritance, that inner eye that sees always the smiling face of God, or relies when darkness veils as firmly as in the glad hour of unutterable assurance.

O! my brethren, where are these legacies? In what celler or garrat is this rich patrimony stowed while the children starve and pine. Few alas! look for it. Few look for more than a fair probability, all things considered, that they are converted. This hope they cherish, and aim to live as they have made up their minds is a christian deportment. And what of the rest of their life? Duty *when convenient*—business and profits—health and comfort *always*; and they choose to be *their own judges about duty*. O! draw a veil over the church. Don't expose the meagre specimen! Yet alas! this has become about the pattern—some are a little above it—*many* a little *below* it. Yet these die, and of course they were "faithful to the last," and our hope is they are now rejoicing in the lord. Faithful in *what?* in unbelief? Yes! clave to that till the last, rejoicing in Christ. Then a great change must be effected, for they rejoiced but little in being like Christ here. We have

been wonderfully afraid of Perfectionism—Yes! and in aiming to avoid that rock, we have dashed on another. We have been too afraid of urging the deepening of the inner life—the hidden communion, and real power of the life of Christ, lest we should be classed with boasting errorist. It is the characteristic of poor human nature to rush to extremes. We must, if we would invoke the Spirit's mighty achievements—we *must* know more of God, till filled with the knowledge of his will; we must search into the deep things of God. In other words we must make our own hearts the welcome scene of his great working, and then, when he finds a suitable workshop in the church, the glorious doings of Sovereign grace will multiply like the drops of the morning around us.

I am sure this is one of the causes of the departure and withholding of the Spirit.—Do we know it? Do we acknowledge it?—Do we mourn it? Do we deplore it so as to cast us in the dust? How can we expect the Spirit to work for the church and *around* the church, when he is not a welcome worker *in* the church. How can we expect God to achieve the mighty conquests in subduing and adopting sons, when his family of sons are in exile—a voluntary rebellion, a state of resistance to all the intentions which were comprehended in their adoption.

This is not God's way. But I will tell you what often is God's way. When the visible church is permitted to fall into this state—his way is to leave them to their own deceivings. He will take the precious from their midst, either to their better home, or he will scatter them to other regions, where Zion will come forth of them, and be the glory of her Lord. Repair a moment to India—to the churches of Asia—to Italy. New life multiplied in Europe when Asia fell. The Piedmont and Vaudois Vallies teemed with life when Rome began to die. God will work. Zion cannot die. But this is the gloomy thought. The Lord is *known* in Zion; but we do not know him. Then we are not Zion. And the real church will re-appear somewhere else! Alas! too well, our inward misgivings and fears accord with this dreadful argument. We shall soon be whited sepulchres and the church like Arabia's city of rocks. Like Idumea! There are the houses cut in solid rocks—a whole city reposes in eternal silence, save as broken by the hooting owl, the screeching bittern, and the flapping bat. We shall be like it, if we do not repent. Our holy and beautiful house where our fathers once worshipped, will be a desolation, a bye-word and reproach. This long drought is gloomy, but its omens are gloomier still. May God revive us or we perish.—*Rev. T. Castleton.*

PRETENCE.

How heinous in the sight of Him who is of "purer eyes than to behold evil and cannot look on iniquity," must a pretence be in things divine.

A hypocrite is set forth in the book of God as very odious in his sight. "God looketh at the heart." "The broken and contrite heart" he loves—their offerings he accepts. The truly honest and sincere will lose nothing in the coming day of judgment—though now for a little season they be objects of hate, be made an "offender for a word," hated and cast out by the world—"great is their reward in heaven"! glory to God. But the false-hearted, pretended people of God,

how confused with speechless shame, how dismayed with dread apprehensions of the righteous judgments of the most High when brought to witness the scenes of that day in which all the hidden corruptions of their hearts will be revealed.

For what is the hope of the hypocrite though he hath gained, when God taketh his soul.—Job 27: 8.

The prophet Maiachi by the Holy Ghost addressed the idolatrous Jews on this subject in the most cutting manner. He says, "ye have robbed God, yet ye say wherein have we robbed thee? in tithes and offerings;" is the answer. They would come to the altar of God with their apparently sacred vows, and there, in solemn mockery, offer up the lame, blind and sick, for unblemished offerings as God required, when they knew it was deception, and had no reason to expect a blessing, but for a pretense they did it. Read the curse pronounced against all such in ch. 3: 5. "Also when the day of the Lord cometh that shall burn as an oven," 4: 1.

"For a *pretense* the Pharisees in the days of our Saviour made long prayers," "disfigured their faces that they might appear unto men to fast," and "all their works they did to be seen of men." Hear their doom from the lips of the Son of God, "therefore ye shall receive the greater damnation."

Ananias with Sapphira his wife, were of this sort. Having a possession, sold it and kept back part of the price of the land; the other parts they brought and laid it down at the apostle's feet, all in pretense. Satan had doubtless filled their hearts with such suggestions as these—you had better reserve for old age or the present gratification of your lusts a part of this treasure. You may come to want if you so unreservedly cast your lot with these poor Nazarines as to cast into their treasury the whole. At any rate you can keep back a part and let no one know it, and still hold on to your profession, you will *appear* as good as they who are so careful to be honest at heart. Besides having the advantage of them in that you will have a treasure laid up at home when the church fails, &c.

So we see, 1st. unbelief, 2nd. love of money took root in their distrustful hearts; 3rd. hypocritical pretense, knowing themselves to be liars and walking in darkness, they still said professionally that "they had fellowship with Christ." They were immediately struck by the hand of God whom they had insulted, and were carried out and buried! How should such examples of warning affect the church of God in these days, as it did the church then, cause us to fear God, be honest-hearted, cheerfully and unreservedly submit to his just commands. "Our righteousness must exceed the righteousness of the scribes and pharisees or we can in no case enter the kingdom of God."

Do any of us say, my brethren, "if we had been in the days of these unholy characters we would not have been partakers of their secret dishonesty and works of darkness"! So said the pharisees of their bloody fathers who killed God's servants. "We would not have been partakers with them in the blood of the prophets." Are we harboring any of the money-loving, selfish disposition of those of whom I have spoken and many of whom God speaks in decided terms of disapprobation? Ah, are we doing this, and still pretending we are "Jews"? "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap." "Let love be without dissimulation." May the "testimony of our conscience" say that in "godly sincerity and simplicity we have our conversations in the world" and in the church. And may we "be sincere and without offence till the day of Christ."

GEO. W. BURNHAM.

GREENVILLE, March 26, 1846.

Letter from Sister Corey.

Br. Marsh.—It is comforting to hear the experience and daily advance in grace of our waiting brethren. We who are established and grounded in the faith of the everlasting kingdom at hand, can tell of the operations of the spiritual life and energy of soul that advances us for heaven, and gives a clear and decided witness that we are participants of God's "everlasting covenant." Trust in God is a peaceful and happy confidence. It does not leave much room for suspense—am I a child of God—O that I had the witness of the Spirit, &c. The love of Christ constraining us, will move the springs of action, and though called to fight the good fight of faith in these perilous times, the armor will be bright and every joint move harmoniously.

There was much said by advent believers about a year ago, upon the necessity of reading their "title clear" to the expected inheritance. But the birthright of Esau was sold for a mess of pottage; and because we are waiting for the restitution of all things, is this less important? "Abraham trusted in the Lord, and it was accounted unto him for righteousness." Which of us have found the answer of peace by a true faith in coming up to the call of definite time or '43? I speak for myself: the witness came, and has not left me. For union and fellowship of holy love casts out all fear of judgment, and the reminiscences of past anticipation with present expectation keeps a steady and firm assurance that Jesus is mine.

I like your remarks dated Feb. 1st, "Upon Waking up again." The command given to Daniel, ch. 12: 13, shuts out, in my view, any union in waiting. The words are, "Blessed is he that waiteth and cometh," &c. There would seem from the sense conveyed, a fulfillment of the words of Moses the servant of God, Deut 32: 3. "For the Lord shall judge his people, and repent himself for his servants; when he seeth that their power is gone and there is none shut up, or left." There are so many evil enchantments in these perilous days, that lull to sleep on this important subject; such as mesmeric prepossessions—for it is not to be contradicted that disease can be checked by its guidance, wickedness exposed, and the solar system partially explained, &c. These disclosures occupy conversation and reflection, and undoubtedly displace God's word, that it is not in all the thoughts. Satan knoweth his time is short; therefore, no matter, if his kingdom is divided, first to induce the wicked to do wickedly, and then send one in mesmeric sleep after them. It would be surprising that so many queries have arisen, whether the influence were good or bad; were it not one of the last devices of satan. But he so artfully mingles the picture that it needs the magnetizing influence of the Holy Spirit to point us to Jesus, and by the sympathies of true holiness, animate and quicken that intelligence breathed into us by God.

A. E. CONEX.

Newark, N. J., March 6, 1846.

Letter from Bro. Byron.

Bro. Marsh.—It may be gratifying to the readers of the Voice of Truth, to hear the state of the advent cause, in western Michigan. I have been lecturing in this State about five years, on the glorious subject of our blessed Lord's coming to take home his faithful ones; how much has been accomplished, the glorious day will very soon determine. This glorious truth has proved to be the great separation, not only between truth and error, but has made it manifest who love and who hate the Lord's coming. The general opposition to this glorious doctrine, is plain among the sects, more so than in the old; it appears as though there is a combination, and a determination, to put down this

glorious truth, by silence on the subject, or evading having any thing to say on it. The advent is a subject they will avoid if any way possible, should their subject lead them into it. It appears to me that such kind of preaching is either the result of gross ignorance, or willfulness; but how can we expect it to be otherwise, in this age and popularity of the world? Oh the professed Ministers that thus act, crying peace and safety, and venting their spite at the failures of "Millerism," so called, will soon meet a fearful doom. I will give a late specimen of such kind of preaching on Climax Prairie; a Methodist, at a funeral, took for his text, "Be ye also ready, for in such an hour as ye think not the Son of man cometh."—This chapter, Matt. 24th, he said had a fulfillment at the destruction of Jerusalem, and passed it off upon the people; but those who read this chapter carefully, and are acquainted with history, &c., know that such assertions are for the want of information and a proper knowledge of the word of God.

The signs of the times it seems to me are about all fulfilled that should take place before the advent. The foolish and presumptuous scoffers have appeared as foretold—the church and world are perfectly indifferent on this subject; more and more disunion and want of faith among professed christians—covetousness and love of the world—an increase of infidelity among the youth of our country, together with an increase of crime; all are omens of that terrible day being right upon us. When we consider that the preaching of the advent is more calculated to stop the current of vice, and to awaken and qualify the christian to meet his Lord, and then to have ministers and people undervalue it, scoff and call it lies, delusion, &c., we tremble at the fearful responsibility they incur. So we see the same state of things here, as in every other place where the Lord's coming is proclaimed! But shall this deter us? No! in the strength of God we will loudly proclaim, "the hour of His judgment is come!"

I do believe the Lord will come this year—I cannot see beyond. I have made myself acquainted with this subject, and have spared no pains to get all the light I could on this subject from a variety of sources. The present light I believe to be the best, and I am calculating accordingly, soon to meet our Lord. Oh my brethren and sisters, let us attend to the great work of consecration, and may the Lord seal us to the day of redemption, Amen.

I have of late been in Washtenaw, Ingham, Jackson, and Calhoun counties, and find the brethren and sisters generally, strong in the faith that the Lord will come this year. A small church in Jackson, are living in the union of saints. In the town of Albion, in Bro. Babcock's neighborhood, we have a few good souls, also on Climax, where I live, we have a few who are standing ready to meet their Lord. Holiness is our motto. We have some good brethren in other places we calculate on visiting, as soon as we can. On the whole, I think we shall be ready. Amen.

Yours, in hope of immortality and eternal life

J. BYRON, JR.

Jackson, Mich., March 4, 1846.

Sister P. Neal, Fort Hill, Lake Co. Ill., Feb. 23, writes:

I love to hear about the time. The Scripture evidence published in your paper last fall, seems indisputable, and the Word says: "At the time appointed, the end shall be." "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." "He that endureth to the end, the same shall be saved." These are truly perilous times, and God alone is able to keep us from falling in this hour of temptation.—Some tell us that Christ has already come, but the

scripture teaches, that when the Lord comes, he will bring his saints with him, and many of them yet sleep in the dust of the earth, and "till the heavens are no more, they shall not awake nor be raised out of sleep."

I can appreciate your remarks in the last "Voice of Truth," (Feb. 4,) with regard to the teaching of some of our dear brethren, with whose writings I am somewhat familiar. May your timely warning be the means of saving some from wandering into error, and of persuading others to test their views by the plain word of God. I believe that now "Whosoever shall call upon the name of the Lord, shall be saved," is as true as it was two years since, and I would, as Peter says, "account that the long suffering of our Lord is salvation." Let us, then, who are looking for the Savior, still take heed to our lamp: we shall not be in darkness. "Let us who are of the day be sober, putting on the breastplate of faith and love, and for an helmet, the hope of salvation." O, it will be a blessed, glorious time, when this earth, so long filled with sin and sorrow, and groaning under the curse, shall be the abode of peace and righteousness. When sorrow and sighing shall flee away, and he, whose right it is to reign, shall sit on David's throne, and rule in righteousness. O let us all keep the end in view, the glorious prize, and walk worthy of the vocation wherewith we have been called, that we may dwell in the new earth, and may enter in through the gates into the city.

Bro. G. Lee, Jun., Oswego, March 9, writes:—The church here is looking up; we hold two meetings on Sabbath, in the Tabernacle, and three prayer meetings during the week. We have no one to preach to us, so that we are compelled to hold prayer and conference meetings, and thus we are endeavoring to fulfil the law of Christ.—Cannot Br'n. Miller and Himes give us a visit after the conference in Rochester.

Bro. O. Smith, Orland Ia., March 3, writes:—As cold water to a thirsty soul, so is your worthy paper to me. I believe it is verily what it purports, the Voice of Truth; and is just what I need, situated as I am, in a distant land, and at a distance from those who are looking for the immediate appearing of the Savior. I embraced the advent views almost thirteen years ago, while searching the scriptures to find what is called a temporal Millenium. I knew nothing about chronology, nor any means whereby we might know the time of Christ's second coming, but the scripture said, "As it was in the days of Noah, so should the coming of the Son of man be. I tho't perhaps, it might take place that year. I saw none, however, that advocated that doctrine, till 1843, when I heard two or three lectures on the subject. In Oct. '44, we moved from Ohio to Indiana, situated in a small village among three denominations of Christians, viz: Methodists, Baptists, and Presbyterians, who assemble every Sabbath for worship, harmoniously, but I fear the true spirit and power of religion in a great degree, is wanting. O that the Lord would send some flaming messenger this way, that would be the means of arousing the slumbering world around us, and cause christians to wake up from the dreadful sleep they have fallen into. Cannot, will not some of the advent preachers come this way? I visited our friends in Ohio this winter, and had the privilege of attending one advent meeting in Bloomingville, which was truly refreshing, and I felt to thank the good Lord for his mercy.

Yours in the bonds of christian love,

OLIVE SMITH.

P. S. I will just say that we are indebted to our friends in Ohio, for the perusal of your paper, to whom we feel grateful and not only to them, but to God, the Author of all good.

O. S.

Letter from Bro. Johnson.

Bro. Marsh:—I have reached Seneca Falls, on my journey to Western New York. I intend to be at the Conference in Rochester. Previous to that I expect, the Lord willing, to help Brother Pinney supply some of his calls. We hope to be at Geneva over Sunday, though we are both rather ill.

I was in Germanville, six miles from Troy, four days last week and last Sunday, and had the use of a meeting house built for and by different denominations. They never had heard any lectures on the Advent in that village, before about three weeks ago, when brother Chandler went there from Troy, (where they have a little band with whom I staid the Sunday previous.) I found in Germanville, a man who, before brother C. went there, was very profane, as also his wife and little boys; so that the neighbors did not like to have them in the company of their children. But what an alteration for a few weeks past. Mr. Barber, for that is his name, went to hear brother Chandler only twice on Sunday, and was awakened, begun, and continued to read and study his Bible, and pray in his family; and his children have left off their profanity. I had a season of prayer and conversation last Saturday evening with his family—when his wife and oldest daughter promised to begin in earnest to seek salvation. The next day I spoke three times, and this woman and mother were at meeting for the first time for some years. Monday, she tho't God for Christ's sake had forgiven her sins. One of her near neighbors also was very tender and wanted salvation.

Praise the Lord. Bro. Barber said, all those wicked dispositions, and the ugly temper he used to have, were all gone, and it seemed to be more than his meat and drink to sit down and hear the bible explained. He is a poor man, but is richer than some of his rich neighbors, I think. Not many wise, not many noble after the flesh are called. Well my brethren, let us go out into the highways and hedges, and compel them to come in. "Wisdom is justified of her children." "O thou that tellest good tidings to Zion, get thee up into the high mountain, [where you can be seen.] O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, behold your God! Behold! the Lord God will come with strong hand, and his arms shall rule for him; behold his reward is with him, and his work is before him." Isa. 40: 9, 10. I have given the marginal reading. I think it the best; certainly we have got good tidings, or the gospel of the kingdom, and the Lord is coming with his reward. Shall we withhold? May the Lord help us to cry aloud and spare not.

Yours in haste,

JONAS D. JOHNSON.

Seneca Falls, N. Y. March 20, '46.

Bro. D. Keeler, Copenhagen N. Y., March 2, writes:—The brethren in this place, (last fall so happy and united,) are now torn to pieces through the influence of two certain persons, well known by yourself. If the labors of Bro. Bates, or some other good brother could be had here, good might be done. But unless the evidences of the speedy coming of the Lord can be faithfully given by some qualified brother, I fear the good that has been done, will be lost.

Bro. C. Snell, Brockett's Bridge, March 16th, writes:

I wish the Lord would turn the attention of some brother this way once more, to give us a course of lectures on the time. It seems as tho' this place was ripe for destruction. I dare scarcely presume to mention to you what rapid progress Satan is making here: such as drunkenness, lying, cheating, gambling, frolicing, two or three

times in a week, cursing and swearing, and blaspheming God and his word. It is not possible to turn the attention of many of those who do such things, to the Bible. Even professors have no relish to hear that the Lord Jesus is coming this year or next, yet they have no proof to offer, save "the day and hour knoweth no man;" as though nothing could be known about the time. I am strong in the faith, that it is the Lord's will that his children should know, and that the time is revealed in the bible, for thus saith the Lord: "I have foretold you all things," "there is nothing hid that shall not be revealed," nor "secret that shall not be made known." It may, I sincerely believe, be known as near as "nigh, even at the door."

Bro. D. Peacock, Norwich, March 16, writes:—There has been quite a revival in the churches here, this winter, and many of the converts date their conviction from Bro. Chapman's lectures. There is a little company of us here, numbering about thirty, who are strong in the faith of the speedy coming of the Savior. We meet every Wednesday evening, and hold a prayer meeting. Although surrounded by a seofling and wicked world, we endeavor to live as those who have a full hope in the first resurrection.

W. D. Cook, Sodus Point, Feb. 22, writes:—Although there are some things in the paper to which I cannot subscribe, (and among them, the articles on *definite time*;) yet I receive both with pleasure, and profit from its perusal. And it is but justice for me to say that I have received more light on various doctrines of the bible from brethren Pinney and Barry's articles on the subject of the New Birth, than from any thing which I have seen in a long time. Indeed, I now believe, that had the doctrine of the new birth been before time, the whole great controversy, with its attendant bitterness, concerning the doctrines of *Sinless Perfection*, *Water Baptism*, *Fore-ordination*, *Perseverance of the Saints*, and so on, to the end of the chapter, might have been spared from this sin-stricken world. Truly, "knowledge is increasing, and the end of all things is "at the door."

Sister A. N. Seymour, Warren Pa. March 24, writes:—We are in Warren Co., preaching the gospel of the kingdom with some success. Many feel interested, and are studying their Bibles; among whom is a Methodist class-leader, near 60 years of age. He converses about the Lord's coming in the class. I would like to write more, but cannot now. However, I would say here is a great field here and can you not send some faithful brother to assist us in these regions of darkness and death? It seems that I can read the coming of Christ upon every visible object. O Brother, the harvest is about ripe.

Bro. B. Brown, Metropolis, Massac Co. Ill., Feb. 5, writes:

Bro. Marsh:—It is now several months since I left our dear brethren at the east, to see what I could do for Zion in this desolate field. I felt when I left that region, that very few more would probably be gathered into the fold of Jesus:—and those few from "the highways and hedges."—And I find it, especially in this part of the field, very difficult, so to present the truth, as to have any abiding influence. Some few, I trust, have been converted to the faith in Christ, and are now looking for his coming. Yet I find truth does not take hold of mind, as it did two years ago. I feel sometimes as if I may as well return, and spend what little time remains, in trying to feed the household. My inquiry is, "Lord what wilt thou have me to do."

Since I have been in this section, I have but seldom seen a copy of the "Voice of Truth." I

wish you to forward it to me at this place, and may the peace of God rest on you forever.

P. S. In this place, I preach in a bar-room.

Bro. A. Pond, Hornby N. Y., Feb. 12, writes:—Our privileges of hearing from our preaching brethren since Bro. E. Miller left this section, have been few; but we still hope, if time should continue a little longer, that some brother will come this way and preach the word of comfort to us, that we may be encouraged to endure to the end, and at last reign on the new earth.

Elder G. A. Hendrick resides in this place, and is the only one that preaches the advent doctrine. He is strong on all points except time.

Letter from Bro. Mansfield.

Bro. Marsh:—It will be welcome intelligence to the advent brethren. I have no doubt, to hear that God has been pouring out His spirit during a few weeks past, in West Martinsburgh. Bro. Bates and myself have been occupied in lecturing there about three weeks, and our expectations of good, were more than realized. No lectures upon the near advent of the Lord, had been given there for some time, and indeed, only a few had ever been given in that place. We occupied the Methodist place of worship, and the truth was cordially listened to, and made a deep impression upon many who had been greatly prejudiced against the advent doctrine and its advocates.—Professed christians who had become backsliders, and had lived so for years, were revived and greatly blessed, and I trust will be found looking for and loving the Lord's appearing. I have never seen the power of God more evidently manifested, than in this meeting, and I should dishonor God to doubt his presence in this meeting, as really as in any effort I have ever seen made to save souls. The impenitent were deeply impressed, and several were brought to entire submission to God; at least they gave testimony to that effect, and so far as we can judge by fruits, we cannot doubt the genuineness of the work in many hearts. It was, in all respects, one of the most precious and profitable meetings I have ever attended. There are many pious souls there, who bore testimony to the blessing they had received by hearing the truth, as well as those converted by its instrumentality. It has encouraged my heart very much, and has established me more firmly in the belief that "God is not slack concerning his promise as men count slackness, but is long suffering to usward, not willing that any should perish, but that all should come to repentance." I have not a doubt but our work is still to "save men with fear, pulling them out of the fire," and to "make disciples of all nations," sustained by the sweet assurance of our blessed Jesus. "Lo I am with you always, even to the end of the world." Brethren from another part of the town of Martinsburgh, who had before embraced the doctrine of the advent near, were with us night and day, and aided us much by their prayers and exhortations. Bro. Bates was very much exhausted by his incessant labors when I left. He is still in that vicinity, to which I purpose soon to return, and labor in adjacent places. We meet with the *opposition usual from the clergy*—while many members of the churches were favorable, and seemed imbued with the Spirit of Christ. To God be all the glory for the precious manifestations of His presence in our midst.—Brethren, let us be encouraged to go forward, until Jesus comes. I hope there will be much of divine influence in the contemplated meeting at Rochester, for without it, all meetings are barren.

Yours, in hope of a speedy resurrection,

L. D. MANSFIELD.

Pulaski, March 25, '46.

Fly swift around ye wheels of time,
And bring the welcome day.

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A. Benedict, West Bloomfield; S. Tilden, China, \$2; C. Crawford, Jr., Fredonia, \$1; W. Bassett, Novi, Mich., \$2; E. S. Blakeslee, Prospect, Ct., \$1; P. Childs, Clay; D. Calkins, Marcellus; E. Mitchell, Kennebunk Port, Me., \$1; U. Kimpton, Snows Store, Vt., \$1; J. Hazleton, Derry, N. H., \$1; I. C. Welcome, Hollowell, Me.; G. S. Miles, Albany, \$1; J. V. Himes, Boston, D. Lord, Pavilion, \$1; H. H. Gross, New York; J. P. Teats, South Westerlo, \$3; S. H. Anderson, Norwich, Ct., 50 cts.; J. D. Boyer, Shirenanstown, Pa., \$2; P. S. McCracken, Morrisville, Pa., \$1; J. Higgins, Wardsborough, Vt., pays to close of vol. 10, all right; E. M. Griffin, Westminster, N. H., \$1; H. Halkins, Warehouse Point, Ct.; P. Bean, Bethel, Vt.; E. R. Pinney, Seneca Falls, J. D. Johnson, Seneca Falls, E. S. Robbins, Copenhagen, \$1, pays to vol. XI, no. 4; J. Kinney Westmoreland, 50 cts.; S. Green, Syracuse, \$1; E. L. Chamberlin, Middletown, Ct., \$3; E. P. Butler, Waterbury, Vt., \$2; J. V. Himes, for C. Morrison and E. E. Hill, Danvers Mass, \$1; T. Sanborn, Eaton, N. H., \$1; L. Armstrong, Milwaukie; D. Parmelee is dr. 75 cts.; N. Cummins, Cardington, N. J., \$2; J. S. Baldwin, Wis. T.; J. Lewis, Urbana; E. Pinney, Seneca Falls; E. Brisbin, Champlain, 50 cts., and for diagrams \$1,50; F. W. Sprague, New Shorham, R. I., \$1; O. Taylor, Sodus, 25 cts.; I. H. Benson, Palmer Depot, Mass., for A. Hitchcock, \$1; D. Barber, Lansingville, \$1; C. P. Whitten, Fitchburg, Mass.; A. B. Andrews, Bethel, Ct., for Books and Diagrams, \$1; F. J. Proctor, \$1, \$1 for pamphlets and diagrams, and \$3 for a poor preacher; J. Wright No. Bennington, Vt., for A. Mateson, \$2, and 25 cts. for pamphlets, &c.; G. Wilbur, Centre White Creek, 80 cts.; D. Hewitt, Battle Creek, Mich., 25 cts., R. Baker, Chicopee Falls, Mass., P. Hood, Manlius, for pamphlets \$1; H. Hempstead, Little Falls, \$1, and for D. Rogers \$1, pays to close of vol. 9; J. F. Huber, Middletown Ct., 50 cts., and 50 for pamphlets &c.; A. Cumming, Winchester, N. H., \$1; W. Bailey, Oxford, Pa. \$2; O. D. Gibson, Houghtonville. 10 cts. postage; H. Cutler, Cabotville, Mass.; 2; R. Bacon, Waltham. We cannot make the visit you propose. ☞ Come and see us. We hope soon to meet in the kingdom. J. Meguire, Poland, Me., \$1; E. W. Case, Bristol, Vt., \$1; J. R. Randall, Great Bend, 79 cts., and 21 cts. for pamphlets &c., N. A. Seymour, Youngsville, Pa., for pamphlets \$1; J. Hemenway, Concord, Mass., \$3; S. Gould, Worcester, Mass., \$1; B. Perham, Keene, N. H.; H. Pratt, Walce, Mass., \$1; M. Smith, Delafield, Wis. T.; N. Pickett, for N. E. Newman, Hurlburton, 50 cts.; H. Bond, Cleveland, O., \$1; J. Rittenhouse, Ackron, O., \$2; J. Cass, Lodi, for J. Hooker, 75 cts., and 25 cts. for pamphlets; S. Saunders, Albion, Mich., \$1; E. S. Ticknor, Williamstown, \$1; N. A. Stamford, 50 cts., and 50 cts. for pamphlets &c., H. S. Case, Saline, Mich, \$1; C. Baldwin, Terryville, Ct; W. Bassett, Springfield, Mass.; W. Churchill, Lowell, Mass., \$1; A. Smith and S. W. Ward, Southbury, Ct. \$2; G. W. Burnham, Greenville, H. Heath, Springfield, Mass.; R. D. Potter, West Troy, \$5; T. Smith, Bangor, Me., \$5; J. Baker, Templeton, Mass., \$1; W. Mott, Plattsburg; L. Arthur, Clarkson, \$1,50.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS KNOW THAT HE IS NEAR EVEN AT THE DOOR."

VOL. X.

ROCHESTER, N. Y.—WEDNESDAY, APRIL 8, 1846.

NO. 3.

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BY J. MARSH.

TERMS—50 cents per Volume of 13 Numbers.

\$2 for Five copies.

WITHOUT CHARGE to those who are unable to pay.

All communications for the Voice of Truth, and orders or remittances for Books should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscribers' names, with their Post Office should be plainly written.

Exposition of the 24th Chapter of Matthew.

This chapter has ever been a kind of sheet anchor to my soul, that has, amid all the discordant views among us, and the passing by of those periods when we confidently looked for Jesus, held me steadfast in the faith of his coming being near, even at the door. There is perhaps no one chapter upon which there is more darkness, nor one that is a greater stumbling block to the mass on the subject of Christ's coming, than this. For this reason: the mass apply it all to the destruction of Jerusalem, and can see nothing beyond. But to my own mind, there is not a prophecy in the Bible that more clearly brings to view the end of the present age, and the coming of the Son of man from heaven with power and great glory, to gather all his elect; nor one, that if rightly understood, is better calculated to inspire faith in the speedy consummation of all things. It has long been my desire that some one would give us an exposition of it in cheap form, for general distribution, and as none has appeared, I have been led, from a sense of duty, to assume the task. I feel my insufficiency, but trusting in God, my prayer is, that he would guide me by his spirit into the truth, and that the feeble effort may be blessed of God to the sanctification of his people, and the salvation of souls.

My design will not be to make a critical exegesis of the chapter, but to give a plain and brief exposition as I understand it, and leave the reader to try it by the sure word of prophecy.

The chapter is a record of a private conversation of Christ with his disciples on Mount Olivet, in which he answers certain questions proposed by them as recorded in the 3d verse. "When shall these things be, and what shall be the sign of thy coming, and of the end of the world?"—The circumstances which induced the questions, are found in the preceding context, in the 23d chap. Christ is in the temple, charging home upon the Scribes and Pharisees (the representatives of the Jewish church,) their unbelief, corruption, and hypocrisy. After denouncing the heaviest woes against them, and declaring that upon them should "come all the righteous blood shed upon the earth, from the blood of Abel down to Zechariah, whom they slew between the temple and the altar;" He pronounces their doom in their final rejection, in these words: Vs. 38. "Behold, your house is left unto you desolate." As Paul says, Rom. 11: 20, "Because of unbelief, they (the Jews—the natural branches,) were broken off." Consequently they are no longer the people of God—the elect. Whatever therefore may be said of the elect in the 24th chapter, cannot in any sense apply to the Jews. In the last verse he speaks of his coming and departs from the Temple.

Chap. 24: 1, 2. "And Jesus went out and departed from the Temple: and his disciples came to him for to shew him the buildings of the tem-

ple. And Jesus said unto them, see ye not all these things? Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down." The expression "these things," refers to the buildings of the temple, the destruction of which is here foretold, and consequently of Jerusalem, as predicted by Moses and the prophets. See Deut. 28: 49–53; Levit. 23: 29–33; Jer. 25: 17, 18, 26, 29, and Dan. 9: 26. After uttering this prediction, he went across the brook Kedron with his disciples, and ascended the Mount of Olives. Verse 3d; "And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? i. e. when shall the buildings of the Temple, or which is the same thing, when shall Jerusalem be destroyed? "And what shall be the sign of thy coming, and of the end of the world?"

The coming referred to in this question, must be his second, for he was then upon the earth.—By the "end of the world," I understand the end of the present age. It could not mean the Jewish age, for that ended with the death of Christ. See Gal. 3: 16, 19; Col. 2: 14. And in this same connexion, verse 6th, after informing them that they would hear of wars and rumors of wars, the Savior adds: "But the end is not yet." Luke 21: 9, reads, "But the end is not by and by."—(Camp. trans.) "But the end will not immediately follow," which is the true idea. Consequently it could not refer to the termination of the Jewish age. Again, that the word *aiolos* is here correctly rendered "world," is evident from its use in other parts of the New Testament. See Math. 28: 20; 13: 40. Luke 20: 34, 35. From which passages we perceive the *aiolos* or age, extends to the end of the present dispensation, and is rightly rendered world.

Some have supposed there to be but one question here, for the reason that the disciples connected the destruction of the temple and the end of the world and Christ's coming. That they did so connect the events in their minds, I have no doubt. But that there are two questions here, is evident from the fact that Christ (who understood the subject if his disciples did not,) makes two questions of it, and in his answer takes them up and considers them separately and distinctly. And in order to a correct understanding of the answer given, it should be distinctly kept in mind.

1st. That the Jews are no longer the people of God—the elect. 2d. That Christ is alone with his disciples, for whose benefit he imparts the instruction here given. 3d. That the disciples are the representatives of the entire christian church.

From the 4th to the 14th verses inclusive, is a synopsis of the prominent events connected with this world's history. In which is brought to view the persecutions of the church, the political commotions among the nations of the earth, and the false Christs and false prophets which should arise to deceive the church and world, down to the end of time. And I consider the events as arranged in their chronological order, so far as their commencement is concerned, although they may have a general application through all time.

Vs. 4, 5. "And Jesus answered and said unto them, take heed that no man deceive you. For many shall come in my name saying, I am Christ; and shall deceive many." The general expectation of the Messiah about the time our Savior appeared, induced many after his death and ascen-

sion, to "come in his name," saying, I am Christ, one even before the destruction of Jerusalem, (of which Josephus gives an account,) as well as after. The Savior foreseeing the persecutions they were to pass through, and the temptations they would have, to accept of deliverance who would come in his name, warns them against being deceived by them. False Christ's have arisen in all ages, and we find the Savior after speaking of the Papal tribulation they were to pass through, particularly warning them against such. See v. 23–27. Verse 6. "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet." (Or as we showed above, "will not immediately follow.") Verse 7th. Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. These wars came, and the first of any note was that in which Jerusalem was destroyed; followed by those that broke up and divided the Roman kingdom—took away the daily and established the abomination that maketh desolate. According to the word of the Lord by Jer. 25: 15–33, God would call for a sword upon all the inhabitants of the earth beginning at Jerusalem, and those wars have continued to destroy and desolate the earth more or less, down to the present day. But the wars particularly referred to in these verses, were those that broke up and divided the Roman kingdom, down to the establishment of Papacy. For he adds, verse 8, "All these are the beginning of sorrows." Verse 9–11. "Then shall they deliver you up to be afflicted, and shall kill you, and ye (my disciples) shall be hated of all nations for my name's sake." And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall arise, and shall deceive many." These verses refer to the great papal tribulation upon the church of Christ. "Ye shall be hated of all nations for my name's sake." This cannot apply to the Jew. For a Jew was never hated for Christ's sake, they hate and reject Christ themselves, counting him an impostor. During the Papal tribulation, these verses were fulfilled to the letter, in every particular; as all know who are particularly acquainted with the history of that time of tribulation upon the earth.

Vs. 12th. "And because iniquity shall abound, the love of many shall wax cold." That this is a perfect representation of the present state of things, none will pretend to deny. Wickedness abounds to an alarming extent, in every form. Deeds of the blackest dye are of daily occurrence, and have become so common as scarce to demand a passing remark. Take up almost any journal of the day, and you may read the fulfilment of this verse, on almost every page. Paul's perilous times have indeed come, both in and out of the church. When men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof:—from such turn away." 2d Tim. 3: 2–5.

A volume might be written, showing the exact fulfilment of these words in the present state of the world, but I trust it is sufficiently manifest to

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☞ Bro. Rufus Baker wishes his friends to address him at Brimfield, Mass.

LETTERS RECEIVED TO MARCH 30, 1846.

A. Benedict, West Bloomfield; S. Tilden, China, \$2; C. Crawford, Jr., Fredonia, \$1; W. Bassett, Novi, Mich., \$2; E. S. Blakeslee, Prospect, Ct., \$1; P. Childs, Clay; D. Calkins, Marcellus; E. Mitchell, Kennebunk Port, Me., \$1; U. Kimpton, Snows Store, Vt., \$1; J. Hazleton, Derry, N. H., \$1; I. C. Welcome, Hollowell, Me.; G. S. Miles, Albany, \$1; J. V. Himes, Boston, D. Lord, Pavilion, \$1; H. H. Gross, New York; J. P. Teats, South Westerlo, \$3; S. H. Anderson, Norwich, Ct., 50 cts.; J. D. Boyer, Shircmanstown, Pa., \$2; P. S. McCracken, Morrisville, Pa., \$1; J. Higgins, Wardsborough, Vt., pays to close of vol. 10, all right; E. M. Griffin, Westminster, N. H., \$1; H. Halkins, Warehouse Point, Ct.; P. Bean, Bethel, Vt.; E. R. Pinney, Seneca Falls; J. D. Johnson, Seneca Falls, E. S. Robbins, Copenhagen, \$1, pays to vol. XI, no. 4; J. Kinney Westmoreland, 50 cts.; S. Green, Syracuse, \$1; E. L. Chamberlin, Middletown, Ct., \$3; E. P. Butler, Waterbury, Vt., \$2; J. V. Himes, for C. Morison and E. E. Hill, Danvers Mass., \$1; T. Sanborn, Eaton, N. H., \$4; L. Armstrong, Milwaukee; D. Parmlee is dr. 75 cts.; N. Cummins, Cardington, N. J., \$2; J. S. Baldwin, Wis. T.; J. Lewis, Urbana; E. Pinney, Seneca Falls; E. Brisbin, Champlain, 50 cts., and for diagrams \$1.50; F. W. Sprague, New Shorham, R. I., \$1; O. Taylor, Sodus, 25 cts.; L. H. Benson, Palmer Depot, Mass., for A. Hitchcock, \$1; D. Barber, Lansingville, \$1; C. P. Whitten, Fitchburg, Mass.; A. B. Andrews, Bethel, Ct., for Books and Diagrams, \$1; F. J. Proctor, \$1, \$1 for pamphlets and diagrams, and \$3 for a poor preacher; J. Wright No. Bennington, Vt., for A. Mateson, \$2, and 25 cts. for pamphlets, &c.; G. Wilbur, Centre White Creek, 80 cts.; D. Hewitt, Battle Creek, Mich., 25 cts., R. Baker, Chicopee Falls, Mass., P. Blood, Manlius, for pamphlets \$1; H. Hempstead, Little Falls, \$1, and for D. Rogers \$1, pays to close of vol. 9; J. F. Huber, Middletown Ct., 50 cts., and 50 for pamphlets &c.; A. Cumming, Winchester, N. H., \$1; W. Bailey, Oxford, Pa. \$2; O. D. Gibson, Houghtonville, 10 cts. postage; H. Cutler, Cabotville, Mass., 2; R. Bacon, Waltham. We cannot make the visit you propose. ☞ Come and see us. We hope soon to meet in the kingdom. J. Meguire, Poland, Me., \$1; E. W. Case, Bristol, Vt., \$1; J. R. Randall, Great Bend, 79 cts., and 21 cts. for pamphlets &c., N. A. Seymour, Youngsville, Pa., for pamphlets \$1; J. Hemenway, Concord, Mass., \$3; S. Gould, Worcester, Mass., \$1; B. Perham, Keene, N. H.; H. Pratt, Water, Mass., \$1; M. Smith, Delafield, Wis. T.; N. Pickett, for N. E. Newman, Hulburton, 50 cts.; H. Bond, Cleveland, O., \$1; J. Rittenhouse, Ackron, O., \$2; J. Cass, Lodi, for J. Hooker, 75 cts., and 25 cts. for pamphlets; S. Saunders, Albion, Mich., \$1; E. S. Ticknor, Williamstown, \$1; N. A. Stamford, 50 cts., and 50 cts. for pamphlets &c., H. S. Case, Saline, Mich., \$1; C. Baldwin, Terryville, Ct; W. Bassett, Springfield, Mass.; W. Churchell, Lowell, Mass., \$1; A. Smith and S. W. Ward, Southbury, Ct. \$2; G. W. Burnham, Greenville, H. Heath, Springfield, Mass.; R. D. Potter, West Troy, \$5; T. Smith, Bangor, Me., \$5; J. Baker, Templeton, Mass., \$1; W. Mott, Plattsburg; L. Arthur, Clarkson, \$1.50.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS KNOW THAT HE IS NEAR EVEN AT THE DOOR."

VOL. X.

ROCHESTER, N. Y.—WEDNESDAY, APRIL 8, 1846.

NO. 3.

THE VOICE OF TRUTH

IS PUBLISHED EVERY WEDNESDAY

At No. 204 State Street, Rochester, N. Y.

BY J. MARSH.

TERMS—50 cents per Volume of 13 Numbers.
\$2 for Five copies.

Without charge: to those who are unable to pay.
All communications for the Voice of Truth, and orders or remittances for Books should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscribers' names, with their Post Office should be plainly written.

Exposition of the 24th Chapter of Matthew.

This chapter has ever been a kind of sheet anchor to my soul, that has, amid all the discordant views among us, and the passing by of those periods when we confidently looked for Jesus, held me steadfast in the faith of his coming being near, even at the door. There is perhaps no one chapter upon which there is more darkness, nor one that is a greater stumbling block to the mass on the subject of Christ's coming, than this. For this reason: the mass apply it all to the destruction of Jerusalem, and can see nothing beyond. But to my own mind, there is not a prophecy in the Bible that more clearly brings to view the end of the present age, and the coming of the Son of man from heaven with power and great glory, to gather all his elect; nor one, that if rightly understood, is better calculated to inspire faith in the speedy consummation of all things. It has long been my desire that some one would give us an exposition of it in cheap form, for general distribution, and as none has appeared, I have been led, from a sense of duty, to assume the task. I feel my insufficiency, but trusting in God, my prayer is, that he would guide me by his spirit into the truth, and that the feeble effort may be blessed of God to the sanctification of his people, and the salvation of souls.

My design will not be to make a critical exegesis of the chapter, but to give a plain and brief exposition as I understand it, and leave the reader to try it by the sure word of prophecy.

The chapter is a record of a private conversation of Christ with his disciples on Mount Olivet, in which he answers certain questions proposed by them as recorded in the 3d verse. "When shall these things be, and what shall be the sign of thy coming, and of the end of the world?"—The circumstances which induced the questions, are found in the preceding context, in the 23d chap. Christ is in the temple, charging home upon the Scribes and Pharisees (the representatives of the Jewish church,) their unbelief, corruption, and hypocrisy. After denouncing the heaviest woes against them, and declaring that upon them should "come all the righteous blood shed upon the earth, from the blood of Abel down to Zechariah, whom they slew between the temple and the altar;" He pronounces their doom in their final rejection, in these words: Vs. 38. "Behold, your house is left unto you desolate." As Paul says, Rom. 11: 20, "Because of unbelief, they (the Jews—the natural branches,) were broken off." Consequently they are no longer the people of God—the elect. Whatever therefore may be said of the elect in the 24th chapter, cannot in any sense apply to the Jews. In the last verse he speaks of his coming and departs from the Temple.

Chap. 24: 1, 2. "And Jesus went out and departed from the Temple: and his disciples came to him for to shew him the buildings of the tem-

ple. And Jesus said unto them, see ye not all these things? Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down." The expression "these things," refers to the buildings of the temple, the destruction of which is here foretold, and consequently of Jerusalem, as predicted by Moses and the prophets. See Deut. 28: 49-53; Levit. 23: 29-33; Jer. 25: 17, 18, 26, 29, and Dan. 9: 26. After uttering this prediction, he went across the brook Kedron with his disciples, and ascended the Mount of Olives. Verse 3d; "And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? i. e. when shall the buildings of the Temple, or which is the same thing, when shall Jerusalem be destroyed? "And what shall be the sign of thy coming, and of the end of the world?"

The coming referred to in this question, must be his second, for he was then upon the earth.—By the "end of the world," I understand the end of the present age. It could not mean the Jewish age, for that ended with the death of Christ. See Gal. 3: 16, 19; Col. 2: 14. And in this same connexion, verse 6th, after informing them that they would hear of wars and rumors of wars, the Savior adds: "But the end is not yet." Luke 21: 9, reads, "But the end is not by and by."—(Camp. trans.) "But the end will not immediately follow," which is the true idea. Consequently it could not refer to the termination of the Jewish age. Again, that the word *aionos* is here correctly rendered "world," is evident from its use in other parts of the New Testament. See Math. 28: 20; 13: 40. Luke 20: 34, 35. From which passages we perceive the *aionos* or age, extends to the end of the present dispensation, and is rightly rendered world.

Some have supposed there to be but one question here, for the reason that the disciples connected the destruction of the temple and the end of the world and Christ's coming. That they did so connect the events in their minds, I have no doubt. But that there are two questions here, is evident from the fact that Christ (who understood the subject if his disciples did not,) makes two questions of it, and in his answer takes them up and considers them separately and distinctly. And in order to a correct understanding of the answer given, it should be distinctly kept in mind.

1st. That the Jews are no longer the people of God—the elect. 2d. That Christ is alone with his disciples, for whose benefit he imparts the instruction here given. 3d. That the disciples are the representatives of the entire christian church.

From the 4th to the 14th verses inclusive, is a synopsis of the prominent events connected with this world's history. In which is brought to view the persecutions of the church, the political commotions among the nations of the earth, and the false Christs and false prophets which should arise to deceive the church and world, down to the end of time. And I consider the events as arranged in their chronological order, so far as their commencement is concerned, although they may have a general application through all time.

Vs. 4, 5. "And Jesus answered and said unto them, take heed that no man deceive you. For many shall come in my name saying, I am Christ; and shall deceive many." The general expectation of the Messiah about the time our Savior appeared, induced many after his death and ascen-

sion, to "come in his name," saying, I am Christ, one even before the destruction of Jerusalem, (of which Josephus gives an account,) as well as after. The Savior foreseeing the persecutions they were to pass through, and the temptations they would have, to accept of deliverance who would come in his name, warns them against being deceived by them. False Christs have arisen in all ages, and we find the Savior after speaking of the Papal tribulation they were to pass through, particularly warning them against such. See v. 23-27. Verse 6. "And ye shall hear of wars and rumors of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet." (Or as we showed above, "will not immediately follow.") Verse 7th. Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. These wars came, and the first of any note was that in which Jerusalem was destroyed; followed by those that broke up and divided the Roman kingdom—took away the daily and established the abomination that maketh desolate. According to the word of the Lord by Jer. 25: 15-33, God would call for a sword upon all the inhabitants of the earth beginning at Jerusalem, and those wars have continued to destroy and desolate the earth more or less, down to the present day. But the wars particularly referred to in these verses, were those that broke up and divided the Roman kingdom, down to the establishment of Papacy. For he adds, verse 8, "All these are the beginning of sorrows." Verse 9-11. "Then shall they deliver you up to be afflicted, and shall kill you, and ye (my disciples) shall be hated of all nations for my name's sake." And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall arise, and shall deceive many." These verses refer to the great papal tribulation upon the church of Christ. "Ye shall be hated of all nations for my name's sake." This cannot apply to the Jew. For a Jew was never hated for Christ's sake, they hate and reject Christ themselves, counting him an impostor. During the Papal tribulation, these verses were fulfilled to the letter, in every particular; as all know who are particularly acquainted with the history of that time of tribulation upon the earth.

Vs. 12th. "And because iniquity shall abound, the love of many shall wax cold." That this is a perfect representation of the present state of things, none will pretend to deny. Wickedness abounds to an alarming extent, in every form. Deeds of the blackest dye are of daily occurrence, and have become so common as scarce to demand a passing remark. Take up almost any journal of the day, and you may read the fulfilment of this verse, on almost every page. Paul's perilous times have indeed come, both in and out of the church. When men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof:—from such turn away." 2d Tim. 3: 2-5.

A volume might be written, showing the exact fulfilment of these words in the present state of the world, but I trust it is sufficiently manifest to

all. And what is the effect upon the church?—Has not the love of many, yea the greater number (as Campbell renders it,) waxed cold?—Where is the church that has not to confess their lukewarmness? Where is the one that is not forced to confess that the life and power of religion is gone from among them? All acknowledge that for some cause the spirit of God is withdrawn from the churches. It is true for the last few weeks there have been reports of revivals and some conversions. But what is the character of the children? They are so weak and sickly that they die immediately, scarce one that lives a month.

Verse 13. "But he that shall endure unto the end, the same shall be saved." He that by faith endures and casts not away his confidence, in the midst of the wickedness, corruption, and general want of the life and power of religion, shall be saved. "But if any man draw back, my soul (saith God) shall have no pleasure in him."

Verse 14. "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." "This gospel of the kingdom." Some have supposed this to be the gospel of the common salvation, while others suppose it to be the glad tidings of the coming and kingdom of Christ, and is parallel to Rev. 14: 6. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth to every nation, saying, the hour of his judgment is come, &c." I am of the latter opinion, and I think Campbell's translation favors the idea. "And this good tidings of the reign shall be published through all the world, for the information of all nations, and then shall come the end." But in whatever sense you take it, no fact is more clearly established than its fulfillment to the letter. If you say it is the gospel of the common salvation, it has been fulfilled.—The heads of all our missionary departments tell us there is not a nation on earth to whom the gospel has not been preached. "Rev." J. O. Choules, author of the greatest work ever published on missions, giving their history, from the Apostolic age down to the present day, being asked in May 1842, if he knew of any nation which had never received the gospel, replied that he did not. "Rev." Mr. Janes, agent of the Amer. Bib. Soc., being asked the question, gave the same answer. Dr. Nathan Bangs, for many years at the head of the Methodist missionary operations, was asked the question in July, 1842, and replied after reflecting some time, that he believed there was a tribe somewhere upon the N. W. coast of North America, to whom it had never been preached. That was nearly 4 years since, and as the tribes all around have the gospel, they doubtless have heard it long ere this. We might give particulars, showing that every nation have had the gospel, but this testimony must suffice.

If you on the other hand, suppose reference to be had to the proclamation of Christ's coming, and the end of the world, we have equally clear evidence of its fulfillment. As early as 1842, second advent publications had been sent to every missionary station in Europe, Asia, Africa, and America, both sides of the rocky mountains.—Joseph Wolf, the Jewish missionary, we find from the journal of his labors, visited most of the missionary stations in the east, from 1831 to 1834, and preached this doctrine. He had free conversation with the missionaries, and also with the Jewish and Mahomedon priests.

We find this doctrine in Tartary, about twenty five years ago, and the time for the coming of Christ to be in 1844. This fact is obtained from an Irish Missionary in Tartary, to whom the question was put by a Tartar priest, "When Christ would come the second time?" And he made answer, that he knew nothing about it.—

The Tartar priest expressed great surprise at such an answer from a missionary who had come to teach them the doctrines of the bible. And remarked, "he thought every body might know that, who had a bible." The Tartar Priest then gave his views, stating that Christ he thought would come about A. D. 44. The Missionary wrote home a statement of the facts, which were published in the Irish Magazine, in 1821. The commanders of our vessels, and the sailors, tell us they touch at no port where they find this proclamation has not preceded them, and frequent inquiries respecting it, are made of them.

I noticed in a late number of the "Voice of Truth," that a brother traveling on the lakes, met with a Russian gentleman, direct from his country, who informed him the doctrine of "Christ's coming, and the end of the world," had been preached throughout Russia, but was only received by the lower classes. Many similar statements might be adduced, but the above fully confirm the position, that the gospel has been preached in all the world for a witness. Therefore we have abundant reason for expecting the end immediately.

Having thus delineated the prominent events in the world's history down to the end, the Savior at the 15th verse, takes up the first question. "When shall these things be?" i. e. when shall Jerusalem be destroyed? The answer was designed expressly for the benefit of his disciples, that they may know when to depart from the city.—It could not benefit the Jews, who deemed him only a deceiver and impostor.

Verse 15. "When ye, (my disciples) therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand:) then let them which be in Judea, flee into the mountains." There has been much controversy concerning the power designated by "the abomination of desolation," which is an Hebrew expression, meaning "an abominable or hateful destroyer." Some contending that Pagan Rome, others that Papal Rome is meant. Now as Papal Rome did not exist until more than 400 years after the destruction of Jerusalem, it must be evident that power could not have been intended. The Savior speaks of one abomination, using the singular, but Daniel (11: 31), speaks of two abominations, one to succeed the other. We are informed such was the understanding of the primitive Christians, who, while suffering the most cruel persecutions under Pagan dominion, yet prayed for its continuance from the apprehension of its more cruel successor.

R. Fleming, of Rotterdam, writing previous to 1693, on "the fulfilling of Scripture, says on 2d Thess. 2:," "The mystery of iniquity, even in the times of the apostles, did begin to work, and what for a time withheld his coming, the heathen empire of Rome hath long since been taken out of the way, which caused some christians in those days, to wish the standing and continuance of that empire, from the terror they had of that adversary, who, according to the word, "they knew was to fill his room." The destruction of Jerusalem here referred to by the Lord, and the first prominent event after his crucifixion, is doubtless the same as described in Dan. 9: 26.—"And after three score and two weeks shall the Messiah be cut off; but not for himself: and the people of the prince that shall come, shall destroy the city and the sanctuary." The divine commentary on this passage in Luke 20: 21, 22, settles all controversy in my mind. The spirit leads him to state the event in his own language, while Matthew uses the symbolical language of Daniel. "And when ye shall see Jerusalem compassed with armies, then know the desolation thereof is nigh." The same exhortation following in both gospels—"Then let them which are in Judea,

flee to the mountains,") appears to remove all doubt. The disciples, seeing the armies of that power symbolized by the dreadful and terrible beast of Dan. 7: 7, that was to devour and break in pieces, and stamp the residue under its feet, approaching the devoted city, recognized the sign of that desolation of which they had been forewarned, and in accordance with the admonition of the Lord, fled to Pella, and other places in the mountains of Perea.

Doddridge says, "by the special providence of God, after the Romans under Cestius Gallas made their first advance towards Jerusalem, they suddenly withdrew again, in a most unexpected, and indeed, impolite manner; at which, Josephus testifies his surprise, since the city might then have easily been taken. By this means, they gave as it were, a signal to the Christians to retire, which, in regard to this admonition they did, some to Pelta, and others to Mount Libanus, and thereby preserved their lives." Josephus also states, "that when Vespasian was drawing his force towards Jerusalem, a great multitude fled from Jericho into the mountainous country for their security." Whitley says, "Then the Christians fled to Pella, in Persia, a mountainous country, and other places under the government of king Agrippa, where they found safety."

Verse 17, 18. "Let him which is on the housetop, not come down to take any thing out of his house: neither let him which is in the field, return back to take his clothes." In the eastern walled cities, the flat-roofed houses had stairs on the outside, and usually formed continued terraces from one end of the city to the other, which terminated at the gates. In the mild climate of Judea, these terraced roofs were the resorts of the inhabitants during many hours of the day, and from thence the signal of their flight would be first perceived. How appropriate then the admonition, that they should not descend into their houses, lest by their desire to save their effects, their escape would be intercepted.

The 19th verse pronounces a woe upon such, as might be subjected to even natural disabilities for a speedy flight from Judea.

Verse 26. "But pray ye that your flight be not in the winter, neither on the Sabbath day." Not in the winter, for that would increase the difficulties and dangers of a speedy flight, beside fleeing under those circumstances, not permitted to carry any thing with them, many would perish. Not on the Sabbath, lest the Jews should interpose. Their well known superstitious regard for that day, prevented their attention to even works of mercy and self defence; or permitting it in others of their nation. The Lord, doubtless, intended thereby, to cherish in his disciples, a regard to a Sabbath day, therefore they were admonished to pray that even works of necessity might not be imposed on them by such a providence.

Verse 21. "For there shall be great tribulation, such as was not since the beginning of the world, to this time, no, nor ever shall be." When was this tribulation to come? After the flight of the disciples before enjoined. Upon whom was it to come? Surely on the christians, his disciples. For the Lord is not talking to or about the Jews, nor were these admonitions for their benefit.—Remember he was alone with his dear disciples, admonishing them of those appalling sufferings which were to befall them after the destruction of Jerusalem; when only some 10 or 12 hundred thousand are computed to have perished or been sold into captivity during the entire siege. Was that greater than the destruction of the cities of the plain by fire and brimstone, or the old world containing its hundreds of millions, by the flood? What was the tribulation of the Jews by the Romans, compared with that which shall be when the Lord is revealed from Heaven in flaming fire,

to destroy all the ungodly of the present world? When "all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."—Mal. 4: 1. And "their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth."—Zech. 14: 12. Surely, here is a far greater tribulation, than at the destruction of Jerusalem.

But again, if this tribulation is applied to the Jews, or any other class of the wicked, it cannot be harmonized with Dan. 12: 1. "And at that time shall Michael (Jesus Christ) stand up, (reign—see Dan. 11: 2, 3,) the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time." Now we all allow that the time of trouble here spoken of, is to be at the coming of Christ the Lord, and consequently, is to be the destruction of the wicked. The remainder of the verse removes all doubt of the above view being correct. "And at that time thy people (Daniel's people which are God's people,) shall be delivered, every one that shall be found written in the book." (The book of life.) And the names of the redeemed were written in the book of life from the foundation of the world. See Rev. 17: 8. Therefore the tribulation in Math. 24: 21, must be on the saints the disciples of the Lord, for there cannot be two tribulations on the same class of persons, "the greatest that ever was or shall be.—The 22d verse strengthens this view. "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

Now if all the Jews engaged in the siege of Jerusalem had perished, and all the Christians who escaped, (which were only 3 or 400) had remained to perish with them, it could not with any propriety be said, even comparatively speaking, that "except those days should be shortened, there should no flesh be saved." for the Jews engaged in it constituted but a small part of that nation, and there were christian churches established in all the then known world. As God's people escaped from the city before the siege, how were the elect to be benefitted by shortening its days?—This tribulation could not therefore, have reference to the Jews, or their city, Jerusalem. Neither Matthew or Mark speak at all of the troubles of the Jews. After noticing the sign by which the disciples were to know when to flee, they describe the afflictions of the saints down to the end, while Luke speaks of the troubles of the Jews, and denominates them as great distress and wrath. This spirit appears to have led the evangelists to record different trains of events.

The question now returns, what is the tribulation here spoken of? Answer, it was the 1260 years of Papal persecutions of the church of Christ, spoken of by Dan. 7: 25. "And he shall speak great words against the Most High, and shall wear out (a long tribulation,) the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time, and times, and the dividing of time." John also in Rev. 13: 5, 7. "And there was given unto him (the Papal Beast,) a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." "And it was given unto him to make war with the saints and to overcome them." See also Rev. 12: 6, 14, 11: 2, compared with Num. 13: 34; Ezek. 4: 5, 6. From which we learn the time of the tribulation to be 1260 years. Here, indeed, is a tribulation which has worn out the saints of the Most High; appointed for 1260 yrs. but was shortened 100 years "for the elect's sake, that some flesh might be saved." Under that tribu-

lation 50, and according to some writers, 68 millions of Christians perished by the rack, flame and sword, and every other engine of cruelty, that wicked men and devils could invent.

Heb. 11: 36-38. "They had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep skins and goat skins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, in mountains, and in dens and caves of the earth." The greatest tribulation that ever was or ever shall be upon the saints. Yes, Glory to God! Their trials are over and the saints will enter into rest.

This period of tribulation commenced in 541, when the Emperor Justinian gave to the Pope civil and consular powers, and fulfilled the words of Rev. 13: 2. "And the Dragon gave his power," (which was by the decree of Justinian in 533, by which the Bishop of Rome was appointed head over all the churches with power to punish heretics at pleasure and to determine all questions of church polity which was previously vested in the emperors.) "And his seat," Rome, which was wrested by Justinian, from the Ostragoths, (who were Arians, and opposed to the supremacy of the Bishop of Rome,) in 538, and given to the Pope. "And great authority." Conferring on him civil or consular powers in 541. Gibbon says, "In 541 thirty years after the death of Clovis, the succession of consuls ceased in the 12th year of Justinian." Milman's Gibbon, vol. 3, p. 55. Thereafter no authority at Rome was acknowledged as supreme but that of the popes, until the overthrow of Papal sovereignty by Napoleon. Commencing the 1260 years in 541, their termination would be in 1801. But for the elect's sake, those days of tribulation shall be shortened. Dan. 11: 33, 34. "They shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall they shall be holpen with a little help."

The reformation under Luther modified this tribulation and continued to restrain the rage, and consume the power of Papacy until 1700; since which time, according to all church history, there has been no general persecution against the church. Soon after the tribulation ceased, Apostolic revivals commenced and have been extended until vast multitudes have been added to the church of Christ. Thus their days were shortened about 100 years that some flesh might be saved. During those ages of darkness and persecution the light of the gospel was almost extinguished, and had they continued until the consummation there would have been comparatively no flesh saved. But for the elect's sake they were shortened.

Verses 23—25. "Then if any man shall say unto you, lo, here is Christ, or there; believe it not. For there shall arise false Christ's, and false prophets, and shall shew great signs and wonders inasmuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." During those days of tribulation many false Christ's and prophets did arise to mislead multitudes. The Ency. Rel. Knowl. under article Messiah, gives an account of 24 false Messiahs, all but 4 of whom arose during the 1260 years of Papal tribulation. Some writers make 50 who claimed to be the Messiah after the destruction of Jerusalem, till the persecution of the church ceased. Verse 26th. "Wherefore if they shall say unto you, behold, he is in the desert," (as with a Mormon Smith, or as some in the fall of '44 taught to leave the cities, and go into the fields,) go not forth." "Behold, he is in the secret chambers," with or in the person of Ann Lee or as many are teaching in these last days that he came in the secret chambers on the 10th day of the 7th month, others that he comes at death, in a revival, in the

person of his saints, or by an inward manifestation, says Jesus—"believe it not." The reason follows in v. 27th, "For (because) as the lightning cometh out of the east, and shineth even unto the west, so also shall the coming of the Son of man be." There can be no time to retire into the secret chambers, much less to go out into the deserts to see him, not even to say, lo here, or there is Christ, for his coming will be as sudden and visible to all as the lightning of heaven. "Every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him, even so, Amen." Rev. 1: 7.

With such plain teachings there can be no excuse for being deceived by the lo here's or there's. Yet for a double guard against deception, he gives an additional reason in verse 25th. "For whosoever the carcass is, there will the eagles be gathered together." As surely as instinct will direct the eagles to the carcass, so surely will the spirit convey the saints to their coming Lord, none will be lost or left. For at that time shall every one be delivered whose name is written in the book of life. "For the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first, then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thes. 4: 16, 17. For Jesus "shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." See also Isai. 26: 19-21.

Some modern commentators applying this to the destruction of Jerusalem, make the carcass to represent the city, and the Eagles the Roman standards; such an interpretation better becomes the light of the dark ages than of the 19th century. That it applies to Christ and his disciples, is fully confirmed by Luke 17: 36, 37. Speaking of the coming of Christ in his kingdom (see context from verse 22d,) says, "two men shall be in the field; the one shall be taken, and the other left. And they answered (the disciples) and said unto him, where, Lord? (i. e. where will you take us,) And he said unto them, "whosoever the body is, thither will the Eagles be gathered together." For "it shall be said in that day, Lo, this is our God: we have waited for him, he will save us." Can this be applied to Jerusalem? Thus we have the answer to the first question.—"When shall these things be? Having given the sign for his disciples to escape the destruction coming on Jerusalem, he takes up a train of events showing the suffering of his people through a long period of tribulation down to his second coming, in power and great glory, to gather all his elect. At the 29th verse, the Evangelist takes up the second question; "What shall be the sign of thy coming, and of the end of the world?"

Continued. E. R. PINNEY.

A Good Minister.

Bro Marsh:—On my way to this city, I fell in company with a certain person living about 16 miles distant from my place of residence, and having had knowledge of a chapel being lately built in that neighborhood, I inquired if they had obtained a minister that suited their wishes. He told me that they had secured the labors of an excellent minister. I then made inquiry relative to the manner of his preaching. Does he, said I, ever speak about the resurrection? No, was the answer. Does he speak about the coming of Christ, and the consummation of the Christian's hope? No, was the answer.

I have stated these things merely to show the rule by which men judge of a good minister in the nineteenth century! How different this, from that brought to view in the New Testament.

Rochester, April 4, '46. P. HOVEN.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, APRIL 8, 1846.

This Number.

It is due to our correspondents to say, that the cares which our recent interesting Conference has necessarily added to our labors, have prevented us from bestowing but little attention to them in this number. We have been under the necessity of filling our sheet this week with those communications which first came to our hand, which needed no correction, nor called for remarks by the Editor. Some communications of this character may be deferred a week or two longer, in order to get before our brethren the Address of the Conference as soon as possible. This explanation we trust will be satisfactory to sister Clemons and others.

Our Conference.

Agreeable to previous notice, our Conference commenced in this city on the 2d inst., and continued until Wednesday of the following week. Br'n. Himes, Chandler, and Johnson from the east, Bro. Robinson from Ohio, and Br'n. Grant, Henly, Perry, and Peter and Philip Hough from C. W., and our lecturing brethren generally in Western New York were present. We were, however, greatly disappointed in not seeing Br'n. Galusha, Morley and Hill. Bro. Galusha, we learned designed to attend the meeting, but was prevented by the ill health of Sister Galusha; we did not however, learn that she was considered dangerously ill. A large number of brethren from the surrounding country were also in attendance. Several things in connection with this meeting, if noticed may contribute to the edification and comfort of the saints scattered abroad in this hour of trial. And

1st. *The union manifested.* It might have been reasonably expected that a difference of sentiment, if not division of feeling and interest, would have made their appearance among us at this peculiar point of our history. But in this we were happily disappointed. All hearts seemed deeply imbued with the pure disinterested love of Jesus, and the glory of God appeared to be the ultimate object of all. Hence, with this divine principle in the soul, and this worthy object before our brethren, sweet christian union must as a matter of course be the happy result of their associated action and worship together.—Truly the understanding beholder could say, "see how they love one another," and "how good and pleasant it is for brethren to dwell together in unity."

So long as we are governed by the heavenly principles of love which seemed to influence the entire meeting, we have nothing to fear from the attempts of our foes to destroy us; God will be the defence of such a people. But when sectional interests and selfish principles influence our minds and govern our acts, divisions unavoidably follow, and we are left to be devoured by ourselves, or destroyed by our enemies. May we cautiously guard against every spirit, word and practice, that would sunder the holy ties of christian union which now bind our hearts in one; and under all of our trials, faithfully "endeavor to keep the unity of the Spirit in the bonds of peace."

2d. *Devotion to the cause.* Never had we seen our brethren apparently more deeply and understandingly devoted to the cause of God, than at this meeting. All seemed deeply sensible of the importance of personal holiness in order to be ready to meet their expected Lord. It is true we did not during the meeting, witness the unnecessary excitement which has attended some of our past meetings, but

we saw something manifested far better, more rational, healthy, and congenial with the Spirit of the gospel of Jesus Christ; it was the deep, calm, understanding, joyful, melting spirit of truth, which enlightened the head, warmed and filled the soul with "that blessed hope," watered the eye with the tear of gratitude, and tuned the tongue with the high praises of our God. Let our brethren act upon these holy and consistent principles, and nothing can harm them. God ever has and ever will bless the "pure in heart," who unreservedly do his commandments. They may err in faith and practice, yet God will bless them; not for their errors, but on account of their purity and devotion to his cause according to what light they have. But his face is against the impure and disobedient, whatever may be their character in other respects. Therefore, let holiness and perseverance continue to be our motto, and soon with all the pure in heart we shall see God, and dwell in his presence forever.

3d. *The faith manifested.* After meeting with our disappointments, and experiencing the various trials which have troubled us of late, we did expect to see more unbelief manifested in the fundamental principles of our faith on the time of the Lord's coming than what we saw at this meeting. Indeed, unbelief seemed to have long been a stranger to nearly every heart, and each one appeared grounded and settled in the faith of the personal appearing of Christ being nigh, even at the door. On this sure foundation the feet of all seemed immovably to stand. Some however thought they now did, or might understand the time more definitely than "nigh at the door," yet they were not dogmatical, nor so tenacious of their views as to make them a test by which to try the christian character of others. Neither were those who were not so positive on definite time, tried with those who were positive; in short the spirit of christian forbearance was not wanting among our brethren on this highly important point. Though this friendly difference was manifest, yet every impartial observer we thought could see that in the fundamental principles our brethren were one. They are all grounded and settled in the faith of the personal appearing of Christ, and that his coming is emphatically *nigh, even at the door.*

In this faith we may all stand unshaken, constantly looking for the return of our Lord. The passing by of particular dates will not cause our faith to waver. "NIGH, EVEN AT THE DOOR," as the Savior taught us to know, under all circumstances will be our sure refuge, the imperishable foundation of our hopes. "*Nigh, even at the door.*" can be the position, laid down by the Savior, and the signs, the historical prophecies, and the prophetic numbers, with all the exactness, positiveness, and definiteness that the case will justify, may and should be urged in support of this position, nigh at the door. This is safe, healthy, and happy ground. It makes the New Testament the expositor of the old; gives meaning and power to the divine instructions of Him who spake as never man spake—harmonizes the testimony of all the witnesses, definite and indefinite, which relate to the coming of our Lord—clothes them with divine authority, and unites their voice in proclaiming with trumpet tongue the coming of the Son of man "*Nigh, even at the door.*" This is as definite, we think, as our divine Lord warrants us in being, and as the nature of all the testimony will admit—more definite than the *year*, as definite as *now*, *this moment*. And is it not sufficiently definite to answer the great design for which the prophecies were given, viz.; to prepare men to meet their Lord? So it appears to us. Let a man believe, fully believe that the coming of the Son of man in power and great glory, is in the strictest sense, at the door, *may be witnessed at any moment, and if any thing*

will induce him to make the necessary preparation to meet the Lord, this faith will do it. It will keep us just as the Savior taught us to be at this very time, with our loins girded, and our lamps burning, and we constantly watching and praying, lest that day come upon us unawares, and at an hour when we are unprepared to meet it. In this faith, we think our brethren were never more united and settled than now.

4th. *A desire to hear.* It was truly reviving to our spirits, after a long time of disappointment, conflict, and desertion from our ranks and meetings, to see our large hall again crowded with attentive hearers, who seemed to listen with profound interest to the truths presented. It reminded us of old times, or of the days of general interest before the supposed failure of our theory was witnessed, when thousands flocked to hear on this subject. May the interest apparently waked up in the community continue to increase until many shall be brought to make the preparation necessary to stand when the Son of man shall appear.

5th. *The business of the meeting.* A part of Friday and Saturday was spent in a friendly and interesting investigation of certain points of our faith, and in devising the best means of extending the truth to those who are yet uninformed relative to its present claims upon the world. There seemed to be but one mind relative to what was our duty. It was to publish and send out an address to our brethren, showing them that we are justified by evidences the most immutable in holding fast the profession of our faith in the immediate advent of Christ. The address is designed to give a synopsis of our faith—name our mistakes, and account for them—refer to errors in doctrine and practice, and difficulties which have recently sprung up among us, and show, not only that they are no part of the true faith in which we stand, but that they are nothing new under the sun; for the same or similar evils have attended the rise of every religious sect, not excepting the church gathered by Christ and his apostles. When we remember that in this respect no strange thing has happened unto us, we shall be the better prepared to endure patiently these severe trials.

It was thought that the address will be just what is wanted for general distribution at this time.—Hence it was agreed to print *five thousand* copies for this purpose, and before the meeting was closed nearly half the amount of money necessary to defray the expenses of the work was raised by subscription and collection. Others have promised to aid with the Lord's money committed to their trust in this worthy enterprise. And here we will distinctly say that those who may feel it duty to assist in this work can do so according as the Lord has prospered you, by sending your orders without delay for the number of copies you may want. If you have no money, send; but if you have money, devote that part to this good work which duty may dictate; it is the free-will offering we call for, we want no other. The Lord loves the cheerful giver.

We are unprepared to give the price of the address to those who may wish to buy; it will soon be printed, then we will speak of the price definitely.—But what appears of the highest consideration, and which we most seriously urge upon our brethren is to see that the address is freely and quickly circulated among all classes of people whom there may be a bare possibility of benefiting.

The subject of conferences was then taken into consideration, and the following brethren were chosen to make appointments at different places, and at such times as not to interfere with each other.—P. Hough, R. Grant, and G. Henly of C. W., D. I. Robinson, of O., E. R. Pinney, E. Galusha, J. Pearson, Jr., J. J. Porter, and J. Marsh. These brethren

ren have agreed upon certain appointments which we publish in this day's paper, and to which those concerned are referred. Our brethren in different places desiring a conference will do well to make their wants known to some one or more of the above named brethren, who will consult with others associated with them, and if possible supply all the calls that may be made to them.

Let us be up and doing in this important work.—Remember we shall all soon be called to give an account of our stewardship. If we can do any good in any way to the blinded eyes, and deaf ears, and hardened hearts of a certain class of our fellow beings, it is by our conferences, or general associations: they will not come out to hear on other more common occasions. And besides, such meetings greatly revive the spirits and strengthen the faith of our scattered brethren. As iron sharpeneth iron, so does the countenance of a man his friend. Let us meet often as we can and exhort one another, and so much the more as we see the day approaching.

Finally, our meeting was one of uncommon interest. The preaching was according to the oracles of God, and attended with the power of truth upon the hearts of many, if not to the awakening of the sinner, to the comfort and joy of many a glad heart which was looking for redemption at the coming of Christ. The fervent prayers, warm exhortations, and heavenly songs, during the meeting, were with "the Spirit and understanding;" and the "communion of the body and blood of Christ," or the Lord's Supper, Sabbath afternoon, was a season of joyful interest to the *hundreds* who were happy guests at the sacred feast. Soon, if faithful, they, with all the true seed of Abraham, will eat bread in the kingdom of God. May none be found unworthy of being admitted to the eternal joys of that better country.

UNEXPECTEDLY.

"I think I ought to show you one mistake in your No. for March 4, '46. "The simple design of the parable of the ten virgins, (say you,) was to impress the solemn truth repeated again and again in Matt. 24; that the *trump of God*, and the coming of the *Son of man*, would be as sudden and unexpected to the *ready and not ready*, as were the midnight cry and the coming of the Bridegroom to the wise and unwise virgins in the Parable." I think you might as well say the event will never transpire while God's people are expecting it. Did the virgins expect the Bridegroom? Has Jesus Christ a waiting and expecting people now on the earth? Will he have when he shall come? I was met and put down with such reasoning, till I better understood Luke 21: 34, 35, 36. Take heed lest (conjunction implying condition,) lest that day come upon you unexpectedly. 35. For it shall come unexpectedly on all that dwell &c. 36. Watch and pray—the way to escape the snare. No use in taking heed, or in watchfulness and prayer, if the event is to come alike unexpectedly to all. If thou shalt not watch, I will come on thee as a thief, (unexpectedly.) Suppose we do not watch, and we cannot watch without expecting, we cannot wait unless we are ready. O let us be ready! Many will say in that day, Lord, open unto us! then will be wailing!"

Thus writes a good Brother, whose name we are not at liberty to give. And the object in publishing his kind note, is to correct a mistake into which he and perhaps others have fallen, relative to our remarks on the parable of the ten virgins. We do believe as before stated, "that the coming of the Son of man will be AS sudden and unexpected to the ready and not ready, as were the midnight cry and the coming of the Bridegroom, to the wise and unwise virgins in the parable."

But *how* unexpected to the *ready*? is the question. Not unexpected to them in any sense, for they will be watching, ready, and expecting their Lord every moment.

This was the case with the wise virgins in the parable; they were expecting the Bridegroom, and therefore were ready to meet him at any moment. Neither wise nor unwise virgins knew the precise moment or hour when the Bridegroom would come, but they should have expected him every moment. The wise did thus expect him, and therefore were not taken on surprise when he did come. Likewise, near the time of the Lord's coming, the day and hour will not be known, but the evidences will be sufficient to warrant his children in looking for and expecting him every hour. Hence, when he does come "suddenly," as the "lightning," as a "thief," as a "snare," though in the field or mill at work, or reposing in bed, they will not be taken on surprise, but will be ready to meet their Lord with joy.

This is the auspicious hour in which we live! O may our lamps be constantly burning, our loins girded, and we like men, who wait the return of their lord from the wedding, be momentarily ready to meet our Lord; "for in such an hour as ye think not, the Son of man cometh."

The Bible Advocate.

This is the title of a small weekly sheet recently commenced being published in Oshawa, C. W., by S. Pettit, and P. Hough. Several numbers of the Advocate were issued before we received any from the conductors. Had they sent us their sheet at an earlier date, it would have been noticed by us sooner. We ardently pray that the "Advocate" may advocate nothing but plain Bible truth. If it does this, it will prove a blessing to the cause in Canada. But if it is lax in its principles, and made the messenger of every fanciful opinion of every good brother or sister, instead of being a guide to the wandering, it will be guided by them, and all will plunge into error together.

We do not say this on account of any thing we have seen in the Advocate, but knowing the inexperience in the editorial calling of our good brethren who conduct the Advocate, the trials of an editor, and the perils of these last days, we as a brother, give a word of caution on this particular point. Better send out partly or fully, a pure blank sheet, than to have it bear to its readers the unhealthy food with which many an honest soul, if suffered to do it, would load its pages. Nothing but the truth, the plain truth of the Bible will do the people good, or secure success to the Advocate. The Lord make it a blessing to his cause, wherever its influence may be felt.

Bro. Wm. Miller.

Since publishing our articles on the "Cause of Evils," Bro. Miller has expressed an opinion that his letter which gave rise to those articles should have been published entire. He thinks the reader will not fully comprehend his meaning by simply reading the extract we gave, and on which we offered our comments. We should be exceedingly sorry to give a wrong meaning to any man's words or sentences, especially those spoken or written by Bro. Miller, whom we dearly love and highly esteem. And lest we may have done this in the case under consideration, we now give Bro. Miller's letter entire.

With the most of the letter we are highly pleased; it is according to the doctrine and Spirit of the gospel; and we are not tried with Bro. Miller for utter-

ing his sentiments on those points from which we dissent. He has a right to his opinion; perhaps he is correct, but we think he is mistaken, and have with the best of feelings, and a desire to arrive at the truth in the matter, shown wherein we thought him mistaken. Here we are willing to let the matter rest, with none other than the kindest regards and purest love for our aged brother, and efficient pioneer in the blessed cause in which we unitedly labor, hoping soon to meet him and all the faithful in Christ in the kingdom of God, for which we now suffer.—We now copy it from the Herald. The following is

THE LETTER

Dear Bro. Hines:—I am yet in this land of toil; where sin has spoiled all the blessings and the enjoyments of earth, which were appointed by our beneficent Creator for the best good of his creatures, and which had it not been for sin, would have led us to reverence and adore that being who had produced by his power, this earth and all its appurtenances, and placed in it man—rational, intelligent, social man—to enjoy this vast and wondrous piece of mechanism. Perhaps we are unable rightly to appreciate the blessings which were placed within the reach of man at his creation, when "the sons of God shouted for joy." Yet I think that we do realize some of the evils which man is heir to by reason of "sin, and death by sin," which have entered the world. How manifest it is, at the present day, that all the influences of the pit are inciting men to crime, bringing in their trail consequences ten-fold more dreadful than those entailed upon us by the sin of our first parents! If there were one spark of philanthropy existing in the world, methinks it must bleed at beholding the rapid increase of evil within the last few years. I confess that to me it would be but a dismal and appalling prospect in the future, did not a ray of light beam forth from the word of God, that there should be a glorious and final renovation of all things! This "exceeding great and precious promise," to the man of God, is the only hope that cheers him in his weary pilgrimage. Every means that the wisdom of man could devise for the melioration of the condition of man have failed; ministers of the gospel have been sent into every land; Bibles have been scattered broadcast in the earth, translated into almost every tongue, and placed in the hands of the poor "without money and without price;" schools of every grade, from the college to the common, have sprung up, in which have been developed the highest mental qualities of man; societies have been multiplied, for the moral improvement of our race—to Christianize the heathen—to reform the inebriate—to break the bonds of the enslaved—to liberate the debtor—to stop the horrid practice of legal murder—to promote peace among nations—to protect the orphan—to clothe the naked—to feed the hungry—to nurse the sick, and even to bury the dead. These, and many other noble and benevolent enterprises, have been formed within the present century. But how much good have they accomplished? That great good has been done, cannot be denied. But it is likewise true, that evil has predominated in a far greater ratio than at any former period.—Even many of the benevolent institutions of the day have been perverted from their original design by their managers, and have become sinks of iniquity, by which to build and uphold civil and ecclesiastical power over the bodies and souls of men. Others are converted, like the temple at Jerusalem, into places for the sale of merchandise. Some have corrupted the morals of the community, by whom virtue is no more rewarded, while vice is suspected in every man, who disinterestedly carries out the principles of a benevolent heart. It is almost universally the case, that where any new benevolent object is present-

ed for the support of the philanthropist. It meets with the most determined opposition from the leaders of the older societies. The cry is at once raised, "selfishness," "money-making business," "fanaticism," "insanity," "incendiaries," "world-burners," &c., &c. How can they judge so readily? I answer, by *experience*. You will doubtless call to mind, that these same societies, when they were first started, encountered similar hostility from the older ones, which continued until they, in turn, became popular. Then these very men become persecutors, and so the work of the evil one is perpetuated. Why is it so? I answer: Man is a sinner, and while the world remains in its present state, sinners will continue to "do wickedly;" and while Satan is permitted to roam through the earth, if the children of God unite for any object, no matter how holy or benevolent that object may be, he is sure to appear among them, and introduce corrupt motives, false theories, pride, when his servants, by scores, are ready to seize the reins and ride into power and popularity—the two great objects of Satan's influence.

Who ever heard of any old church, or society, originating any reform movement, resulting in any great good to the mass of men? Reforms are generally brought about by obscure individuals, whom God in his providence, leads forward in the work. Again: What moral institution, society, or church, ever became purer, holier, or more harmless by age? In all these things, our first days were confessedly our best.

But to bring this matter home to ourselves.—When I look back to the period when we began to publish the news of a coming Savior, I think it the happiest time of my life. How were our hearts refreshed by the readiness of the dear brethren in Christ to hear, believe, and obey the simple gospel of the kingdom! With what delight have I, in company with many of the dear, anxious children of God, read and re-read the Scriptures, searched diligently and compared the prophecies, Jesus Christ and his apostles, to see if these things were so. What glorious light I have often seen in that holy book while thus engaged! And with what joy have I taken sweet counsel with kindred hearts in the house of God, where our faith was more and more established by the word of His grace—where our prayers were mingled at the same altar, and arose together, as incense, to the mercy-seat of our Redeemer, for a preparation to meet the coming glories, which we then expected shortly to realize—where our hearts burned with love and gratitude to God for the good news of the near approach of the King of kings—where our songs of praise and hallelujahs to the Lamb cheered our drooping spirits, and prepared us more vigorously to pursue our weary pilgrimage to the land of promise, which, from evidence to us conclusive, and which I am not ashamed of, we soon expect to reach.—Then heart beat in unison with heart, soul mingled with soul, and love, holy, heavenly, divine, united us in that oneness of gospel truth, and prejudice and party were dissipated from our thoughts like midnight darkness, or the morning mists by the rising sun. And may I not say where I learned the practical lesson of gospel union? Were we wrong in that? If so, then error will impart love as holy as that of angels, and pure as the waters of life. If this is wrong, then bitter is sweet, and sweet is bitter, bigotry is love, and charity hatred. No. This was a time of love, a time of faith, working by love and purifying the heart. It was this hope, "the blessed hope," that made us purify ourselves from our sectarian prejudices and bigotry. I have often thought that we then enjoyed a foretaste of the love and fellowship of the saints in light. Why is it not so now? The reason is as obvious as the sun at noon-day. We have been drawn from

our first principles by wicked and designing men, who have crept in among us and drawn us into parties, and to follow men instead of God, and to form new tests instead of the Bible. Some of our lecturers first began the confusion, by declaring an unholy crusade against the sects, which brought in men of blood instead of men of peace. True, after the manner of men, the sects had provoked us to the course we took by all the wicked arts and misrepresentation of our views and motives that human and Satanic agency could invent, by slanders, ridicule, and wresting the word of God from the meaning which had long been laid down in their own creeds, and departing from those rules by which their fathers, for centuries, had applied mystic Babylon to the church of Rome. We were not called, in my humble opinion, to engage in so universal a war; I think we have in this "left our first principles," which were to preach the blessed hope, and beseech men to be ready for the "glorious appearing of the great God and our Savior Jesus Christ," without personal or denominational considerations. And while we pursued this course, God blessed us in our work. We were commanded by the word to be patient, sober, to judge not, not to be high-minded, but to fear, and by so doing, manifest the same spirit that was in Christ.—What have been the fruits of this departure from the plain path of duty? Surely they have not been love, peace, and joy, such as we formerly experienced, when we believed in our hearts that Christ was at the door. On the contrary, it has in many instances, separated those who had been knit together in the closest friendship, fomented jealousies, produced "lo heres, and lo theres;" while some have blasphemously arrogated to themselves names and titles which belong to Christ. With such I have no sympathy—no fellowship. I will refer them to Christ's words, Rev. 3: 3—"Remember therefore how thou hast received and heard, and hold fast and repent. If therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

The glorious appearing of Christ is my only hope: to this I cling—it is my anchor; and all who look for and love his appearing are my brothers and sisters, and with such I have fellowship in the Lord, and exhort them to watch.

WM. MILLER.

Low Hampton N. Y., Jan. 13, 1846.

BEARING THE CROSS.—Luke 14: 27.

Many Ministers and professors of religion, preach and talk as though bearing the cross consisted mainly in joining an "evangelical church," attending her appointments, and speaking in some of her meetings. Under the influence of such a sentiment, it is no wonder that thousands have got into the "evangelical churches," who practically regard religion as an "up hill business," and who will submit to no other cross than that authorized by the church, and multitudes of them not even to that, as their vacant seats and broken vows testify.

This state of things is chargeable mainly upon these professed teachers, who, for the time, ought to be teachers (*in truth and of truth*.) and yet have needed that one teach them again, which is the first principles of the oracles of God.

Bearing the cross, whatever is meant by it, is the indispensable condition of becoming a disciple of Christ. He says, "Whosoever doth not bear his cross, and come after me, cannot be my disciple. Luke 14: 27. In the two previous verses it is said,—then went great multitudes with him: and he turned and said unto them, If any man come to me and hate not his father, and mother, and wife, and children, and brothers and sisters, yea, and his own life also, he cannot be my disciple. In verses 28–32, we are referred to

the wisdom of the builder and the warrior, who, if they would not be mocked at in defeat, must first count the cost. Also the warrior, if he have not a rational prospect of victory over his enemy, will, in due time send an embassy, desiring conditions of peace. In verse 33, we have the application; so likewise, whosoever he be of you that forsaketh [or renounceth] not all that he hath, he cannot be my disciple.

What is the true idea of bearing the cross? I will give my understanding of it, in a paraphrase of the passage. Whosoever doth not hold himself "ready to undergo the severest trials and sufferings" even unto death for my sake, and doth not imitate my example, cannot be my disciple. We have this first principle of the oracles of God, stated (in substance,) seven times in the four evangelists. And generally connected with it, as I suppose to explain, and more definitely to declare the same great truth, we find the following: For whosoever shall save his life, shall lose it: but whosoever shall lose his life for my sake and the gospel's shall save it. Mar. 8: 35. Also, he that loveth his life shall lose it: and he that hateth his life in this world, shall keep it unto life eternal. Joh. 12: 25. See also Matt. 10: 37–39, and Luke 9: 23, 24; 17: 33. Again, I understand Peter, Paul, and John, to teach the same doctrine, and that because they received it from Christ himself. Peter and John "in the days of his flesh," and Paul after his ascension. [Gal. 1: 11, 12; 1 Cor. 11: 23.]

Peter says,—For what glory is it, if, when ye be buffeted for your faults, ye take it patiently? but if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto, [to suffer for well doing.] were you called: because Christ also suffered for us, leaving us an example, that ye should follow his steps, who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered he threatened not; but committed himself [his cause, margin.] to him that judgeth righteously. 1 Pet. 2: 26. He adds, that the sufferings of Christ "on the tree," were to the end that we "being dead to sins, should live unto righteousness." None but those who are willing to die for Christ, can be "dead to sins." If not dead unto sins, how can they "live unto righteousness?" If they do not live unto righteousness, how can they be the disciples of Christ? In the 4th chap. 1st v., he says,—Forasmuch then as Christ hath suffered for us in the flesh, (he has just said Christ was put to death in the flesh,) arm yourselves likewise with the same mind: for he that hath suffered in the flesh, hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. Such a state or disposition of mind, must be an armor indeed, a complete defence against the flatteries and frowns of a proud and hating world. Paul says, let this mind be in you, which was also in Christ Jesus: who made himself of no reputation, but humbled himself and became obedient unto death, even the death of the cross. Dear reader do you possess "this mind?" Is your attachment to Christ like that which existed between David and Jonathan, or between Pythias and Damon? if it is, you would not refuse to die for him. How willingly then, if you love Christ as you ought, could you die even the death of the cross for Him.

In Rom. 12: 1, Paul beseeches his brethren to present their bodies a living sacrifice, which he declares to be a reasonable service. He uses the strongest possible motive—"by the mercies of God"—who can number them? I think by the term "bodies" here, we should understand the whole being. As he says in another place, "ye are not your own, ye are bought with a price:—therefore glorify God in your body and spirit, which are God's." Certainly it would be hypocrisy

to pretend to give up our spirit, or heart, and keep back the body or natural life. We are then, to bring our bodies, and present them to our Great High Priest, and consider ourselves as sheep set apart for the slaughter. How would it look for that Jew who had presented his victim for sacrifice, to begin to remonstrate with the priest, and seek to recover his offering, when the time had come for its blood to flow? or on the other hand, to dress up the victim with garlands and roses, purple and fine linen? It would be *heathenish*.

Now the question is, is this state of "living sacrifice" an indispensable accompaniment of true religion? Is it required in the outset, in *becoming disciples*, or can it be safely deferred until death, or the coming of Christ? There can be no true religion without bearing the cross: and no bearing our cross for Christ's sake, while we "seek to save our lives."

See this truth illustrated in the life of Paul, which is recorded not so much for our admiration as for our imitation.

He declares that in the very outset of his religious course, he "conferred not with flesh and blood." A little before this, while a mad sectarian, he kept the clothes of the young men who stoned righteous Stephen to death. And he must have been aware of his liability to share a similar fate, if he became a similar man: but we hear him boldly declare, None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, &c.—[Acis 20: 24.] It is evident that Paul considered this state of mind in regard to his own life, as essential to the final result so much desired; that is, to finish his course with *joy*. Thousands who profess to be ministers of the same gospel, will undoubtedly "lie down in sorrow," because they have uniformly counted their lives *dear* unto themselves.

Again he says, "For we which live are *always* delivered unto *death* for Jesus sake. [2 Cor. 4: 11.] Also as it is written, [in the 44th Ps.,] For thy sake we are killed all the day long; we are accounted as sheep for the slaughter," and adds: "I am persuaded that neither death nor life, things present nor things to come, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." [Rom. 8: 36-39.] Why is it that so many modern professors of religion, are totally destitute of this "persuasion" or assurance, concerning their acceptance with God? Manifestly, because they do not bear their cross, and consequently are not the disciples of Christ. They neither account themselves as sheep for the slaughter, for Christ's sake, nor are they so accounted of by the world.

But much is said among those professors, about a "resurrection of the martyr spirit in the Millennium: [implying the fact just stated, viz: that it is now dead in the churches.] But what is the martyr spirit? Is it a disposition to do right, and be holy, when there is no opposition to righteousness and holiness? If so, it is totally unlike the martyr spirit which, [according to the theory,] has died, and therefore should not be called its resurrection. But what is the martyr spirit, more or less, than the spirit of Christ? "Now if any man have not the spirit of Christ, he is none of his." [or is not his disciple.] "The beloved disciple" says, Christ laid down his life for us, therefore we ought to lay down our lives for the brethren. [1 John, 3: 16.] And Christ will say, inasmuch as ye have done it for "the brethren," ye have done it for me. I suppose the candid reader will say, The gate indeed is straight, and the way is narrow; so said the Savior. Will you say Amen, I will walk in it, for it is pleasant, and all his paths are peace? Is not the plan of salvation perfect? then let us rejoice in it. Is not the yoke that Christ would have us wear, easy? is not his burden light? then let us wear and bear

them thankfully: for be assured, if you will not bear Christ's yoke, you must the devil's. There is no middle ground, no neutral way to a neutral world to come. Baal or God—God or Mammon you must and will serve. O choose! choose *now!* Be either cold or hot. The cold are dead, the lukewarm are about the same as dead—the hot or zealous, are the only ones who are really and truly on the Lord's side.

"The Lord my God will soon appear,
A thousand signs bespeak him near,
With trumpet tongues they sound aloud
He comes to burn the wicked, proud,
But like the sun the Lord will rise,
His rays attract those to the skies
Who here, with patience and alone
His humble, holy cross have borne.

Come fellow pilgrim once again
We'll take the cross, the shame, the pain,
While righteous crowns by faith we see,
Purchased for us upon the tree.
The way, though narrow, yet is strait—
Is entered through the gospel gate,
Our willing feet then onward move
Till we obtain the heaven of love.

Cuba, N. Y., March 25, '46. B. MORLEY.
*Luke 14: 27.

Absurdities of Spiritualism.

"The kingdom is the saints."

That it is composed of the saints, as one of its constituent parts, every biblical student knows. But that they are the whole, is just as absurd as to say, one fourth part of a thing, is the whole of that thing. The least we can make of a kingdom, will give four constituent parts, viz: ruler, subjects, laws and territory, or location.—Spiritualism takes away three parts, and then calls the fourth, the whole. He that can swallow down such an absurdity, must be in a fit condition to embrace any error. Let us read Dan. 7: 27. "And the kingdom, [the saints,] and dominion, [saints,] and the greatness of the kingdom [greatness of the saints,] under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom [saints] is an everlasting kingdom [saints,] and all dominion [saints] shall serve and obey him [them.] Surely I must have "new eyes," before I can see through such absurdities. To such monstrous conclusions, such false premises inevitably lead us.

A brother who had embraced spiritualism, came to see me. After listening to his experience, which amounted to just nothing at all, I asked him the following questions: What is the kingdom? Ans. The saints and Christ *in or with* them. What is it to be born into the kingdom? Ans. It will be difficult for me to make you understand it, because your *heart* is wrong—while *you* must get a right *heart*, and then I make you understand. I said, you must not come to me with such stuff as this—God treats me as a rational being—addresses my intelligence, and says, "come now, and let us reason together." What if I should say to my little girl thus: "My little daughter, go and do *something*,—well, *what* do? O your *heart* is wrong, I can't make you understand *what*: but I will punish you if you do not do it. Would you call me a reasonable father? In just such a light you put God." Finding it difficult to answer the question, I said, let me analyze it: you mean, to be born into the kingdom, is to be born into the saints? No answer. Well, tell me when the kingdom was set up? Ans. On the tenth of the seventh month. Then there was no kingdom previous? No. Please keep in mind your definition of the kingdom. What was the first saint born into? Could not tell, but was aware I might ask questions he could not

answer. Here was an immortal *saint* who had been born into the kingdom, i. e. into the saints, having Christ directly for his teacher, who could not answer the question of a *poor, blind, carnal-hearted teacher!* "Now I know in part, then shall I know even as also I am known." O that honest souls may have their eyes opened to see the truth and be saved forever.

2d. "The Laodicean church is the last—there are but two ways out of it: one into the kingdom, the other into perdition—which will you choose? If you do not get out of it by opening your heart and suffering the Savior to come in, i. e. being born into the kingdom, you must have perdition." Let me ask you a question: When did the Laodicean church begin? Ans. On the tenth of the seventh month. When did the seventh angel sound? Ans. On the tenth of the 7th month.—What transpired then? Ans. The kingdoms of this world became the kingdom of our Lord and his Christ; i. e., Christ's kingdom began. Well then, Christ's kingdom and the Laodicean church began at the same time.

The saints compose the kingdom: the saints compose the Laodicean church, or there are no saints and no church. Conclusion: the saints must be born out of the saints, *into the saints*, or go to perdition! Monstrous! A man came but a few weeks since all the way from Cleveland, (200 miles,) to persuade me to swallow down a parcel of such monstrosities! He offered but one alternative, swallow them or go to perdition. O what blindness, infatuation must rule such a mind! They would be far more tolerable, but for the death and damnation dealt out along with them.

3. "The gospel age has ended." Can sinners be saved? "Yes"—"No." There it is, sometimes "Yes," sometimes "No." Now I ask, what but remedial scheme offers forgiveness to *any man*? Nothing. I defy Spiritualists or Judaizers to find one promise or intimation, direct or remote, of forgiveness to men, between the lids of God's book, after the gospel day ends. If saint or sinner steps aside after that time, their doom is sealed! It drives men under a system of law, or no law, (?) (many act as if there was no law,) and then they must be as perfect as angels, or perish. It must inevitably drive its adherents to the position, that they *cannot possibly* sin. This ground, some are already taking. What follows—what has ever followed? *Lukevanness*. Such being too proud and self-confident to yield their theory, will consequently set all law, all order, all obligation, all accountability aside, and become utterly reckless—justify themselves for every abomination the devil and their unhalloved lusts may lead them to perpetrate. I speak advisedly. I have seen, heard, and understood these things in by gone days. Antinomian perfectionism of recent date, affords a most lamentable specimen of the fruits of spiritualism. I have not forgotten that but a few years since, John B. Foot jumped on his bible and cried out, "Exalt God alone!" It may be fresh in the minds of some in the city of Rochester. Some three years ago, after I came to Ohio, where was J. B. Foot then? *In jail for adultery!* Who was among the first to embrace Spiritualism in 1845? Patten of Utica, ten years since a Perfectionist. I speak plain—duty demands it.—Will my dear brethren and sisters who have not yet fallen, be warned? Spiritualism in 1846, is but the tenth or twentieth edition of the same old delusion of Satan, new *vamped* and suited to our day.

Again: The gospel is the good news of the kingdom of heaven. This is the meaning of the original word—good news—glad tidings. Of what? That God has determined to recover the kingdom which Adam lost. It makes known forgiveness of sins to rebellious, revolted men. It

alone, does so. Says Paul, "I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth." Amen. "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." "For whosoever shall call upon the name of the Lord, shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe him of whom they have not heard? and how shall they hear without a preacher. To him give all the prophets witness, that through his name, whosoever believeth in his name, shall receive remission of sins."

I repeat, the gospel, and it alone, breathes salvation to lost sinners. When that day ends, salvation ends. Then he will gather out of his kingdom all things that offend, &c. Then the day of trial ends—the sins of God's people are blotted out forever, and sinners are damned!—Then the commission of God's servants ceases. "Go ye therefore and teach all nations, and lo I am with you always, even to the end of the world." If this has ended, it is time every minister on earth hushed his voice in silence—that your press stopped, and every other, and let the world go to hell. What! preaching the glad tidings when there are no tidings—telling men lies in the name of the Lord—that they may be saved when there is no salvation? Christians may cease "exhorting one another" if that day has come—mind no more the "sure word of prophecy," if "the day has dawned, and the day star arisen in their hearts." Why! I would just as soon turn over the pages of the Koran, or Joe Smith's Mormon Bible, for the practical duties of life, or for light, as to what is in the future, as the Bible, if the gospel age were ended.—O, shame on such trifling with God's word, and the great and solemn interests of men! There is forgiveness, and may God forgive those who are doing, they know not what.

4th. *Spiritualism is bold, unblushing infidelity.* It denies out right, the word of God. It denies the Lord that bought us. I charge no man with infidelity who simply differs with me about the particular application of any given scripture:—but when he boldly and unblushingly denies our scripture, a principle has entered his heart which will lead him to deny every scripture that runs athwart his theory. This spiritualism does. It unhesitatingly denies the Lord Jesus Christ. It says "there is no Christ." Besure it admits "the divine word lives," but says "he who ascended up on high, first descended into the lower parts of the earth," and those "lower parts of the earth" was the womb of the virgin Mary!—Whereas God's word says, "there is one God and one Mediator between God and men, the MAN Christ Jesus, who gave himself a ransom for all." Again: This MAN, when he had offered one sacrifice for sins, sat down forever at the right hand of God, from henceforth expecting till his [this man's] enemies be made his footstool. "Because he hath appointed a day in which he will judge the world in righteousness, by that MAN whom he hath ordained, wherof he hath given assurance unto all men, in that he hath raised him up from the dead." "How God anointed Jesus of Nazareth [he then became the Christos] with the Holy Ghost, and with power"—"him God raised up the third day and commanded us to preach and to testify that it was HE that was ordained of God to be Judge of living and dead." To Saul of Tarsus he said, I am JESUS of NAZARETH, whom thou persecutest." Was Jesus of Nazareth "the Divine word" that come down from heaven? Not unless Nazareth was in heaven. To get rid of the body of Christ, seems to be the great desideratum with Spiritualists. I asked one what had become of it? He said we had eat it up in the sacrament!

I have seen Spiritualists thrown into paroxysms of distress at the recital of some of the above plain declarations of God's word proving the identity of Christ. We have been measurably free from this blighting foe. Not so now—it come with whirlwind blast, and we are divided.—The Lord knows where these things will end.—We trust in him. I confidently believe it has no more votaries in this part of Michigan. It may be necessary hereafter to say something more definitely about our division—at present I let it rest. Yours, waiting for God's Son from Heaven, even Jesus,

G. NEEDHAM.

Troy Mich., March, 1845.

Appointments.

At our recent Conference in the city of Rochester, the following Committee were appointed to arrange a series of Camp-meetings and Conferences, and to see them attended, and also to supply the destitute, as far as possible, with Lecturing brethren, if desired. Brethren can address their requests to either of the Committee.

D. I. Robinson,	Elon Galusha,
Peter Hough,	E. R. Pinney,
J. Marsh,	R. Grant,
J. J. Porter,	J. Pearson,
G. Henly.	

MEETINGS.

Conference at	TORONTO, C. W.,	May 28.
"	" BUFFALO, N. Y.,	June 4.
"	" CLEVELAND, O.,	" 11.
"	" CINCINNATI, O.,	" 16.
"	" in Michigan,	" 16,

where the friends may appoint.

Camp-meeting at DARLINGTON, C. W., June 25.
At Toronto Conf. Brn. Pinney and Pearson are expected to attend.

At Cleveland Conference, Brn. Galusha, Pinney, Porter, Pearson and Marsh.

At Cincinnati, Bro. Porter, Robinson and Pinney. Brn. Galusha, Porter and Marsh, are expected to be present at the Conference in Michigan.

Bro. Himes will attend at Cleveland and Cincinnati, if possible.

Brethren in other places can send in their requests—make their arrangements, and work while the day lasts. The way is opening for more work, laborers and success. Now let us up and be doing, redeeming the time. Where you are not able, we will come freely: and where you are, you must do what you can to meet the expenses. God's blessed truth must be preached, and his hungry children fed. Arise, and gird on the armor for the contest, till our Lord shall come and say, well done good and faithful servants, enter thou into the joy of thy Lord.

D. I. ROBINSON, for the Committee.

D. I. Robinson will lecture in Detroit the first Sabbath in May, and at Milwaukie on the second Sabbath. Will Bro. Needham meet me at Detroit!

OTHER APPOINTMENTS.

Bro. J. Pearson is expected to be at Cleveland O., the second Sabbath in May; at Akron the 3d Sabbath; and at other places in Ohio, as the way may open. Letters on this subject, can be addressed to him, or D. I. Robinson, Cleveland.

Bro. Chandler, Syracuse, April 6, writes:

Bro. Marsh:—I preached here three times yesterday, to large and attentive congregations. The people want I should stop a few days longer. I think good will be done. Many are very much concerned about their souls. I shall stop and preach this evening and to-morrow evening, if I am able. I have had quite a sick turn. I expect to be at the Conference at Oswego, if the Lord will. I send you my appointments, which I wish you to publish in the Voice of Truth. I will preach at the following places if the Lord will, and the brethren will give out the appointments as follows:

Seneca Falls, eve's. of April 30th, and May 1st.
Rochester, Sunday, May 3d.
Lockport, May 5th and 6th.
Buffalo, from 7th to 10th.
Cleveland O., 14th to Sunday 24th.
Detroit, Mich., 28th to 31st.
Milwaukie, Sunday, June 7th.

Bro. Chandler designs locating at Milwaukie.

LETTERS RECEIVED TO APRIL, 1846.

G. Needham, Troy, Mic., \$1; I. Joslin, Georgia Vt., \$1.83cts., pays to close of Vol. 12, and for Diagrams, 17cts.; J. Fuller, East Westmoreland, N. H., 50cts.; W. J. M. Williams, Buffalo; H. Morgan, Rochester, Vt., \$1; C. E. Gillett, Springwater; P. Alling, Norwalk O., \$1, and one dollar for Diagrams, &c.; J. D. Tanner, Collins Centre, 12 cts.; Z. L. Hadden, \$1; J. V. Himes, for H. B. Squires, Ithaca, \$1; B. Ransom, Plymouth Mass, \$2; H. Campbell, New York, for Diagrams; A. Wells, Scroopple, all right. S. Darling, Somerset, \$2, and Diagrams; E. Taunt, Buffalo, \$2; V. R. Matthews 50cts., A. Payne, 50cts., S. Thayer, 25cts., Seneca Falls; L. A. Gilbert, Walworth, 50cts., J. Foreman, Oakville, C. W., \$2; S. Rue, Dansville, 50cts., and fifty cents for Pamphlets, &c.; G. R. Holbrook, Waterbury, Mass., \$1; H. Childs, Sutton, Vt. \$10; S. Hewitt, Seneca Falls, 50cts.; C. H. Temple, Me. \$3; I. Perkins, Woodstock, Vt.; L. T. Cunningham, Newton, Upper Falls, Mass., \$5; M. Adsit, Hornby, 25cts.; J. Morgan, Scottsville, \$1; C. D. Riggs and E. Sparling, 50cts each, and I. Ring, Parma, \$1. H. Humphrey, Springwater, 50cts.; H. Brown, East Bergen, 50cts.; J. Stedman, Oakfield, \$1; J. Underhill, Oakfield, \$1; C. Soper, Greece, 50cts.; S. B. Powell, South Livonia, 75 cts.; C. Beckwith, McDonough, \$1; T. Gragam, Kingston, C. W., \$3, and one dollar for Diagrams, &c.; D. Crouch Fredonia; Geo. L. Stacy, Exeter, N. H., \$3; A. Dunham, New Bedford, Mass., \$1; L. P. Taylor, Felchville, Vt. \$2; E. Wetmore, East Springwater, \$1; E. Bellows, North Scituate R. I. \$2, and one dollar for Diagrams; J. S. Barlow, New Haven, Ct. \$2; R. Frost, Whiting, Vt. \$2; J. Joslin, Woodstock, Vt., for Misses Raymond and Baker, \$1 each; J. Orr, Bowmanville, C. W., \$1; S. Hogarth, Oshawa, C. W., \$1; C. Conett, Darlington, C. W., 50 cts; A. Ewers, Oshawa, \$2; R. Rice, Port Hope, C. W., \$1 50cts.; A. Currier, Le Roy, 50cts.; I. Marsh, \$1; C. Boughton, Victor, \$1; C. S. Martin, Bushnell's Basin, 50cts.; A. N. Bentley, Greenville, \$2; E. Shultz, Harris Hill T. F. Pomeroy, Cleveland, O.; J. G. Smith, Meredith Village, N. H., \$5; D. T. Taylor, Rouses Point, \$2; C. Shewin, Nasagaway, C. W., 50cts.; M. Shewin, Toronto, C. W., 50cts., M. Manson, Boddon, Scotland, 50cts; L. E. Batec, Pulaski, \$2, and eight dollars for books; B. Morley, Cuba, \$2; J. Reeve, Cleveland O., \$1; A. Baker, Salem, \$1; W. M. Palmer, Buffalo, by J. J. Porter, \$1; D. Snow, Pavilion, \$2; R. Irish, Le-wistown, \$1; E. Brookins, Youngstown, \$1; M. Orr, Trent, C. W., 50cts., and T. Myers 25cts., by George Henly; B. Morris, Springwater, \$1, and 50 cts. for J. B. Stiles; H. Wheeler, Mechanicsville Vt., \$1; A. Collins, Cambridge Vt., \$2, and 25 cts. for books; W. S. Storms, Perinton, \$1; Wm. Sterling, Rushville, 25cts.; W. H. Simmons, Potter Centre, \$1 25cts; E. C. Clemons, Warehouse Pt., Ct; J. Palmer, Jackson, Mich., \$2 30, and \$2 62 for books; L. Geer, Marysville O., \$1; I. F. Harden, Philips, Me., \$2; E. Burnham, Exeter, N. H. \$1; O. Wilcox, Canandaigua; S. Everett, North Leverett, Mass., \$1; P. Davis, Lake Village, \$1 50cts., and Diagrams, 50cts; C. P. Thorn, Strikersville, \$1; J. Moffatt, Pataco, Md. \$1; L. Osler, Portland, Me. H Corbin, Orangeport, \$1 50cts, and for Mrs. Hayward, \$1; M Waterman, Le Roy, 50cts; I Hodge, Warsaw, 50cts; C Benjamin, Le Roy, 50cts; E Downs, Honeoye Falls, 50cts; Sister Whitney, Honeoye Falls, \$1; I Bagley, Akron, O. \$1 50cts; J Curtis, Webster, \$1; H Littlefield, Oswego, \$2; R Oliphant, Oswego, \$1; B F Denton, Oswego, \$1; J Cochran, Toronto, C W \$1; S Joslin, \$2, pays to close of Vol 10; L Carver, Boutetort Springs, Va, \$4; H Hyde, one dollar for Diagrams, &c; T Williams, Toronto, C W \$1 13cts; J Skinner, Toronto, C W 37cts; W Moon, West Henrietta, 50cts; D Johnson, Collins, \$1; E Miller, Norwalk, O \$1; Wm Stewart, Dewittville; L Dudley, and F Dailey, Champlain, \$1; A S Kingsley, for J Bowen, Bangor, Me, \$1; M Chandler, Syracuse; G Needham, Plymouth, \$4, and one dollar for Diagrams; C R Griggs, Trimfield, Mass, \$3; J Weston, New Ipswich, N H; Enquirer, Wallingford, Ct, \$5; E R Allen Chickopee Falls, Mass, \$1; O Adams, Canandaigua; J S Young South Killingly, Ct, \$2; L W Hoyt, Griggsville, Ill, \$1.

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No. 204 State-Street, Rochester.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS KNOW THAT HE IS NEAR EVEN AT THE DOOR."

VOL. X.

ROCHESTER, N. Y.—WEDNESDAY, APRIL 22, 1846.

NO. 4.

THE VOICE OF TRUTH

IS PUBLISHED EVERY WEDNESDAY

At No. 204 State Street, Rochester, N. Y.

BY J. MARSH.

TERMS—50 cents per Volume of 13 Numbers.

\$2 for Five copies.

WITHOUT CHARGE to those who are unable to pay.

All communications for the Voice of Truth, and orders or remittances for Books should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscribers' names, with their Post Office should be plainly written.

ADDRESS OF THE CONFERENCE.

The Elders and brethren, believers in the Second Advent of Christ at the door; assembled in Rochester, N. Y., April 2, 3, 4, 5, A. D. 1846, to their brethren of like precious faith scattered abroad, Greeting:—

Dear Brethren:—Assembled, as we trust we are, agreeably to the will of God, for the mutual instruction, strength and comfort of each other, we are naturally led to remember the deprivations, sorrows and afflictions of our brethren scattered abroad, who are denied the privilege which we now enjoy. We deeply sympathize with you in your deprivations and sore trials, and would not only rejoice to share a part in your afflictions, but would gladly render you any assistance in our power to impart, to relieve your present sufferings, strengthen your faith in the evidences of the near coming of Christ, and increase your joy in "looking for that blessed hope." It is not in our power to visit you in order to strengthen your faith and confirm your hope, by proclaiming the glad tidings of the kingdom at hand; we therefore address you this epistle, by which we hope, by the blessings of our heavenly Father, to be able to "stir up your pure minds by way of remembrance" of your present duty; successfully exhort you, and "so much the more as we see the day approaching," to "hold fast the profession of your faith, without wavering," unto the end; and "to be helpers of your hope and rejoicing, until the day of the Lord Jesus."

We wish it distinctly understood, that we claim no right, nor entertain the disposition, to hold dominion over your faith, to prescribe rules of action, and give tests of christian character: this is not our work, but His' whom we serve, and who is Head over the church. But we not only claim it as a right, but as our imperative duty as watchmen, as under shepherds, or servants of the household, faithfully, fearlessly, and in love, to give to our brethren the word of exhortation, admonition, warning, counsel, and comfort, as opportunity may offer. This is the light in which we wish you to understand this address. Receive, love, and obey the truths it may teach; not because we have penned them, either in our individual or associated capacity, but because they are truths, taught and enforced in the word of God, and cannot be discredited nor rejected, without incurring the displeasure of their eternal Author, the Lord of glory.

We are aware that many, very many things, at this time, are peculiarly trying to your patience, and well calculated to shake your confidence in the evidences which we have fully believed prove the coming of Christ to be emphatically at the door, but when these trials, or the cause or causes which produced them are rightly understood, they serve to strengthen instead of weakening our confidence in the fundamental principles of the precious cause in which we are engaged.—

Suffer us to refresh your minds with the truth, the correctness, the divinity of some of those principles. And

1st. THE PERSONAL SECOND ADVENT OF CHRIST. No truth in the Bible is more clearly taught, or strongly proved, than this. The principle of interpretation that denies the personality of his second coming, equally militates against the personality of his first coming. For many of those texts of scripture which prove his first coming to be personal, equally demonstrate the personality of his second advent. We cannot go into a lengthy argument on the evidence of the personal coming of Christ: the length of this address will admit of nothing further than a reference to a few of the many Scripture proofs which sustain this point. You are requested to examine them, and their parallel texts.

Paul says, Heb. 9: 28, "And unto them that look for him, shall he appear the Second time, without sin unto salvation." "Second time"—The first time of his coming had then passed; the Second time was then, and still is future, and soon will be witnessed. And in speaking to his Thessalonian brethren who had turned from their idols to serve the living God, he says:—"And to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivered us from the wrath to come." 1 Thess. 1: 10. Nothing can be more conclusive than this text: it clearly proves that the same person or Jesus, who was "raised from the dead," will come again from heaven. Rev. 1: 7. "Behold he cometh with clouds"—Who? V. 18 tells. He that liveth and was dead."

The institution and perpetuation of the supper of the Lord is without meaning, if Christ is never to appear again personally. But it is full of meaning when we understand that he will so appear. The supper was instituted to show the death [of the body] of Christ until he [the body or person] should come again; and those who do not "discern the Lord's body," or the real person of Christ when they eat, eat damnation to themselves. See Luke 22, and 1 Cor. 11. The same body that descended into the grave, ascended to heaven, and will come again. Eph. 4: 10. "He that descended [into the grave,] is the same also that ascended" to heaven. "Whom the heavens must receive until the times of restitution of all things." What then? "And he shall send Jesus, which, before [his death] was preached unto you." "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 3: 20, 21; 1: 11.

In short, the whole burthen of the entire Book of inspiration, goes to prove that the Son of man, the true heir to David's throne, the seed of Abraham, the Son of God, King of kings and Lord of lords, who was once dead but is now alive, will descend himself from heaven, in power and great glory, to reward every man as his works shall be, and to reign forever and ever over the new earth, or the kingdom restored. Hence, dear brethren, whatever disappointments you may be called to meet, or trials to endure, they should not in the least affect your faith in this most glorious fundamental principle, the Personal, Second Advent of Christ. Relative to this truth, the foundation of God standeth sure. On this imperishable rock, we may stand secure amidst all the rude assaults of contending foes.—

The Lord will come again—may and should be the theme of our prayers, exhortations, sermons and songs; the strength of our faith, and the joy of our hope.

2d. THE RESURRECTION OF THE JUST AT THE APPEARING OF CHRIST. This also is a clearly revealed truth of the Bible. One on which enlightened minds cannot differ. It constitutes one of the fundamental principles of the foundation of our hope. If the dead rise not, then is our hope vain, and of all men, we who believe in the resurrection are the most miserable. But thanks to our heavenly Father, the resurrection of Christ, and many immutable promises of his word, assure us that the dead shall be raised. We can refer to only a few of those passages in which that assurance is found.

John 5: 28, 29. "The hour is coming, in the which, all that are in the graves shall hear the voice of the Son of God, and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." In this and similar passages, the two resurrections, the one "unto life," and the other "unto damnation," are simply stated, not naming the time that shall intervene between them. A sure evidence, however, is furnished, that the dead will be raised, and that "those who have done good will come forth unto the resurrection of life. The same sentiment is taught in Acts 24: 15. It was the hope of Paul, and a truth acknowledged by the Jewish Church, as the text says, "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust."

The burthen of Paul's argument in 1 Cor. 15, is to prove the resurrection of the saints. In speaking of their bodies, he says: "It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body." This glorious work, the apostle assures us, will be consummated on those who "are Christ's at his coming." Then they will have part in that resurrection unto which Paul labored if "by any means to attain." Phil. 3: 11. Then shall the Lord "change our vile body, that it may be fashioned like unto his glorious body." V. 21. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thes. 4: 16-18. To these words of comfort, of joy and hope, should be added the following strong assurance from the same inspired pen. Let unwavering faith lay hold on the exceeding great and precious promise it imparts. "Behold, (says Paul,) I show you a mystery: we shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15: 51, 52. "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power." Rev. 20: 6.

If the resurrection of the righteous, and change of the living saints, at the coming of Christ, are

not clearly revealed truths of the Bible, then we cannot conceive of any truth that is clearly taught in that Book. We do not mean a spiritual resurrection and spiritual change, but a *literal* resurrection, and change of these mortal bodies, from corruption to incorruption and eternal life. Therefore, dear brethren, let no one overthrow your faith in the resurrection, by telling you that it has already passed, or that it is to be spiritually understood. But hold fast your confidence, and faithfully labor, like the ancient worthies, to "obtain a better resurrection, (Heb. 11: 35,) and the recompense that shall be given "at the resurrection of the Just." Luke 14: 14. Under all your trials, ever remember, that though some have erred concerning the truth, "saying—that the resurrection is past already and overthrown the faith of some, nevertheless, the foundation of God standeth sure." (2 Tim. 2: 18, 19.) "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15: 52.

31. THE REIGN OF CHRIST ON THE RENOVATED EARTH.—This is another fundamental principle of our faith and hope. The Bible is explicit and abundant on this heart-cheering subject. The bright prospect of soon possessing the everlasting kingdom, inheriting, and reigning forever on the renovated earth with Christ and all who are joint heirs with him, should dissipate all our fears, arm us with courage to suffer with Christ here, and impart to us that joy that is inexpressible and full of glory.

The doctrine of the world's conversion, and spiritual reign of Christ before his second advent, you cannot believe; you are too well acquainted with your Bibles to entertain for a moment a sentiment so repugnant to the plain words of that inspired book. We will refresh your minds with a few passages which speak directly to the point.

Ps. 2: 9, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

Dan. 2: 34, "Thou sawest till that a stone was cut out without hands, which smote the image upon the feet that were of iron and clay, and brake them to pieces."

Rev. 11: 18, "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldst destroy them that destroy the earth."

The work named in these, and very many other similar texts is one of *destruction*, and not of conversion of the wicked nations of the earth, at the appearing of Christ.

Another class of texts clearly shows that wickedness will increase, and continue until Christ shall be revealed, "inflicting punishment with flaming fire on them who know not God, and on them who obey not the gospel of our Lord Jesus Christ." Macknight's Trans., 2 Thess. 1: 7, 8. Only a few texts can be given.

Dan. 7: 21, 22, "I beheld, and the same horn made war with the saints, and prevailed against them [how long!] until the Ancient of Days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom."

Matt. 13. The parable of the tares and wheat, and the Savior's exposition are familiar to the Bible student. Read it again that your mind may be refreshed, and your faith strengthened, that the righteous and wicked represented by the wheat and tares were to continue together from the time the parable was uttered until the coming of the Son of Man, at the end of the world.—Then the wicked are to be gathered out of the kingdom, or world, and the righteous shine therein as the stars forever and ever.

Matt. 24: 37—39. "But as the days of Noe were, so shall also the coming of the Son of Man be; they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew it not until the flood came and took them all away; so shall also the coming of the Son of Man be." Luke 17: 28—30. "Likewise also, as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all; even thus shall it be in the day when the Son of Man is revealed." Hence, it is clear from the plain word of inspiration, that "evil men and seducers will wax worse and worse," or that wickedness will increase until the actual coming of the Lord of glory, to cleanse the earth from its corruption and sin, make it new and fill it with his glory.

Then, as it is said in Isa. 65: 17, will the Lord "create new heavens, and a new earth; and the former shall not be remembered nor come into mind." And "the new heavens and the new earth, which I will make, shall remain before me saith the Lord," as it is said in verse 22d of the next chapter.

Though Peter understood that the "heavens and earth which are now," would be dissolved, yet according to the sure promise of the Lord he looked for "new heavens, and a new earth, wherein dwelleth righteousness." And it is evident he looked for the dissolution of the one and the creation of the other in the "day of the Lord," or at the coming of the Son of Man. See 2d Peter, 3d chapter.

John had a glimpse, in vision, of this new earth. He says, "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the Holy City, New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And He that sat upon the throne said, behold I make all things new. And he said unto me, write; for these words are true and faithful." Rev. 21: 1—5. "True and faithful." Precious words: true to the letter in point of the reality promised; and faithful, the reality will be given at the time appointed, God is faithful, and will not disappoint.

When these promises shall have their glorious fulfilment, those also will be fulfilled which speak of the meek inheriting the earth, the redeemed reigning on the earth; the kingdom being under the whole heaven, and filling the whole earth; the restitution of all things spoken of by the prophets; "the redemption of the purchased possession"—there being no more curse, and the glory of God filling the earth.

Who can doubt on a subject so clearly taught in the Word of inspiration, and which promises such rich blessings to those who truly believe?—We cannot; but with father Abraham, and all the worthies of the church, both ancient and modern, we find good reasons for being strong in the faith, looking for that better country, the new earth, and that city which hath foundations, whose builder and maker is God.

Another fundamental principle connected with our faith, which it seems necessary to notice in this address is,

THE TIME OF THE LORD'S SECOND COMING. On this point the faith of many has been shaken, and we fear some are yet wavering. In common with us all, they have once been confident

on the *precise* time, but have been disappointed. Their disappointments have led them to question the whole theory on time; and to conclude, or think perhaps it is not a revealed truth of the Bible. But a thorough examination of that book on this point, will show that such conclusions are erroneous, and doubts groundless.

If the time, in some sense, is not revealed in the Bible, then how are we to account for the signs which were to precede the Savior's coming, who has told us, when they shall have been seen, to know that He is near, even at the door?—They are unmeaning on the supposition that we can know nothing about the time of his appearing. Read Matthew 24, and other corresponding predictions on the signs of the second advent of Christ, and compare those predictions with the astonishing signs which have appeared within "this generation," in the sun, moon, stars, heavens above and earth beneath; and in the moral, religious and political world; and as you read, let the power of prophetic truth, demonstrated by stubborn facts, bid your unbelief depart, and give place to that faith which will enable you with confidence to lift up your head and rejoice, knowing that your redemption is nigh.

If the Scriptures shed no light on the time of the appearing of Christ and his kingdom then historical prophecy which relates to this event, is unmeaning, and calculated to perplex if not mislead, instead of enlightening the Bible student.—We refer to those prophecies which describe the rise and fall of kingdoms, or earthly and anti-christian governments, from a given point down to the destruction of the last, and the setting up of God's everlasting kingdom. Such are the prophecies of a large portion of the entire book of Daniel, the second chapter of second Thessalonians, and the greater part of the book of Revelation. Let those prophecies be read with the eye on the *time* of the consummation of the wicked gentile rule of this fallen world, and the commencement of the glorious reign of Christ, and it does appear that the unprejudiced mind must necessarily and unavoidably be led to the conclusion that one very important and prominent design in giving them was, to reveal the *time* of the end of the former, and the beginning of the latter.

If this class of prophecies does not reveal the time for these grand events to take place, then it may reasonably be asked, why in Dan. 2, is such exactness observed in describing the order, character, and destruction of Babylon, Medo-Persia, Grecia, and Rome united, and Rome divided; and why is it said, "in the days of these kings shall the God of heaven set up his kingdom?"—Why in Dan. 7, are the same kingdoms again described, with the addition of the "little horn," its character identified to be the Papal power, the length of its oppressive and murderous reign given, which was to terminate with the coming of the Ancient of Days? Why in Dan. 8 are we led down through a long series of events until the "last end of indignation," and the cleansing of the sanctuary? Why that wonderful prophetic history in Dan. 11, describing with divine certainty, persons, events, and kingdoms, down the stream of time, until we are brought, in chapter twelfth, to the standing up of Michael, or Christ, the resurrection of those "written in the book," and all the righteous shining as the "firmament" and "stars, forever and ever" in the kingdom of God? Why Paul's description in 2 Thes. 2, of the falling away, taking out of the way "him who letteth," the revelation of the man of sin, and his destruction by the brightness of the Lord's coming? Why in Rev. 6 is the history of the church brought down through a series of events, until the heavens are "rolled together as a scroll?" Why, in the same book, under the trumpets, are national events detailed, until the "kingdoms of

this world become the kingdom of our Lord and his Christ?" Why, O tell why, if you can, doubting, unbelieving ones, all these historic prophecies, and more that might be named, if we can know nothing about the time of our Lord's coming. You can give no satisfactory answer. Then no longer doubt, but believe with all your heart, lest that great day, which this class of evidence clearly proves will soon dawn, come upon you as a thief.

Again: if the time of the Second Advent of Christ is not a doctrine of the Bible, then we can see no meaning in the chronological data, which mark events occurring near, and at the time of his coming. Such are the seven times, or 2520 years, in Lev. 26, the time of affliction of God's people. The "time and times and dividing of time," or 1260 years in Dan. 7: 25; 12: 7. The same number of years symbolically named in Rev. 11: 3; 12: 6, 14; 13: 5. The 2300 days or years in Dan. 8: 14, which were to reach to the "consummation" and cleansing of the sanctuary. And in Dan. 12: 11-13, the "thousand two hundred and ninety days," or 1290 years, and the 1335 days at the end of which Daniel will stand in his lot. These inspired numbers are unmeaning, and calculated to bewilder the mind, if we strike time out of the question, but they are full of meaning, and shed divine light upon our pathway, when we understand that they relate to the time of our Lord's coming.

Though we have met with repeated disappointments in endeavoring to determine the precise time of the termination of the prophetic numbers, our mistakes and mortifying disappointments should not be suffered to shake, in the least degree, our confidence in the Bible theory of time. The truth of every portion of the inspired volume should be most scrupulously maintained, though we fail in understanding it in a thousand instances. But it yet remains to be proved that we have been mistaken in understanding that Book except in one point on the theory of time, or the entire theory relative to the appearing of Christ and his kingdom. This one mistake, by our opponents, and not a few of our own brethren, has been multiplied into many, and has led them to reject every fundamental principle of our precious faith and blessed hope. Before this unfair, this hazardous step is taken, we should candidly enquire in what particular point of our faith the mistake has been made. Let this course be pursued understandingly, and the happy result will be, a full preparation to determine the nature of our error, and to what extent it affects the whole theory. Hoping to benefit some honest enquiring minds on this important point, we will now briefly enquire in what particular of our faith have we been

MISTAKEN?

We have *not* been mistaken in our faith relative to the second personal advent of Christ.—The evidences that he will come again have not been in the least invalidated by any mistakes of ours.

We have *not* been mistaken in our faith in the pre-millennial advent of Christ. The evidences that his coming precedes the millennial glory, are conclusive.

Nor have we been mistaken in our views on the return of the Jews according to the flesh, to the land of Canaan; the more critically the question has been investigated, the more satisfactory have the evidences appeared, that he is not a Jew who is one outwardly, but inwardly, one who is Christ's, and that such only will be gathered into the land promised to their father Abraham, the heavenly country.

We have *not* been mistaken in our faith in the resurrection both of the just and of the unjust, and that of the just taking place at the coming of Christ.

We have *not* been mistaken in the solemn and fearful truth that at the coming of Christ he will destroy all earthly and anti-Christian governments, and them "who know not God, and obey not the gospel of Christ."

We have *not* been mistaken in our faith that at the Advent of Christ, the heavens and earth that now are, will be dissolved, and new heavens and a new earth, wherein dwelleth righteousness, will then be created.

We have *not* been mistaken in our precious faith that the new earth, under the whole heaven, will be the territory of the kingdom of Christ, and the everlasting inheritance of those who shall be counted worthy to live and reign with him.

In all these fundamental principles of our faith, no mistake has been detected: the foundation, thus far, on which our hopes rest, is immovable. Whatever errors may be detected in other points of our faith, these pillars in the fabric, should not be removed. Not a defect can be found in one of them. Wisdom hath hewed them out and erected them, therefore they are perfect. But there is another important subject connected with our faith, which should not be overlooked while enquiring for mistakes. It is

THE DEFINITE TIME,

in which we confidently believed the Savior would make his Second Advent. Well, here we cheerfully acknowledge we have been mistaken; but not in the general theory of time, but in a single particular, in which we were misled by standard chronologists, whose errors time has proved.

No mistake has been detected in our understanding of the signs which were to precede the Advent of Christ. Immutable facts justify us here, for the signs have become an undeniable matter of history: they have been seen by thousands of credible witnesses, hence, the evidence we derived from this source, is yet unimpeached, and clearly as ever shows that the coming of the Lord is at the door.

No mistake has been detected in our interpretation and application of historical prophecy.—Babylon, Medo-Persia, Grecia, Rome pagan, and the 1260 years of the bloody rule of Rome papal, are all well known matters of history, and according to the prophetic word, that which is to succeed them is God's everlasting kingdom.—Hence, the evidence on this point is unimpaired, and justifies our constantly looking for the glorious manifestation of the promised inheritance.

That we have not been mistaken in our manner of computing the prophetic periods a day for a year, is made nearly, if not quite absolutely certain, by well known facts in the history of the church and world. Facts have demonstrated that a day stands for a year in the prophecy of the seventy weeks of Dan. 9. Also the papal persecution, predicted in Dan. 7: 25; 12: 7, and corresponding texts in Rev. 11th, 12th, and 13th chapters, have been fulfilled in that manner. And nothing can be more clear than that a day is to be counted for a year, from the exact fulfilment of the predictions under the fifth and sixth trumpets. It is well known that Bro. Litch, years before the event, calculated the exact time of the sounding of the sixth trumpet, and the occurrence of the things predicted proves the correctness of this rule of interpreting symbolical chronology; and besides, the best expositors of the Bible of various sects have adopted this rule, and indeed it would throw confusion into the harmony of God's word, to follow any other.

Thus, dear brethren, this view of the subject makes it clear that we have *not* erred in any fundamental principle of our faith. The point, and only point of mistake, is the precise commencement and termination of the prophetic numbers. The glorious events to be witnessed at the termination of the greater numbers, we are still confident, we understand; but, as before said, the ex-

act time of their termination, we have not fully understood. But our failure in this one point should not cause us to abandon the whole, especially as the disappointment can be satisfactorily explained. With your candid attention for a moment, we will in a word, endeavor to give an explanation of this,

OUR ONE MISTAKE.

1st. If it can be accounted for on no other principle than the discrepancies among approved chronologists, in settling the precise time of the commencement of the prophetic reckoning, we think a knowledge of this fact should be satisfactory. Our brethren, and many of our opponents very well know, that such a discrepancy exists; and that the difference in dispute, covers the ground of at least three or four years. Instead of claiming the entire ground in dispute for the commencement of the periods reaching to the end, we took the earliest dates, which of course brought the time of their supposed termination at the earliest period at which it could occur.—Time has proved the earlier dates incorrect, but the whole time in dispute has not expired; hence in fact, taking all the testimony into account, no material mistake has yet appeared: for the whole testimony gives sufficient latitude to the commencement of the prophetic numbers, to bring their termination any time between A. D. 1843, and 1847.

We speak to those who understand this subject, and know that the best chronologists will justify what we say. And we candidly ask if these facts do not satisfactorily explain the cause of our mistake on definite time. They most certainly do, at least until we have tested the very extreme dates in the time in dispute.

2d. The investigations on these unsettled points of chronology, since entering upon the ground in dispute, have very conclusively shown to many understanding minds, that the later dates have as strong, and to some, much stronger claims to correctness, than the first. Those investigations are before our brethren, as published in a recent work by Bro. Hale, entitled the "Harmony of the Prophetic Periods."

The limits of this address, preclude our giving even a synopsis of the recent investigations of this subject. And, indeed it seems unnecessary to do it, since the work referred to is placed within the reach of all who may wish to become thoroughly acquainted with the evidences in the case. Our object now is to impress upon the minds of our brethren the truth, that such evidences exist; and that so long as we know this to be the fact, our mistake in looking for the consummation of our hopes at the earliest dates in the prophetic reckoning, should be satisfactorily explained, at least until time shall have fully tested the correctness of the conclusion to which the late investigation brings us, viz: that we were not fully warranted in looking for the termination of the grand numbers, until about the present year.

3d. Another ground on which our mistake on definite time may be explained, we think is, in not understanding the plain instructions of our Savior on this very subject. The prophetic numbers in connection with the types of the law, when critically examined and explained, we thought necessarily led to very definite conclusions, relative to the time of their termination. And such was our confidence in the correctness of those conclusions, that we lost sight of the Savior's instructions on this point. We must admit, if he has spoken at all on this question, that he spoke understandingly, and that his counsel should be heeded. We find that he has discoursed at length on this very subject, and if we are willing to let the New Testament be an expositor of the Old, then the whole matter in question is made plain

and easy to the comprehension of the most common capacity.

In Matthew 24, a question was asked our Lord on the *time* of his coming and end of the world. The conclusion or point of the whole lengthy, critical and definite answer is, "when ye shall see all these things, know that He is near, even at the door." This is as definite as our Lord warrants us in being on the time of his "coming and end of the world." And to guard against extremes, which he evidently saw would grow out of that class of testimony drawn from the prophetic numbers, if taken *alone*, he repeats the caution in the following and similar words. "Of that *day* and *hour* knoweth no man" &c. "Watch, for ye know neither the *day* nor *hour* when the Son of man cometh." We may take, then, this position,

NIGH, EVEN AT THE DOOR,

and safely plant our feet on the plain words of our Divine Lord, as the imperishable foundation of our hopes.

Nigh, at the Door, may be our *position*, and our mistakes on definite time are at once explained, and yet the evidences which we *thought* justified our view of definite time, have lost none of their force: but with those which appeared less definite, they all unite in proclaiming the coming of our Lord emphatically nigh at the door.

Take this position, and all the evidences in the case, definite and indefinite, which have been or may yet be presented, are made to harmonize in testifying to the truth uttered by the Savior, "when ye see all these things, know that he is nigh, even at the door."

In this position we can all unite in faith and works. Those who see, or think they see the time more definite than others, cannot object to that faith which looks for the Savior every moment, or at the door; while those who cannot see the time as definite as others, will not be tried with what some call the more definite view; which, in fact, is not more definite, for at the door, we consider is tantamount to *now*, this *hour* or *moment*, which is more definite than the month or year.

At the door, is a healthy, safe position, where we may stand and bid defiance to all the disasters which unhealthy excitements, caused by unwarranted views or disappointed hopes, might produce.

If this view of the subject will not cause the sinner to repent, and the christian to live in constant readiness to meet his Lord, no other position will do it.

To meet certain prejudices, and answer certain inquiries, it may be necessary here to say, that this view of the subject is not designed in the least, to oppose the investigation of definite time: we would encourage such an investigation, the more critical the better. But it is designed to bring our brethren on to the true, safe Bible position or foundation on this important subject. Let all the light which any one can shed, be given on definite time, but let it be given as *evidence* to prove the truth of the Savior's position, his *divine* comment, his *perfect* exposition on time, viz:—"NIGH AT THE DOOR." Let this stirring truth be the rallying point; enforce it, with the aid of all the testimony definite and indefinite, which is in your power to bring forward. Give this truth all the force and definiteness which the nature of the case and the meaning of the Word will warrant. Tell the people they have no divine warrant to put off the coming of the Lord a moment. Do this, and we confidently believe his blessing will attend you and your labors.

PRESENT DIFFICULTIES.

The embarrassments which now attend the Advent movement, arising from the *erroneous sentiments and practices* which some of its advocates have embraced, is no evidence that the cause is

not of God. For 1st., similar evils have accompanied every united and energetic evangelical effort, from the first introduction of the Gospel, to the present day. In the purest age of the church there could be found a Peter to deny, and a Judas to betray his Lord—a Diotrefese to seek the preeminence—a "Demas to forsake" the service of God through "love of the present world," "an Alexander" to do "much evil,"—a "Hymeneus and a Philetus" to affirm that "the resurrection is past, and overthrow the faith of some."—"Some" were then found who were "turned aside after Satan," and "some who preached Christ of envy and strife." Nor has the opposition which the Advent message has encountered been more violent, or the domestic discord following it been more distracting than that predicted by the Savior, as the result of the *Apostolic* message. The glorious reformation of the 16th century, which all protestants regard as *undoubtedly* of Divine origin, was attended with *fearful* evils, and has been followed by the divisions of the protestant church into hundreds of militant sects.—These evils, and all others in similar cases, are to be ascribed, *not to the truth preached*, but to the *ignorance and depravity* of human nature, which it is the occasion of developing. The heart of fallen man like the world he inhabits, is full of corruption—hence, these penetrating truths which reach and reveal its utmost depths, set it all in commotion, and rife it up from the very bottom. Opposition is therefore always in proportion to the searching character of the truth proclaimed.

2d. As in the natural, so in the moral world; the rapid rise of a stream raises the flood-wood upon its banks, which is seen floating upon its surface for a while, then lodged upon rifts and sand bars, over which the waters sweep onward to their destined ocean. Considering the weakness of poor human nature, the excesses which have followed our message are indicative of the up-heaving power of the truth, *not of the spuriousness* of the doctrine which we have preached.

3d. The high and imperative claims of this heaven-sent message, which has been so generally neglected or opposed by the Ministry, has compelled many, (while those who should have spoken, have held their peace,) like stones of the street, to "cry out." Their intense application of the means of knowledge on this momentous subject, enabled them to labor as public speakers for a while with success—but when disappointment and trials came, not having a sufficient knowledge of the whole system of Bible doctrine to guide them through the dark and untried channel, the momentum they had acquired drove some of them on to the rocks and quicksands to which they were exposed. But we hope a large portion of this honest, but (perhaps) presumptuous class, will still be taken off by the gracious Captain's life boat, and conducted safely to their desired haven.

As to divisions among us, when it is remembered that we have been educated among so many different and *differing* denominations, whose prepossessions and sectarian prejudices are so *strong*, it is a marvel that the large body of discrete Adventists, are so harmonious. May not this cheering fact be justly attributed to the centripetal force of the truth we have embraced?

PRESENT DUTY.

1st. Personal holiness, and entire consecration are the legitimate fruits of the views which we entertain, and the glorious events we expect ere long to realize. Says the beloved apostle John, 1 Epistle, 2: 2, 3, "When he shall appear, we shall be like him: for we shall see him as he is, and every one who hath this hope in him, purifieth himself, even as he is pure." Hear also the words of the apostle Peter. "Wherefore, beloved brethren, seeing ye look for such things, be diligent that ye may be found of him in peace, without

spot and blameless." 2 Pet. 3: 14. Give heed likewise to the apostle Paul's exhortation to Timothy. "Keep thyself pure." 1 Tim. 3: 22, remembering our blessed Savior's assurance, that the pure in heart shall see God." Matt. 5: 8. Let these few (among so many) references to such high authority, stimulate you *all*, dear brethren, to "deny ungodliness and worldly lusts," and to "live soberly, righteously and godly, in this present evil world"—"looking for and hasting unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat."

2d. However imperative the duty of striving to make the highest possible attainments in personal holiness, let us not be unmindful of the plain and solemn obligation that all whom God has been pleased to call to this work are under, to unite their counsels, their prayers and labors, to extend the benign influence of the doctrine of the coming and kingdom of our Lord Jesus Christ, throughout the church and the world.

3d. Let us show by christian meekness and holy charity, that it is no part of our business to produce disorder or disorganization in any evangelical body which is laboring with honest, (though in some respects, mistaken) views, to promote the sanctification of their brethren, and the salvation of souls. Let us not dare to *forbid any man doing any good work*, because he "follows not with us," while at the same time we are faithful to rebuke *sin* in *high* as well as *low* places, and are careful not to incur in the church as well as out of the church, guilt, by "suffering sin upon our brother." Nor let us be insensible to the claims of perishing sinners, upon our prayerful and affectionate efforts to recover them from the snare of the devil, and save them from endless perdition.

4th. Being willing, like the apostle of the Gentiles, "to spend and be spent" for them, and to "become all things to all men, that by all means we may save some." Be it ours to show a reverential regard for the order, ordinances, and Ministry of the gospel, as established by our Lord and his inspired apostles. While we commend our brethren in Christ to His word and Spirit to satisfy their own consciences whether they can best glorify God and do good, by remaining in their respective church relations which now exist, or by forming others, as liberty is *granted or denied*, and the door of usefulness is *opened or shut* in their present connections.

THE PROMISED REWARD.

Finally, beloved in the Lord, wherever and whoever you are, that we may be encouraged and strengthened in the humble, persevering, and faithful discharge of every duty enjoined in God's Holy Word, let us often contemplate the blessed and eternal reward promised to the righteous, at which we must be permitted just to glance, before we close this address. Hear the triumphant language of the Apostle. "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me in that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 3: 7, 8. Hear again the emphatic words of our adorable Lord. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 2: 7, and 3: 21. What precious, what princely prerogatives are these? Again: "Blessed are the meek for they shall inherit the earth." Matt. 5: 5. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High. Dan. 7: 27. What a large inheritance—what an

extensive possession! "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away." The righteous Judge "will render to them, who, by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life." Rom. 2: 7. The sons of pride enter the bloody arena of mortal strife, to obtain a *corruptible* crown and a *perishable* throne. We seek, in a bloodless conflict, an *incorruptible* crown and an *imperishable* throne. They fight for a portion of the earth—we for the whole. They seek to possess it for a *season*—we to *inherit* it forever. They would enjoy it in its *polluted* state—we in its *purified* and glorious state. Theirs is a *fading*, ours a *fadeless* glory. Theirs are the pleasures of a *temporal*—ours of an *immortal* life. Now brethren, "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—let us double our diligence, to make our calling and election sure, that when the parting heavens reveal our coming Lord, then hailing him as "the God for whom we have waited, we may wave the palms of victory, and raise the shout of triumph over death and the grave, and ascend with the myriads of risen and rejoicing saints, to meet, to greet, and embrace the Lord and be forever with him, "beholding and sharing his glory."

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, APRIL 22, 1846.

Conference Address.

This document, which we publish in this week's paper, we trust will be read by our brethren in general with interest and profit. It should be extensively circulated, not only for the benefit of our brethren, but for the good of those who have a desire to know the present reasons of our blessed hope, or the position we occupy. Let us make one more united effort to enlighten our friends and neighbors on the highly important subjects of which the Address treats. It will be ready for distribution, in pamphlet form, next week, at a reduced price to those who may desire to purchase, or free to those who are unable to pay. Send your orders immediately for the number of copies you may want. What we do must be done quickly: for the judge standeth at the door.

The Cause.

As a people, we have had our trials, still have, and expect to have them, so long as we are the true people of God, or until the appearing of our King to give us the kingdom, or the rest promised to the saints. Though trials severe are our lot to suffer, yet we are not without our joys: we rejoice in "that blessed hope" of soon reaping the reward of all our sufferings for Christ, and besides we are cheered with brightening prospects of a better state of things in our own ranks, the little while longer we may have to remain in this world of affliction.

Our brethren east, west, north and south, are harmoniously (with a few exceptions) united in the faith and hope of the gospel, and well engaged in extending their benign influence and blessings to others.—They are making preparations for going to work the present season' understandingly, and effectually, for the salvation of perishing thousands around them. Two Camp-meetings and a number of Conferences are already appointed, and arrangements are under

contemplation for bringing the "large tent" into the field again.

The cause is the Lord's, and, therefore, it will live and prosper until he shall come and call from labor to reward all who have done, or shall be found faithfully doing the work to which they were appointed. "Blessed are they who do his commandments."

Ministers in the Field.

We cannot speak of as many ministers, or proclaimers of the glad tidings of the kingdom at hand, being in the field now as there were before the day of our severe trials commenced. Some rest from their labors and their work will soon follow them; others have loved this present world, and are laboring to obtain its riches and honors; some have doubted, halted, and turned back to the ease and honors of a popular church; others have made shipwreck concerning the faith, and fallen into the gulf of fanaticism; a few have given up altogether their blessed hope, if they ever had such a hope, of the promised inheritance; others have finished their short mission and settled down in their duty as private members of the church,—while a fearless, faithful, understanding few are yet in the field, or at their post, faithfully giving meat in due season to the household, and never more grounded and settled in the truth than now.

We rejoice to be counted worthy to be associated with such brethren. May God preserve us from falling, as many others have done; and may the churches for whom these servants of Christ labor, see that they lack nothing of this world's goods, which may be needed for the wants of themselves and families. If ever, as Paul has said, "the laborer is worthy of his hire," these brethren are. Withhold it not from them, lest the Lord frown in displeasure upon you.

Painful, Yet True.

It is painful to record the downfall of our once faithful brethren; yet duty requires that we should do it. Not, however, to publish their faults, but to warn others to shun the pernicious way which leads to such fated results.

We see from recent numbers of the Day Star, that Mr. Jacobs has finally paused in his wild course, in the embraces of Shakerism. About thirty, according to his report, of his misguided followers, have joined that people. Mr. Jacobs is full of zeal in eulogizing their spirit, prophecies, hospitality and character as the true body of Christ; and doing what he can to gather his deceived associates to their fold! Mr. Pickands, if the "Cascade Roarer," may be relied upon for truth, has publicly renounced "Millerism as a humbug and a delusion."

These are the legitimate and pernicious fruits of a departure from the plain teachings of the word of the Lord. And in view of them we once more raise the warning voice; entreating our dear brethren, who have not yet fully gone into these wild extremes, to now pause in your course, and speedily return to the sure foundation, the word of the Lord, from which you have so fearfully departed: a few steps more and you will be beyond recovery. O listen to this counsel.

Bro. M. Chaudler.

It will be seen by his appointments published in this number, that this brother has made arrangements for visiting the churches on his way from Troy, N. Y. to Milwaukee, W. T., where he designs locating his family. His labors will prove a blessing wherever they may be bestowed. Many in this city will rejoice to hear him again, and we trust will aid him on his journey after a godly sort; and we doubt not that other churches will do the same. Your assistance will be needed to aid in the expenses of his journey, and thankfully received by him.

Bro. J. V. Himes.

Since our conference this brother has visited Le Roy, Buffalo, Lockport, and Attica. He brings a good report of his meetings, and the state of the cause in these places; especially at Attica a new interest appeared to be waked up among the people. He preached in our hall Tuesday evening of last week, and the next day left for Seneca Falls on his return home. His visit to Western New York, at this time, has been cordially received, and will doubtless prove a signal blessing to the good cause, in which we have never seen him more deeply engaged.

Bro. J. D. Johnson.

Through mistake we omitted noticing the attendance of this worthy brother from the east, at our late Conference. His return, after a lengthy absence to this his former field of labor, was hailed with joy by his warm hearted brethren. We believe he designs remaining in this western region for a while; how long we did not learn, neither where he wishes to be addressed, we presume, however, at Le Roy, N. Y. May he be fully restored to health, and again prove a blessing to the cause in western New York.

News of the Day.

Says the True Sun: "The comments of the English press on the refusal of the American government to arbitrate on the Oregon question looks warlike. The extraordinary activity which prevails in all the dock yards, in overhauling and bringing forward frigates of the heaviest class is very ominous, and these are precisely the vessels that will be required in the war with America."

POLAND.—An extensive revolution has broken out in this oppressed country. "The insurgents are said to amount to 40,000 men." It is said the Russians had assailed Cracow and reduced half of it to ashes, and driven out the Poles, who in their retreat, encountered a large body of Austrians and defeated them. "The whole of the country people are enraged because the Austrian government has offered a premium on every head of a land owner brought in, and which has encouraged the peasants to massacre 200 lords of manors. These same peasants are in the army of the insurgents. It is now certain beyond the possibility of a doubt that the present movement is, or will be, a general one throughout ancient Poland. The opposition Journals of Paris have already opened in aid of the Polish cause."

SPAIN, is threatened with serious difficulties, caused by the Queen refusing to sanction the doings of a large majority of her ministry. The affairs of Switzerland are said to be in a very critical state.—Mexico is yet broken into factions, and holds more than ever a warlike attitude toward the United States. And it is thought that actual hostilities may have already commenced.

In looking at the present warlike aspect of the nations of the globe, we are forcibly impressed with the following prophecy, which evidently refers to the momentous time just before us. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11: 18.

'Trump of Jubilee'

Bro. E. R. Pinney of Seneca Falls has issued another number of this sheet. It is filled with his promised Exposition of Matt. 24. Orders for it should be addressed to Bro. Pinney. The last part of the Exposition we give in this number. Read the article, and see that you are ready to meet the Son of Man, of whose glorious appearing it speaks.

Exposition of the 24th Chapter of Matthew. (Concluded.)

"WHAT SHALL BE THE SIGN OF THY COMING AND OF THE END OF THE WORLD?"

The Savior in answering this inquiry, gives us signs and nothing but signs until we are brought down to his coming in the clouds of heaven with power and great glory, to gather all his elect. V. 29. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light." After the tribulation of what days? Surely the 1260 days, (years) which commenced in 541 and would terminate in 1801. Mark, it does not say after those days, but after the tribulation of those days, which tribulation was to be ordered for the elect's sake. All church history concurs in placing the termination of the tribulation at about 1700. Mark 13: 24, reads, "In those days," (i. e. before 1801, the termination of those days) "after that tribulation the sun shall be darkened," &c. (i. e. after the year 1700.) Then it follows, the first sign of our Lord's coming, and of the end of the world, the darkening of the sun and moon, must fall between 1700 and 1800. In May 19th, 1780, there was a remarkable fulfillment thereof, and in reference to the facts and date there can be no place for doubts; for aside from historical accounts, in which there is found no discrepancy, there are thousands now living who can attest thereto. They say the darkness was supernatural from morning until night, and even during most of the night, and although the moon had fulfilled only the night previous, the Rev. Mr. Tenney of Exeter, N. H. says, "I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete." There are insuperable difficulties to the application of these signs to the destruction of Jerusalem. First, Josephus gives no account of such signs having been seen before the fall of that city. Secondly, if such scenes had transpired, they could be no fulfillment of the prophecy for Matthew and Mark expressly say the signs were to be after the tribulation. History does not show any fulfillment but that we will now present:

1. Of the Sun darkened, &c.—Dark day of May 19, 1780. "In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived: 'men's hearts failing them for fear' that the judgment day was at hand, and the neighbors all fled around the holy man, for his lamp was trimmed and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude. His nephew, who was then a little child, in after life retained a lively recollection of that scene, and his childish feelings are an interesting exhibition of the manner in which Mr. Lee was regarded, for he felt not the least alarm in his presence, thinking that he was perfectly safe where his good uncle was, even at the hour of judgment had come." Tract No. 379 of Am. Tract Society—Life of Rev. Lee, of Mass.

"The 12th of May, 1780, was a remarkable dark day. Clouds were lighted in many houses. The birds were silent and disappeared. The cows retired to rest. It was the general opinion that the day of judgment was at hand. The Legislature of Connecticut was in session, at Hartford, but being unable to transact business, adjourned. A motion for adjournment was before the council; but when the opinion of Col. Davenport, [of Stamford] was requested he replied, 'I can assent to the adjournment. The day of judgment is either at hand or it is not. If it is not, there is no cause for the adjournment of me; I wish to be found in the line of my duty. I wish, therefore, that councils may be brought.'" President Dwight, in Ct. History & Collections.

"Dark day of May 19, 1780.—The sun rose clear, and shone for several hours; all night, the sky became overcast with clouds, and by ten o'clock, A. M. the darkness was such as to render the farmers to leave their work in the field, and retire to their dwellings; people went to their rooms, and before noon, lights became necessary to the transaction of business within doors. The darkness continued through the day, and the night till near morning, was as unusually dark as the day."—Gage's History of Roxley, Mass.

2. MOON DARKENED.—SIGNS IN THE MOON FULFILLED. "Night after the dark day of 1780. "The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible in the blackest velvet."—Rec. Mr. Tenney of Exeter, N. H., quoted by Mr. Gage "to the Histor. Soc." "The next succeeding dark day, (May 9, 1780) was of such perfectly darkness, that, in some instances, horses could not be compelled to leave the stable when wanted for service. About a plough, the clouds were dispersed, and the moon and stars appeared with unimpeded brilliancy."—Portsmouth Journal, May 20, 1833. Extract from Stone's History of Newbury.

Where shall we look for a more literal and exact fulfillment than the above extracts exhibit of those remarkable signs?

The 3d sign is the falling of the stars, which was literally fulfilled in the night of Nov. 13, 1833. I am aware that some view that phenomena an exhibi-

tion of meteors and not of stars, and therefore no fulfillment of that sign. I ask what kind of a star piloted the wise men to the birth place of the Savior? Surely no planet or fixed star. How many planets could fall from heaven on to this earth without producing its destruction? The distinction between meteors and stars is of modern invention, the discovery of modern astronomers. It is well known the ancients understood by the Greek word aster, (here used) the smaller lights of heaven. It is therefore evident that this sign must have a shower of meteors, or small stars for its fulfillment; and that the phenomena of Nov. 1833, fully exhibit the sign the following extracts will show. The first, from Henry Dana Ward of New York, published in the Journal of Commerce, Nov. 15, 1833:

"At the cry, 'Look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and METEORS. The zenith, the north, and the west, also showed the falling stars, in the very image of our thing, and of only one, I ever heard of. I called to my wife to behold; and while robing, she exclaimed, 'See how the stars fall!' I replied, 'that is the wonder;' and we felt in our hearts, that it was a sign of the last day. For truly, the stars of heaven fell into the earth, even as a fig tree sheds her timely figs, when she is shaken of a mighty wind."—Rec. G. 13. This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. The ancients understood by aster in Greek, and stella in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between stars of heaven and meteors of heaven. Therefore, the sign of the coming, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday, so as no man before yesterday had conceived to be possible that it should be fulfilled. The immense size and distance of the planets and fixed stars forbid the idea of their falling into the earth. Larger bodies cannot fall in myriads into a smaller body; but most of the planets and all the fixed stars are many times larger than our earth. They cannot fall into the earth; but these fell toward it.

"And how the stars fell! Never myself nor any of the company, heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens as that which St. John uses in the prophecy before quoted. 'It rained fire!' says one—'another, 'It was like a shower of fire!' Another, 'It was like the large flakes of falling snow, before a coming storm, or large drops of rain before a shower.'—I admit their fitness for common accuracy; but they come far short of the accuracy of the figure used by the prophet. 'The stars of heaven fell into the earth: they were not sheets, or flakes, or drops of fire; but they were what the world understands by 'falling stars,' and one speaking to his fellow, in the midst of the scene, would say, 'See how the stars fall!' And he who heard, would not pause to correct the astronomy of the speaker, any more than he would be so precise as to reply, 'the sun does not move,' to one who should tell him 'the sun is rising.' The stars fell, even as a fig tree casts her autumnal figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from one: those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which fell in the south (for I saw not one of the stars enter into the Park) fell toward the south. And they fell not as the ripe fruit falls. Far from it; but they flew, they were cast like the unripe fruit, which at first refuses to leave the branch; and when under a violent pressure it does break its hold, it flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the road, in the line of its path. The appearance of the above phenomenon to the inmates of my house."

This was from an eye witness who penned it the day following, and years since avers it was not overdrawn. The second is from Prof. Olmstead of Yale College, a distinguished meteorologist:

"The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east, to the Pacific on the West; and from the northern coast of South America, to undefined regions among the British possessions, the exhibition was visible, and everywhere presented nearly the same appearance."

"In nearly all places, the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day.—The meteors did not fly at random over all parts of the sky, but fell on the own side of the road, in the constellation Leo, near a star called Gamma Leonis, in the head of the lion."

"This is important testimony, as to the vast extent of the exhibition of the phenomenon, and also of the falling stars all emanating from a single point in the heavens."

"Those who were so fortunate as to witness this exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest number of artificial fire works that has ever been seen since the creation of the world, or at least within the annals covered by the pages of history."

"I feel assured that this is an atmospheric or terrestrial phenomenon, but that these fiery meteors come to us from the regions of space, and reveal to us the existence of worlds of a nebular or cometary nature, existing in the solar system, and forming constituent parts of the system. Nevertheless, these conclusions built on mere hypothesis, but are necessary, for these conclusions built on mere hypothesis. This is no longer to be regarded as a terrestrial, but as a celestial phenomenon; and falling stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from OTHER WORLDS, or from the planetary voids."

"Subsequent inquiries have led me to the belief, that the body was so distant as to be hardly to exhibit any apparent parallax, but was projected on very nearly the same part of the sky, as seen by all observers. This fact at once shows that the source of the meteors was far beyond the atmosphere, and confirms the preceding conclusion that it was wholly independent of the earth."

The above extracts exhibit the greatest display of celestial fireworks recorded in the pages of history. It was no atmospheric, or terrestrial phenomenon common in the upper regions of the earth, but some visitant of other orbs, balling alike the science of man, and the understood laws of nature.

4th. "The powers of heaven shall be shaken." This is the last of a series of events which consti-

tute the sign of the Son of Man, or of his coming in the clouds of heaven. The first was located in the sun; the second in the moon; the 3d in the stars; and the 4th we should naturally expect would be on the earth—a location I will now endeavor to prove. If this sign has not been exhibited, we can have no warrant for saying the coming of Christ is near, even at the door. Christ says, v. 33, "When ye shall see ALL these things, (signs) know that it (margin He) is near, even at the door. I apprehend the difficulty in the minds of many arises from not sufficiently distinguishing between the shaking of HEAVEN, and the shaking of the POWERS of heaven; two events entirely different in their nature and chronology. The one precedes the coming of Christ and is to be a sign of its near approach; the other accompanies or immediately follows the advent. See Heb. 12: 26, compared with 1 Thess. 4: 16. His voice shakes heaven and earth when he descends from heaven with the voice of the archangel, &c. See also Rev. 20: 11. 2 Pet. 3: 10, &c. The effect whereof will be the shaking down and removing of all things which can be shaken, that a kingdom may be prepared that can never be removed. We inquire what constitutes the sign, the shaking of the powers of heaven? The term heaven must be taken in its most literal and primary Bible signification, the earth's atmosphere. See Gen. 1: 8, 20. In this sense it is used in the 31st v., "And he shall send his angels, &c., to gather his elect from the four winds from one end of heaven to the other," according to Campb. translation, "from one extremity of the world to the other." The word in the original is the same in both instances: if proper to translate the latter world, so also the former. 1 Thess 4: 16, compared with verse 31st, clearly shows from whence Christ is to gather his elect at his coming. The Lord will descend with a shout into mid air—the dead in Christ first rise, and take their stand on the earth, the righteous living be changed, and then together be caught up by the angels in the clouds, to meet the Lord in the air. They are to be gathered from the earth's surface which is here called heaven. Man walks through the midst of heaven, as much as fowls fly through the midst of heaven. The shaking of the powers of heaven then, is the commotion of things on the earth's surface, "for the powers of the world shall be shaken." In the order of the signs as given by the evangelists, Math. 24: 29, Mark 13: 24, 25, and Luke 21: 25-27, this is named as the fourth. Luke names the three first signs, and then gives the events which constitute the fourth before naming it, thereby giving us the needed explanation. "There shall be signs in the sun, and in the moon, and in the stars; and [as that which constitutes the fourth] upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth;" then follows the reason for this state of things "For the powers of heaven (the world) shall be shaken." Thus by comparing scripture with scripture we get the Spirit's own explanation, which is more satisfactory to my own mind than all the theories of men.

Has this sign been exhibited? Who will, who can, for a moment doubt it? Commencing with the French Revolution in 1789, to the close of Bonaparte's career in 1815, was notoriously a time of trouble, in the four quarters of the globe, Europe, Asia, Africa, and America. The war which began in France, involved before its close nearly the whole civilized world, and almost every government in Christendom was shaken to its very base. Bonaparte himself declared at the time of the revolution in 1799, "that nothing in history resembled the close of the 18th century," and he might with propriety have added, that he was one of the prime causes of that state of things. Europe for 25 years was on a great battle field, deluged with the blood of the millions of her sons who strewed her plains. Nearly every sovereign of Europe, was obliged to purchase a dishonorable peace of Bonaparte, or be hurled from his throne. Sir Robert Peel remarked in the British Parliament that, "the period which has elapsed since the first outbreak of the French Revolution is one of the most memorable periods in the world's history." There was emphatically, "upon the earth distress of nations, with perplexity." The sea and the waves have roared mightily for the last ten years, in the destruction of life and property to an extent unparalleled in any two centuries of the world's history, if we except the Noatic flood. In one

etorm, 351 vessels reported as lost, in another 238. After the storm in the winter of 1841 about 300 dead bodies were found on the coast of France.—From the small town of Truro on Cape Cod in one gale 9 vessels were lost and 56 seamen perished. The sudden rise of water among the islands of the Pacific Ocean in 1839, covering and almost desolating some of the islands in a perfect calm, is another instance of the waves roaring.

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth." For a few years past there has been a general excitement among all classes on the state of the world and the prospects of the future, producing a general impression on all that some mighty revolution is at hand, yet differing greatly as to its nature. The traditions of many nations of the east, handed down for many generations, that the present is a fatal period to their several governments, are instances of this "fearful looking." Why the vast preparation for war now being made by every nation on the globe, although a time of almost universal peace? Is it not "the fearful looking for of things coming on the earth?" Said Canning, the prime minister of England, "no observer of the times can fail to perceive that a mighty revolution is about to come upon the earth that will shake it from pole to pole." The general interest excited for the last few years in every quarter of the globe on the subject of Christ's 2d advent has increased this "fearful looking." Finally, the same state of things exist as at Christ's first advent—the whole world are on tiptoe looking for something. Thus the powers of heaven are shaken. V. 30th. "Then shall appear the sign of the Son of Man in heaven." Many are looking as the fulfillment of this declaration, for a distinct sign in heaven—one that will be so visible to all, and convincing, as to be universally acknowledged the sure precursor of that great day. This is a very natural and easy belief, for the simple reason, that all [especially the wicked] desire it might be so. This view however would contradict many of the plainest teachings of the word; for instance—"As a snare shall it come,"—"as a thief in the night,"—"as he travailed upon a woman with child," &c. Has not God set the snare? Will he remove it? Shall the wicked understand? This cannot be. Let us consider the question of the disciples now under consideration. "What shall be the sign of thy coming?" Four events are given in the 29th verse, as the answer, which four constitute the sign of his coming. The expression, "then shall appear the sign of the Son of Man in heaven," is no part of the answer to the question "what shall be," but a simple statement that when the four events named shall have transpired, "then shall appear (or shall have been seen) the sign of the Son of Man, or of his coming. My reasons for this conclusion are, 1st, the question itself, which is not plural, what shall be the signs, but the sign. Mark, it does not say a sign but the sign; and inasmuch, as these four events have transpired, the sign or indication of the Son of Man being near even at the doors, stands out in such bold relief that if men will not believe now, they would not tho' one should rise from the dead.

2nd. If this event constitutes a part of the answer to the question, "what shall be the sign of thy coming," inasmuch as these events when fulfilled are to be positive evidence that his coming is near, even at the door, this event (being the last of the series) must be clearly explained in the word; otherwise, if fulfilled, it could be to us no evidence of the fact. This sign is not explained; therefore, is no part of the answer to the question, "what shall be the sign of thy coming."

3d. Mark and Luke after the expression "the powers of heaven shall be shaken," both give as the next event, "And then shall they see the Son of man come in the clouds with great power and glory." Therefore I cannot feel warranted in looking for another sign, and I awfully fear it is a device of the enemy to catch unwary souls, who in expectation of another sign may be neglecting a present preparation for His coming. To such I would lift my warning voice, and exhort them to make an immediate preparation for the coming of Christ as the next great event. The sign of the Son of Man has been seen and is now proclaiming Christ at the door; "watch therefore, and pray always, that ye may be counted worthy to stand before the Son of Man."

Verse 30th. "And then shall all the tribes of the earth (the wicked) mourn, and they shall see the Son of Man coming in the clouds of heaven with power

and great glory." From this translation we are led to suppose the cause of the mourning to be the appearing of the sign of the Son of Man, but it is not so: the cause of the mourning is Christ's coming. As proof I will give Campbell's translation of this verse. "Then shall appear the sign of the Son of Man in heaven; and all the tribes of the land shall mourn, WHEN THEY SHALL SEE THE SON OF MAN COMING ON THE CLOUDS OF HEAVEN WITH GREAT MAJESTY AND POWER." This shows the cause of their mourning to be the coming of Christ, and that "the tribes" are the wicked. For that will be a joyful day to the saints, as Isa. 25:9 says: "It shall be said in that day, lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation;" but all the wicked will wail in that day because of Him. For the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, &c., when he shall come to be glorified in his saints and to be admired in all to them that believe. Yes, praise the Lord! "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11.

Verse 31. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds from one end of heaven to the other." Thus we have the answer to the question, "what shall be the sign of thy coming and of the end of the world?" And we are brought down to his coming to gather all his saints to meet him in the air. The Savior now enforces his instructions by a parable.

Verse 32. "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves ye know that the summer is nigh." When in the spring we see the leaves putting forth on the trees, we are assured that summer is nigh, for it is according to the laws of order, by which God governs the natural world. What then are we to understand from this fact?

Verse 33d. "So likewise ye, when ye shall see all these things, (the before described signs,) know that it (margin He) is near even at the doors." What is near? The coming of Christ, and the end of the world, for that is the question under consideration. And it is not a mere permission, but a command to know it as well as we know that summer is nigh, when in the spring we see the leaves putting forth.

Verse 34. "Verily I say unto you, this generation shall not pass, till all these things be fulfilled." The last thing to be fulfilled is sending forth his angels to gather all his elect. The generation here spoken of evidently must be the last upon the earth, because that generation is to see the signs whereby it is to know His coming is near, even at the doors. A generation of man according to God's rule has ever been considered to be 70 years. Ps. 90:10. "The days of our years are three score years and ten." And no other period is given in the Word. Then we have the assurance that within 70 years from May 19th, 1780, (the date of the first sign) Christ will come in the clouds of heaven and close up the present dispensation; "For this generation shall not pass till all be fulfilled." Vs. 35. "Heaven and earth shall pass away, but my words shall not pass away." Surely, my brethren, we have a sure word of prophecy, and how clear it shines upon our pathway, assuring us that before May 19th, 1850, the kingdom will come and the saints get home to glory.

Verse 36th. "But of that day and hour knoweth no man, no not the angels of heaven but my Father only." Mark adds "neither the Son." Now let us, divested of all prejudice, carefully inquire what this text teaches. It is certain the passage does not teach the day and hour will never be known, nor that we can never know anything about the matter: that would contradict His teachings in vs. 33d; besides, it would be saying the Lord Jesus can never know anything respecting it. A position I am sure no candid person will take. It is equally clear the passage does not teach us the day and hour will be known, and mark, whatever construction is put upon it applies equally to Christ and to angels as to man.—The question returns, what does it teach? I answer. The simple idea (as the passage is here rendered) that "of that day and hour knoweth (present tense) no man," &c. Surely there can be no obscurity in a passage so plain, only such as may arise from an undue desire to make it subserve a theory. Give up that desire and the darkness is gone. I am, however, satisfied the passage is not correctly rendered in

our version; but should be "of that day and hour knoweth no man," &c., for which I have the authority of several critical scholars, among whom is Dr. Jarvis our opponent; who, in his article against Bro. Miller's views, thus renders it. This correction harmonizes it with all the scriptures on this point and removes all difficulties from my own mind. With this correction the text teaches us that no man, neither the angels, nor the Son, makes known the day and hour of his coming, but is the Father's sole prerogative. This accords with the Savior's teachings at his ascension, Acts 1:7. "It is not for you to know the times or the seasons which the Father has put in his own power. As though Jesus had said it constitutes no part of my official character as mediator, to make known the day and the hour, for the Father hath put them in his own power. Where? In Dan. 12:9, 10. From which we learn on examination that the time was sealed up unto the time of the end—about 1800. At which time the seal would be removed—knowledge be increased and the wise shall understand. This being the case how could Christ the Son (who always acted in unison with the Father) make known the day 1750 years before the time for which it was sealed up had expired. The vision is now unsealed and may be understood.—Let us seek the guidance of that Spirit, who will lead us into all truth.

Verses 37, 39. "But as the days of Noe were, so also shall the coming of the Son of man be," &c. What a dark picture of the close of this world's history. The same indifference, hardness of heart, blindness of mind, and unbelief that characterized the antediluvians, will be manifested by this generation at Christ's coming. They knew not until the day that Noah entered the ark and the floods came and took them all away. Why did they not know? Noah faithfully warned them. Ah, they would not believe, and perished. So at the coming of Christ the wicked will not know until the saints have entered the ark—gone up to meet Jesus on the sea of glass and the floods of God's wrath descend upon them. "For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:35. Oh, sinner, reflect for a moment and prepare for the great burning day.

Verses 40, 41. "Then shall two be in the field: the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left." Here is the great separation of the righteous from the wicked, the final, eternal separation. The righteous taken to glory, the wicked left to be consumed as chaff by the fires of Jehovah's wrath. "For, behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch."

Verses 42—44, enforce the duties of watching, because we know not the hour. For if "thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."—Rev. 3:3. But "know this." Know what? "that if the good man (i. e. the master, or, Camp, trane., householder) of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." Will the Christian's house be broken up? Will the thief come upon him unawares? No! says Paul, 1 Thess 5:4. "Ye, brethren, are not in darkness, that that day should overtake you as a thief." His people will watch, and watching will understand and be ready. But the wicked will not watch, and lose the kingdom. Brethren, let us give heed to this admonition of the Savior and watch. "Therefore, be ye also ready: for in such an hour as ye think not the Son of Man cometh." "What I say unto you," says Jesus, "I say unto all, watch." Watch the signs, guard every avenue of the soul, search to know what hour the thief will come, that your house may not be broken up. Do not lay down your watch a moment. Does not every thing tram, et-tongued proclaim Jesus near even at the door? How dare you then cease a moment to watch. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Luke 21:36. God in mercy help you, dear reader, to watch: all depends upon it. I repeat it, watch! watch!

Verses 45—51. In these verses, the Savior institutes a comparison between two classes of servants. The servants personify the ministers of the gospel. One class is represented as giving the house-

hold (of faith) "meat in due season," and are termed the good servants. We learn what is the meat in due season, by observing the message of the evil servants, which is vs. 48th, "My Lord delayeth his coming." Can you conceive of any thing which should induce such a cry except another class should be saying the Lord is coming? Certainly not?—Well, Jesus calls that class the evil servants; they constitute the false teachers of these last days, who say my Lord delayeth his coming, and put far off that day; whether by preaching the temporal millennium, the return of the Jews to Palestine, or anything else of like character. "But and if that evil servant shall say in his heart, (much more if he speaks it out) my Lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken, the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall he be weeping and gnashing of teeth."—Dear reader, let me ask you one question. While for a few years past a class have been proclaiming the Lord is coming, has there not been another class of ministers saying, my Lord delayeth his coming: and not satisfied with this, have they not smitten these their fellow servants, casting them out of their synagogues, denouncing them as heretics and fanatics, and then went to feasting in their churches and elsewhere with drunkards, infidels, and every other class of society except the poor? You know it is an indisputable fact. Can you not then perceive who are the false teachers, and what excuse will avail us at the Judgment if after this plain description of their character by the Savior, we suffer ourselves to be deceived by them? Take heed to yourselves that no man deceive you. And woe to that servant who ever thinks in his heart, my Lord delayeth his coming, for Jesus says such he will cut asunder and appoint their portion with hypocrites. What encouragement have we, my brethren, to be faithful in giving the meat in due season, which is the Lord is coming. We know, inasmuch as the signs are all fulfilled, that he is at the door. *Oh then lift up your voices like a trumpet, cry aloud and spare not, sound the alarm in all God's holy mountain, let its thunder tones go forth the Lord is coming! the Lord is coming, and quickly to judge the world in righteousness. And, poor sinner, you must perceive from this sure word of prophecy, your time is short. God help you to repent and prepare to meet your God, that with all the redeemed you may have a part in the first resurrection, and reign with Christ in the New Earth forever and ever—Amen.*

The Cause in England.

LETTER FROM BRO. E. MICKLEWOOD.

Beloved Brethren:—The Lord is still with us here, and good is being done: the churches are being awakened, and many added to the faith of the Lord's personal coming, and the other prominent truths of the advent doctrine; and the unbelievers and scoffers are made manifest. Bro. R. Winter is in the south of England, laboring with good success. He baptized more than a hundred in three or four weeks. Brethren Dealtry and Burgess have been laboring in and about Plymouth, and a very great excitement has been made, and hundreds have been awakened and baptized. Bro. Burgess is still there, and Bro. Dealtry is here with me, intending to stay three or four weeks, after which we shall set out in a more extended sphere of action.

And now, dear brethren, permit us to plead with you for a little help in this great work.—There are but four laborers, that we know of, in Great Britain, holding fully, Second Advent views, and laboring earnestly therein, in humble dependence on divine aid. And what are these among so many? Notwithstanding the abuse of privilege with which England is chargeable, as you have many laborers in America, "come over and help us! come over and help us!" Come, for Christ's sake, and the God of Abraham, and of Isaac, and of Jacob, according to his promise, shall protect, and feed, and bless you.

You will see, from the enclosed, something of the excitement which Br'n. Dealtry and Burgess

have effected. The former, considering his trials, maintains his ground as a Christian. He improves in wisdom of the word of God, and in his address: and with a little more help, and a little more time to labor, we hope that England may yet be shaken, and Scotland also.

You will understand me in saying there are but four laborers on this subject, that we know of, in Great Britain. There are many more who look for the pre-millennial, personal advent; but the time is not realized, and the restoration of the Jews darkens the view.

Yours, dear brethren, in the hope of eternal life,
E. MICKLEWOOD.
Nottingham, Eng., Feb. 25, 1846.

OBITUARY.

Died, on the 13th March, Bro. Wilder B. Start. He had labored incessantly in preaching the Advent doctrine since the fall of 1842. It is supposed that the changes of weather and fatigue which he encountered in his journeyings, hastened his death. Bro. D. R. Mansfield, who gives the particulars, says:—"My dearly beloved companion in tribulation, and fellow-laborer in the gospel, is no more. About an hour before his death he prayed, and exhorted those around his bed to be faithful to the Lord, for they would soon be brought to judgment. He said he had finished his work, had kept the faith, and was ready to be offered. He continued exhorting and praying for the children of God until he fell asleep."

D. R. MANSFIELD.

Camden Me., March 14, 1846.

Bro. H. H. Gross, New York, March 16th, writes:

Bro. Marsh:—We had a solemn and interesting time yesterday; Bro. Jones buried his "dead [his wife] out of sight," but he sorrows in hope. Bro. Whiting preached on the funeral occasion, on the subject of the resurrection. He went beyond himself. Always powerful, he was much more so. He spoke "in demonstration of the Spirit and of power," and the reward of the resurrection of the just, was vividly brought to our attention, and an immense audience were held in silence and suspense, and unconscious, wept, while their whole being was engaged, and enchained to a view of duty, truth, and the glorious hope.

Sister L. Carver, Boutetort Springs, Va., Mar. 30th, writes:

I have no news of importance to communicate to you, and have only to say as regards my own state of mind. I am happy to inform you that I feel firm in the faith that the Lord will soon appear on earth, and receive his people to himself. As I said to you in a former communication, I am as one alone in a waste, howling wilderness. I have desired very much, that some ministering brother would visit this region of country; to me it would, in truth, be most pleasing, indeed. I think much good might be done here by some of our brethren, and I still hope in the providence of God, it may be the lot of some one to visit us shortly, and in the mean time, I shall endeavor to do the will of the Lord, notwithstanding I feel the most unworthy of God's people, I endeavor to serve him with all the ability he has given me, that when he shall appear, I also may appear with him in glory. I ask the prayers of you and all the Lord's people, that I may abound in all godliness and holy conversation, giving praises and thanksgiving to him who hath redeemed us with his own precious blood. May the Lord bless you with all necessary good here, and eventually give you a crown of life,

Truth will make you free.

Bro. J. V. Himes, Buffalo April 9, writes,

Br. Marsh:—After leaving your residence on the 6th inst. Bro. Bywater and myself arrived at Leroy in season for evening service. We had a good attendance in the Round House, and a candid hearing on the subject of the Christian's hope. I trust good was done. After meeting we rode to Attica, 18 miles, in order to take the cars for Buffalo, the next morning at 5 o'clock, and arrived here in season for breakfast, much fatigued. But my health has been quite good, so that I have given three lectures in the Hall in this city to full congregations. I should think the cause was on the rise here. Bro. Porter has labored faithfully and successfully. I leave for Lockport this morning.

A UNION CAMP MEETING,

Will be held, the Lord willing, at Bangor, Franklin Co. N. Y., on the old ground near Fish's Tavern; commencing Tuesday 16th of June next, and continue a week or more. The design of this meeting is the benefit of all, of every name, sect and party; both saint and sinner. Those looking for the Lord, ministering brethren of all denominations, and private members, are respectfully invited to attend, and take part in the services of the meeting. Come, brethren and sisters, with tents and provision, and let us have a feast of tabernacles. Board at a reasonable expense, will be provided on or near the ground. Horse keeping near the ground free for ministers.

D. B. WYATT.

Moirs, N. Y., March 30, 1846

Will the Herald please copy.

To Correspondents.

Our lengthy Conference Address has necessarily crowded other communications, designed for this number, from our columns. This explanation, we trust will be satisfactory to all concerned.

Appointments.

A Conference will commence in Toronto, C. W.	May 28th
" " Buffalo N. Y.	June 4th.
" " Cleveland O.	" 11th.
" " Cincinnati O.	" 16th.
In Michigan, where the brethren may appoint,	" 16th.
Camp-meeting in Darlington C. W.	" 25th.
J. Pearson, Jr. Cleveland O.	May 10th.
" " Akron O.	" 17th.
Br. Chandler, Seneca Falls N. Y.,	April 30th.
" " Rochester	" May 3rd.
" " Lockport	" " 5, 6.
" " Buffalo	" " 7, 10.
" " Cleveland O.,	May 14th to 24th.
" " Detroit Mich.	" 23—31.
" " Milwaukee W. T.	June 7th.

LETTERS RECEIVED TO APRIL 15, 1846.

S. Griggs, \$2; J. Battersley, N. York, 1; J. Thompson, Broadalbin; J. Ranney, Genesee, 1.75; J. R. Gates, Exeter, N. H.; J. V. Himes, Buffalo, 3; W. F. Seward, Lowell, Mass., 2; H. Williams, Bristol, Conn.; F. J. Proctor, Athol, Mass., 1.40—and or pamphlets 60cts; O. Liscomb—all right; H. Halkins, Warehouse Point, Conn.; D. B. Wyatt, Moira; T. Carpenter, Manlius, 1; C. W. Cook, Litchfield, Conn., 1—pays to close of Vol. 11; G. A. Lapham, Adams, Mass., 2; E. Brisbin, Champlain, C. W.; 2—it was our mistake in acknowledging the last remittance of which you speak: It should have been published thus: "or Voice of Truth, 1.50; extra, 2; diagrams, 1.50; A. B. Dibble, China, 50cts; J. Mills, Hallmoon, 2; J. Weston, N. Ipswich N. H.; A. Ford, Dover, O., 1; G. W. Proctor, Ray's Hill, Pa.; A. Ferguson, Charlton; O. Jennings, Seneca Falls, 1; E. Canfield, Oswego, 25cts; P. Alvort, Hickory Corners, 1; Mrs. A. Hopkins, Lockport, 1; E. Galusha, Lockport, 1; C. Dutton, Rochester, 1; G. G. Colvin, Spring Mills, 1; P. J. Farman, Lockport, 1; J. D. Boyer, Shiremans-town, Pa.; B. Fireman, Hume; C. Betes, Lawrenceville; A. W. Griggs, Brimfield, Mass., 2; R. Polly, Marsena, 2; H. Adzitt, C. W. 4.30; D. E. Phillips, East Randolph Vt., 1, all right; I. Bell, Weedsport, 1; J. Hazleton, Derry N. H. 2.12; B. Morley, Cuba, L. Holley, Brighton, 50 cts.

Will the Herald's Pamphlet and Pearson's Diagram, on the time of the Lord's coming, may be had of this office. Let them be circulated.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS KNOW THAT HE IS NEAR EVEN AT THE DOOR."

VOL. X.

ROCHESTER, N. Y.—WEDNESDAY, APRIL 29, 1846.

NO. 5.

THE VOICE OF TRUTH

IS PUBLISHED EVERY WEDNESDAY

At No. 20½ State Street, Rochester, N. Y.

By J. MARSH.

TERMS—50 cents per Volume of 13 Numbers.

\$2 for Five copies.

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All communications for the Voice of Truth, and orders or remittances for Books should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscribers' names, with their Post Office should be plainly written.

Bro. Marsh:—I send you the following beautiful stanzas taken from the "Hidden Life," by T. C. Upham, written by Madame Gayon, and translated into English by Cowper. The truth, which they so happily illustrate, to wit, entire and unconditional submission and faith, in the worst extremities, is peculiarly applicable to the exigencies of the present time. B. M.

THE TRIAL OF CHRISTIAN FAITH.

'Twas my purpose, on a day,
To embark and sail away;
As I climbed the vessel's side,
Love was sporting in the tide:
"Come," he said, "ascend—make haste,
Launch into the boundless waste."

Many mariners were there,
Having each his separate care;
They that rowed us, held their eyes
Fixed upon the starry skies;
Others steer'd, or turned the sails
To receive the shifting gales.

Love, with power divine supplied,
Suddenly my courage tried;
In a moment it was night,
Ship and skies were out of sight;
On the briny wave I lay,
Floating rushes all my stay.

Did I with resentment burn
At this unexpected turn?
Did I wish myself on shore,
Never to forsake it more?
No—"my soul"—I cried, "be still;
If I must be lost, I will."

Next he hasten'd to convey
Both my frail support away;
Seized my rushes; bade the waves
Yawn into a thousand graves;
Down I went and sunk as lead,
Ocean closing o'er my head.

Still, however, life was safe;
And I saw him turn and laugh;
"Friend," cried he, "adieu! lie low,
While the wintry storms shall blow;
When the spring has calm'd the main,
You shall rise and float again."

Soon I saw him with dismay,
Spread his wings and soar away;
Now I mark his rapid flight;
Now he leaves my aching sight;
He is gone whom I adore;
'Tis in vain to seek him more.

How I trembled then, I fear'd,
When my Love had disappeared!
"Wilt thou leave me thus," I cried,
"Whelmed beneath the rolling tide?"
Vain attempt to reach his ear!
Love was gone, and would not hear.

"Ah! return and love me still;
See me subject to thy will;
Frown with wrath, or smile with grace,
Only let me see thy face!
Evil I have none to fear;
All is good, if thou art near."

Yet he leaves me—cruel fate!
Leaves me in my lost estate!
"Have I sinn'd? O, say wherein;
Tell me, and forgive my sin!
King, and Lord, whom I adore,
Shall I see thy face no more?"

Be not angry; I resign,
Henceforth, all my will to thine;
I consent that thou depart,
Though thine absence break my heart;
Go, then, and forever too,
All is right that thou wilt do."

This was just what love intended;
He was now no more offended;
Soon as I became a child,
Love return'd to me and smiled;
Never strife shall more betide,
'Twixt the Bridegroom and his bride.

For the Voice of Truth.

"The Wise Shall Understand."

Bro. Marsh:—The following lines were written in a leisure hour, by one who is a sincere lover of the truth, and who expects to be sanctified through a belief of the truth, and who anticipates on condition of keeping the truth, the joy of being numbered with the "righteous," and of entering in through the gates into the city. If you think them worthy of an insertion in your valuable paper, you are at liberty to publish them, if not, lay them aside.

Do the 2300 days of Dan. 8-14, symbolize an equal number of years? This question, all who believe in the speedy coming of Christ, will not hesitate to answer in the affirmative. But lest there should be some who are skeptical, and require more proof than a mere assertion, I will here, in a condensed form, present the evidence.

The events which were to transpire between the commencement and termination of those days, were given in symbols, and must be interpreted accordingly. Had they been literal days, (of 24 hours,) those events could not have been fulfilled, as it would have been a period of only about six or seven years. The vision was given in symbols; it was therefore necessary to symbolize the time, in order that the proportion and harmony of the vision might not be destroyed. These days have always been understood to be years, by all the standard Protestant commentators in the English and American churches. In chap. 8: 26, Daniel was told the vision was for many days.—Nineteen years after, (see chronology, Dan. 10: 14,) he was told that the vision was yet for many days. In chapter 11: 14, his heavenly Teacher, in foretelling events which were to occur many years after, spoke of the vision as then existing or continuing. The scriptural authority for using a day for a year, may be found in Num. 14: 34, and in Ezek. 4: 6. Thus we have the voice of the church, the authority of the scriptures, and our best reason for interpreting these days as years, and as such I shall call them. Reader, let that point be settled and fixed in the mind without doubting. Some tell us the number is not correct: it should be 2400 or 2200. This belief should not be indulged in for a moment, as it would give occasion to doubt the word of Jehovah, and convey the idea that he whose "name is holy," would deceive his people, and mock their expectations in suffering it to be thus translated. Impious thought! Be assured reader, whatever is to occur at its termination, will come to pass at the end of 2300 years.

Did the 2300 years commence with the going forth of the commandment, &c? If they do not, the location of their date is not found in the book of Daniel; and we are left entirely in the dark at what period during the past 6000 years, they commenced. It is therefore, an unmeaning, unintelligible passage. If they do not, Gabriel left undone the command, to make Daniel understand the entire vision; for he says he was astonished at the vision, and none understood it. Can any one read chap. 8: 16, 17 and 19 and allow this? If they do, the commencement and termination of the vision is sealed, or made sure by the cut-off (not cutting out,) of the 70 weeks. If they do, Gabriel performed the command recorded in chap. 8: 16, in his explanation of the 70 weeks in the 9th chapter. Evidences ten fold, might be produced here to support the argument that the 2300 years and 490 years, commence at one and the same time. No Adventist will require this evidence to be given here, for doubtless all are acquainted with it. It has been made plain a thousand times over.

Does the termination of the 2300 years bring us to the Judgment Day? If they do not, what events will mark their termination. If they do not, here too the harmony of the vision would be destroyed. The 490 years or lesser period, was cut off for the fulfillment of the most important events that ever transpired in the history of this world—the birth, life, crucifixion and resurrection of the Son of God. Will the larger period of 2300 years, lead to events of less importance? Be assured reader, that if the close of the 490 years were marked by events of no less importance than the first coming of Christ to redeem a lost world, the termination of the 2300 years will be marked by events of equal magnitude and sublimity: even the second coming of the Lord of glory.

The "sanctuary and host" is a dark phrase to many—it does not expressly say the Lord will come at the end of those days, therefore many doubt their leading to the advent. I think it has been often clearly shown, that the "sanctuary" has reference to the earth, and the "host," to God's people. The earth, or "kingdoms of this world, are our Lord's and his Christ's" by title and purchase. They will become his by actual possession, at the sounding of the seventh trumpet. We have no scripture to prove that the wicked will ever be "gathered" out of God's kingdom and "burned" until the "end of the world," and coming of Christ. Whatever power it is, therefore, which is to "tread under foot" the sanctuary, (earth) and host (God's people,) it is plain to every one who does not believe in a temporal millenium, that the same wicked power is to continue to do so until the "end of the world," "gathering out of the wicked," and sounding of the seventh trumpet: or unto 2300 years. It is a conceded point by Adventists, I think, that the little horn of Dan. 7th and 8th chapters, refer to one and the same power. If any one doubts this, let him but make a paralleled display of their names, persecutions, blasphemies, success, time of continuance and end, observing that one is to continue until the Ancient of Days comes, and the other unto 2300 days or years, and he will no longer doubt. Thus, the identity of the two will be clearly shown, and the time of their continuance. The 2300 years terminate with the coming of the Ancient of Days,

and consequently, the resurrection and judgment. These three events are synchroal. Let him who thinks to separate them, look well to his authority before so doing. And if the coming of God, the establishment of his everlasting kingdom, and the judgment is not brought to view in the 9th-14th verses inclusive, of the 7th chapter of Daniel, I know of no language in the Bible which conveys an idea of those magnificent events. The language is awfully sublime, and fills the mind with awe and admiration!

Do the 2300 years expire about this time? The answer to this will be found in the demonstration of the question; did they commence at the going forth of the commandment mentioned in Dan. 7: 25? The latest date for the going forth of the commandment referred to which is given by any chronologer, is B. C. 453. It can therefore be demonstrated by any school boy who understands the simple rules of addition and subtraction, that those years must run out between this time and the end of 1847. Br'n. Hale, Pinney, Pearson and others, have made this so plain, that no one should doubt for a moment that "the end" is right upon us. At any rate, if we are permitted to live, and our Lord does not come in the interim, let us, my brethren, "see the extreme point at which it is even probable that the days may be extended," before we give up this harmonized theory of the termination of the prophetic periods. And should we be thrown off this year, and be obliged to take the words of the Savior in their broadest sense, "Ye know not when the time is," and extend them to the year of his coming, we shall still know from the signs he has hung out from the battlements of heaven, that his coming is "nigh, even at the door." I understand the words of the Savior, "Ye know not when the time is, to be limited to our knowledge of the day, hour, month, &c., and I have not the least idea that time, for the nations of the earth, will be extended beyond 1847: indeed, I see not how it can pass beyond this year. The evidence is overwhelming, and should not, for fear of the finger of scorn, nor of persecution even unto death, nay, not upon any consideration, be withheld from the people of God. I have been led to think, in the words of a brother, that this last time is not for the world nor for the church: but we must do our duty—present the evidence, and scatter the light far and wide, whether men will hear or forbear. Here are the periods, clear as the noon-day sun—going forth of the commandment 453 B. C.—49 years to the building of the street and walls in troublous times—483 years to anointing of the Messiah—his baptism and preaching the time (483 years) is fulfilled when he began to be about 30 years old—3½ or 486½ years to his causing the (Jewish) sacrifices and oblation to cease, by the sacrifice of himself upon the cross—3½ more completed the 70 weeks or 490 years, also the one week or 7 years, at the end of which time, the word which "began to be spoken by the Lord (to the Jews) was confirmed and finished by them that heard," and the Jews ceased to be regarded as God's peculiar people, by the Apostles turning to the Gentiles. Here then, is the division of the time 2300, 490, 483, 49, 7, 3½ 3½. This, as it has been well said, bears "all the marks of chronological definiteness" that the most skeptical can wish. And this I am confident, is the sure or sealed word of prophecy to which Peter refers in his 2d epistle, 1: 19. Brethren, turn to the verse—read it—how clear it is. We have been in a "dark place" for some time, but now the "light shines," and O how bright! We would do well to take heed to it. How well? "They that be wise" and understand this sure word, "shall shine as the brightness of the firmament." And is it so near? Great day for which all other days were made. Oh God is it true? And do we realize it? O my brethren, my sis-

ters, let us "watch and be sober," for who could bear the thought of not being numbered with the "saints of the Most High," when they "take the kingdom and possess it forever." As yet, how soundly sleeps the Nominal church on this thrilling and momentous question; aye, and she dreams too of millennial days of glory without her Lord. Deceived mortals! O let us not sleep as do others, but let us "watch and pray always," and be prophet like in searching what time the glory is to follow, and angel like, in desiring to look into these things.

Where is our beloved Bro. Miller? A word from him on the time, in these days of trial, would be encouraging. Does he not love time yet, well founded upon the word of God? The brethren in this vicinity, are rooted and grounded in the faith, but still there is much room for improvement with us all. I think the time will, upon a candid investigation, be generally embraced. We have excellent preaching from Br'n. Adrian, Dudley, and an occasional visit from Bro. Hutchinson. All three are faithful laborers in the vineyard of the Lord. And now my brethren and sisters who are looking for Jesus, let us thoroughly arouse ourselves to our work—let us see to it that we have saving faith, and that we do all we can to persuade our fellow mortals to take heed to this third and last call to come to the supper.—Let us give one more loud, one united, one solemn cry, behold He cometh, until with immortal voices we shall be caught up to meet him in the air, and make the vaulted heavens ring with cries of Victory! Hosannah! "Blessed is he who cometh in the name of the Lord." "Lo this is our God, we have waited for him and he will save us." Yours, in the blessed hope,

D. T. TAYLOR, Jun.

Rouses Point N. Y., April 12, '46.

SOLENN APPEAL.

Bro. Marsh:—I have for several weeks felt so strong an impulse of duty to address my brethren and sisters, that I beg you to permit me to speak through your valuable paper, to all who are looking for the second coming of Jesus.

Though we have been disappointed several times in not seeing the Lord as we expected, yet by searching, we find the evidences so clear, that it seems absolutely certain that time cannot continue more than a year and a half at the longest, and the strong probability is that we shall see the Lord in about a year at the farthest. In view then of the kindness of God in giving us this light—in view of the tremendous scenes just before us—the fixedness of state of all terrestrial beings—in view of all our former consecrations to God, of our time, talents, property, and every thing—in view of the love of Jesus, in employing instrumentalities to pluck us as brands from the burning—in view of the worth of souls, that may, by our efforts, yet be saved, and swell the song of redeeming love, with us, through eternity; what vast responsibilities rest upon us—never was there a company of christians who occupied such vantage-ground—the prophets, the apostles, and martyrs, were destined to toil on, year after year, and year after year, through obloquy, contempt and shame, from this Satanic world, before they could be released; but we, in one short year, if faithful, will be where the wicked cease from troubling, and the weary are forever at rest—be crowned kings and priests to God. But if from such vantage-ground, by being recreant to our trust, we fall, how great must be that fall! how awful that doom! The question comes home with peculiar force, what am I doing, and what ought I to do in view of such considerations? We read, "This gospel of the kingdom shall be preached in all the world, for a witness to all nations, and then shall the end come." "But how shall they call on him of whom they have not heard? and how shall they hear without a preacher, and how shall they preach except they be sent?" We see then that there must be a reciprocity of operation in the work—some must go, others must aid by their prayers and alms. I must then, address three classes of individuals.

1st. Those whom God has called to preach the gospel.

2d, Those to whom God has entrusted property.

3d, Those who can only aid by their prayers.

1. Those whom God has called to preach the gospel. And you dear brethren, I must divide into two classes. 1. Those who are now traveling and laboring to save souls;—are you, dear brethren, as arduous in your labors, as earnest in your appeals to the unconverted where you preach, as agonizing at the throne of grace for Divine aid as you would be if you believed beyond a doubt, that in one short year the last great drama of earth would close—close with reward to the righteous, and destruction to the ungodly? Though we have done something, there may be need of being more abundant in our labors. Dear brethren, let us then awake to new engagedness. There is a glorious reward just ahead. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars, for ever and ever." 2d. Those who are traveling or preaching little or none. Dear brethren what shall I say? I know the feelings of some of you—you did run well for a time—God was with you—he blessed your own souls by the effusions of his Spirit, and your labors in the conversion of others. But the trial—the sifting-time came, and you began to shrink from duty, and so, yielding to the tempter, you entertained the idea that your work was done. But brethren, you believed that you received your commission to preach this everlasting gospel from the Great Head of the church. Has that commission been recalled? No, no! it runs thus: "Go ye therefore and teach all nations—and lo I am with you always, even to the end of the world." "Blessed is that servant, whom his Lord when he cometh, shall find so doing."

There has been no time in the history of this cause, when laborers were more needed than now. Souls may yet be saved, but it must be done through God's instrumentality—the foolishness of preaching. While you sleep, souls are not only perishing, but the enemy is sowing tares among the wheat. The Macedonian cry is wafted on almost every breeze—from the East, West, North and South—"Come over and help us," echoes from every mountain top and hill, and rolls along the plain. Hark! Heard you not that reverberation of voices of distress!—They were the mingled voices of the lost sinners, who begin to feel alarmed at the awful foreboding of the gathering storm—and he who having started in the straight and narrow way, turned off into a by-path, and is now bewildered in the forests of fanaticism—and she, who, having retired for safety within the walls of Babylon, finds that the whole city is tottering from its very foundations, and in the darkness of night, is seeking some one to guide her out. O brethren, hasten to the rescue! Lay not by your armor now—we soon shall come off conquerors, if we sound not a retreat—we soon shall reap a rich harvest if we faint not in the field. Do you shrink at the difficulties to encounter, and the hardships to endure? Remember that the King of kings and Lord of lords is your leader and your reward. We must continue to the end if we would be saved. We must go through evil as well as good report—must go forth without the camp bearing his reproach—must suffer with him, if we would reign with him. Dear Bro., let us look downwards to the hole in the pit from whence we were digged, and upward to our heavenly inheritance, and around us and see the perishing, and then, mustering all our energies, go forth in the name of the Lord of Hosts and pluck souls as brands from the burning. But some of you have families. You have been out several times and left your feeble companions and destitute little ones in the hands of God. The brethren were glad to see you, said they were profited and edified, and wanted you to come again. You went, God spoke through you and their souls were fed. In contrasting the plenty of these brethren with the destitution of your own home, as you went away with "be ye warmed and filled," you watered your homeward path with tears. Depressed and dejected you concluded to go no more, and have now settled down and think of little else but the support of your families. But, brethren, are you right? The Lord will soon take care of those covetous ones. And he may have permitted these things as a trial of your faith. He says, "trust in the Lord and do good and verily thou shalt be fed." Remember that the gold and silver and the cattle upon a thousand hills, belong to him who sent you out to preach this gospel of the kingdom. Remember the manna that fell for the murmuring, distrustful Israelites, but be not like them. Remember

the barrel of meal that wasted not and the cruise of oil that failed not. Remember him who endured such contradiction of sinners against himself, him who, for the joy that was set before him, endured the cross and despised the shame, and is now set down at the right hand of God—of that God who watched those falling tears of yours. O stand no longer idle, but nerve yourselves once more for the work; soon he that is to come will come, and glorious will be the reward of the faithful then.

"Our troubles and our trials here,
Will only make us richer there,
When we arrive at home."

II. *Those to whom God has entrusted property.* And you, dear brethren, are you doing your duty? If so, why this vast destitution and cries for help? Some of you have hundreds, some thousands, and some tens of thousands of dollars at interest. But where in all the bible do you find any right to take the Lord's money and put it out for yourself? As soon as it came into your hands it was the Lord's money, and your inquiry should not have been where can I put this at interest secure, but, Lord where shall I spend it for thee and thy cause? Ho! you that are holding on upon your gold and silver and nothbare garments in these last moments of time. God's book of remembrance records the oft repeated consecrations you have made of all to him, especially that of the 10th day of the 7th month. Have you forgotten it? Or did you make it as the individual settled on his dying bed the feud he had had with his neighbour. You recollect as the witnesses were going out of his chamber, he cried "stop, remember, if I die, this affair is all settled, but if I live let it stand just as it did before." Did you on that solemn day, when you expected the Lord, say in your heart, "If the Lord comes let it be understood that I give up all to the Lord; if he does not come let me hold all as before." If not, then listen to me a moment, God has given overwhelming evidence that time cannot continue but about a year longer. In all the time we have for labor to save souls, those whom God has called to preach ought to be out continually. But instead of this, scores, if not hundreds, of those whom we think God has called to preach have retired from the field to labour with their hands to support their families, while souls are perishing all over New England, in the Middle, Western and Southern States; and hundreds of towns in the United States never heard a lecture. There are brethren whose hearts are burning to go; but *how shall they go except they be sent?* Access, too, might be had to many of the slaves at the south. And how their sable countenances would beam with delight and their hearts leap for joy at the good tidings of the kingdom—of Jesus coming. Then there is Texas. I was informed the other day by a Brother who visited there on business, that no lectures had been given in all the territory. In the West Indies, especially the British West Indies, free access might be had to all the colored population. And I know of an individual who has spent several years as a Missionary in the island of Jamaica, who longs to go to proclaim the glorious news of the coming Savior to the 400,000 population of that island. And I am satisfied, that with the great body of the colored population the intelligence would be more joyfully received than was the mandate which the broad-winged packet carried across the ocean from England's king, that slavery shall exist no more. Then there is England, Scotland, Ireland; and some of our brethren long to go there, but how can they go except they be sent? And we have those among us who understand the language and might go to France, Germany, Holland, &c. How the field widens, and how short the time to occupy it. Must all these souls perish in ignorance because *covetousness* so grasps the Lord's treasure? Dear brethren, *let go!* that dea'ly grasp, or I greatly fear you will be arraigned before the dread tribunal of God as thieves and robbers in a few short months. Then there is brother Lenfest, who has been waiting a long time for means to labor among his brother seamen, and who is eminently qualified for much good among them. Then if the conductors of our Advent papers had more means, how many of those swift-winged messengers might speed their way to the poor of the flock. How that poor old sister, in that miserable hut, would rejoice to receive from week to week, "The Glad Tidings of the Kingdom." Brother, stand with me by that cabin door as she receives her paper, see the tears of joy trickle down her furrowed cheeks: and as she kneels, hear her fervent thanksgiving to God that he opened your

heart to pay for her paper. See that weak brother, too, surrounded by the mocking, scoffing world—see how he gathers strength, what boldness he assumes, how he lifts up his head with rejoicing. But why this great change? Ah! he has been feeding on manna. The paper you sent him, instrumentally, has carried him *meat in due season* from the great storehouse. O for the spirit that pervaded the hearts of the Israelites when the ark and the tabernacle were in building. See Ex. 36: 5.

Dear brethren, you remember Jesus said, "ye cannot serve God and Mammon." And "where your treasure is there will your heart be also." If you still continue to hold on to your treasure until the Lord comes, how can you be acquitted? Will it not show that you loved this present evil world, after all your professions to the contrary, better than you loved Jesus? Think of the young man who thought he was willing to do any thing to inherit eternal life, but went away sorrowful when Jesus told him to sell all he had to give to the poor. Think of the many consecrations of your all to God, and then turn your eyes and look upon the hundreds and thousands you still hold as your own. Think of the shortness of time, of the vast field for labor, and that you, by imparting of your substance to aid those whom God has called to preach, to go every where, may rejoice in being instrumental, through them, of turning many to righteousness—rejoice forever and ever. Think of him who was rich, yet for our sakes became poor that we through his poverty might become rich. If Christ had loved us with the same degree of love with which we love him and his cause, the angels would not have greeted the shepherds on the plains of Bethlehem with "Glory to God in the highest, on earth peace and good will to men." No song of redeeming love would have ever been heard around the throne of God. The earth would have rolled back to chaos, and man would have been reserved in chains under darkness until the judgment of the great day. But I hope these words from your unworthy brother, or some voice from God, will arouse you to this great work. We want, we need no *organized Missionary Society*, but let every one of you do your duty and the work will go on. Souls will be saved, God be honored, and you receive a rich reward at the resurrection of the just.

But some will say, "perhaps I shall aid an *unworthy* brother." Well, God has fixed his word just right to meet your fears. Jesus says, "if you give a cup of cold water only in the name of a disciple you shall not lose your reward." So you will have the same reward if, after all your caution, you are sometimes mistaken.

There is treasure enough among the brethren and sisters to send this "gospel of the kingdom" thro' the Christian world in the few short months which we may have to labor; and O! that God would open their hearts to do it.

(Continued.)

Letter from Bro. I. R. Gates.

I trust I am still in the narrow way, pressing towards the mark for the prize. I have passed through many afflictions and trials since I started in the cause of God, but none of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy.

I am still contending for the faith once delivered to the saints, and looking "for that city that hath foundations, whose builder and maker is God."

I have just arose from reading the *obituary* notice of Sister Jones in the Herald. With that dear family, I have enjoyed an agreeable and happy acquaintance, having spent several weeks at the commencement of my labor in Boston, with *Elder Himes and Jones*' families, and I need not say that my attachment to them was, and still is, great.

Sister Jones was truly a patient christian, and well worthy of the tribute that her afflicted husband has paid to her departed worth. She was too good for earth, and I pray God to keep my brother and his little ones from being "swallowed up of overmuch sorrow." O what a world of sorrow and distress we live in. And what cause we have to *chime* in with "groaning" creation for a deliverance. I see Bro. Marsh, that you and sister M. have also drank deep of the cup of sorrow. Truly, death is unmerciful and impartial in selecting its victims. Well, death may *revel* and *glut* itself, and sport with man's wo a few days longer, yet its death knell will soon be tolled, and its requiem sung by the redeemed hosts of the Lord.

Death has been on the track of the human family for 6000 years, and it has been successful in this phase. How many hearts have experienced or witnessed its desolating ravages, while it has made the eyes of millions to run down with tears of scalding sorrow. But, thank God, its dark and dismal wave will soon be staid, and man will be brought back to his pristine glory, in the antitypical Eden of God.

I am now confined at home with a sick family, and cannot travel as I once did. But, Bro. Marsh, I have not lost my interest in the blessed cause. No, no! I have seasons of praying for those of my brethren that are in the field, that they faint not. I look back to the 2 or 3 past years of my life with delight, and I thank God for what he enabled me to do in the cause. And now, I would say to all those where I have been preaching the kingdom of God, that in all probability you will see my face no more on earth, but I hope soon, and expect to meet all the good in God's everlasting kingdom for which we suffer, Amen.

I. R. GATES.

P. S. I ask an interest in the prayers of all my brethren and sisters, that I may be counted worthy to join them in the glorious reign of the endless kingdom of God.

I. R. G.

Letter from Bro. E. Miller.

Bro. Marsh:—I have, a few days since, returned from a tour of nearly two months, through Lorain, Huron, and Erie counties, of this State. It has been a season of much interest and profit to my own soul. At Bloomingville, we protracted a meeting nearly two weeks. Bro. Lorin appointed the meeting, and was with us, laboring for the Lord. It was a season of rich profit to the brethren—two backsliders confessed their wanderings, and professed to again rejoice in the Lord. At Bronson we had a two days meeting, (March 21st and 22d,) the influence of which we hope will be felt for good upon the hearts and lives of the brethren and sisters who enjoyed it, till our Lord comes. I was with the friends at Norwalk a week or more, and visited several other places, having one or two meetings in a neighborhood. I found with many, quite too much lukewarmness, with some, the fanciful belief that the Lord has come; but, notwithstanding, I found some faithfully laboring for the Lord, and confidently waiting his return: and in most places, something of a waking up—an effort to shake off lukewarmness. One young man in Bronson, professed conversion to God. The brethren are having many things to try them at this time, but 'the Lord knoweth them that are his,' and will deliver them. The delusive views advocated by the 'Day Star,' cause God's children to mourn.

At Norwalk and Oberlin, their influence is far greater than in any other place that I visited. We hope their spread is nearly done.

I would, however, express a fear and a word of caution. I fear lest in our zeal for the truth, we shall by an improper course in its defence, strengthen error. There are honest minds who know not whether to receive or reject these views; their sympathies are with those who advocate them, because they have heretofore esteemed many of them devoted children of God—'rich in good works,' hence any unkind treatment of them, or any want of a calm spirit or kind feeling toward them, will incline these halting ones to decide they are the children of God. Again: they are our brethren, many of them have, honestly, through fear of rejecting truth, step by step, got far from the truth; if we can do any thing for their good, it is through kind treatment, patient endurance of their wrongs, and fervent prayer for them. Do not too soon give them over; a pointed text of scripture occasionally, if suggested in a right spirit, may do much good. While then, we meet those advocating these errors with plain, decided rebuke—giving no countenance to them, let us be careful to do it with the kind, meek spirit of Jesus Christ, heeding the admonition of 1 Cor. 10: 12; "let him that thinketh he standeth, take heed lest he fall. Let us be careful that while some go astray by following their own fancies, thinking they are led by the spirit of God, we do not take the other side and sink as far into formalism, as they have into fanaticism. We have all drank deep of the Laodicean spirit, and God is rebuking and chastening us sorely, may we 'be zealous therefore and repent,' that is, turn again to the doing of the work that God has appointed us to do, enduring these trials, and soon we shall rest.

and consequently, the resurrection and judgment. These three events are synchronal. Let him who thinks to separate them, look well to his authority before so doing. And if the coming of God, the establishment of his everlasting kingdom, and the judgment is not brought to view in the 9th-14th verses inclusive, of the 7th chapter of Daniel, I know of no language in the Bible which conveys an idea of those magnificent events. The language is awfully sublime, and fills the mind with awe and admiration!

Do the 2300 years expire about this time? The answer to this will be found in the demonstration of the question; did they commence at the going forth of the commandment mentioned in Dan. 7: 25? The latest date for the going forth of the commandment referred to which is given by any chronologer, is B. C. 453. It can therefore be demonstrated by any school boy who understands the simple rules of addition and subtraction, that those years must run out between this time and the end of 1847. Br'n. Hale, Pinney, Pearson and others, have made this so plain, that no one should doubt for a moment that "the end" is right upon us. At any rate, if we are permitted to live, and our Lord does not come in the interim, let us, my brethren, "see the extreme point at which it is even probable that the days may be extended," before we give up this harmonized theory of the termination of the prophetic periods. And should we be thrown off this year, and be obliged to take the words of the Savior in their broadest sense, "Ye know not when the time is," and extend them to the year of his coming, we shall still know from the signs he has hung out from the battlements of heaven, that his coming is "nigh, even at the door." I understand the words of the Savior, "Ye know not when the time is, to be limited to our knowledge of the day, hour, month, &c., and I have not the least idea that time, for the nations of the earth, will be extended beyond 1847: indeed, I see not how it can pass beyond this year. The evidence is overwhelming, and should not, for fear of the finger of scorn, nor of persecution even unto death, nay, not upon any consideration, be withheld from the people of God. I have been led to think, in the words of a brother, that this last time is not for the world nor for the church: but we must do our duty—present the evidence, and scatter the light far and wide, whether men will hear or forbear. Here are the periods, clear as the noon-day sun—going forth of the commandment 453 B. C.—49 years to the building of the street and walls in troublous times—483 years to anointing of the Messiah—his baptism and preaching the time (483 years) is fulfilled when he began to be about 30 years old—3½ or 486½ years to his causing the (Jewish) sacrifices and oblation to cease, by the sacrifice of himself upon the cross—3½ more completed the 70 weeks or 490 years, also the one week or 7 years, at the end of which time, the word which "began to be spoken by the Lord (to the Jews) was confirmed and finished by them that heard," and the Jews ceased to be regarded as God's peculiar people, by the Apostles turning to the Gentiles. Here then, is the division of the time 2300, 490, 483, 49, 7, 3½ 3½. This, as it has been well said, bears "all the marks of chronological definiteness" that the most skeptical can wish. And this I am confident, is the sure or sealed word of prophecy to which Peter refers in his 2d epistle, 1: 19. Brethren, turn to the verse—read it—how clear it is. We have been in a "dark place" for some time, but now the "light shines," and O how bright! We would do well to take heed to it. How well? "They that be wise" and understand this sure word, "shall shine as the brightness of the firmament." And is it so near? Great day for which all other days were made. Oh God is it true? And do we realize it? O my brethren, my sis-

ters, let us "watch and be sober," for who could bear the thought of not being numbered with the "saints of the Most High," when they "take the kingdom and possess it forever." As yet, how soundly sleeps the Nominal church on this thrilling and momentous question; aye, and she dreams too of millennial days of glory without her Lord. Deceived mortals! O let us not sleep as do others, but let us "watch and pray always," and be prophet like in searching what time the glory is to follow, and angel like, in desiring to look into these things.

Where is our beloved Bro. Miller? A word from him on the time, in these days of trial, would be encouraging. Does he not love time yet, well founded upon the word of God? The brethren in this vicinity, are rooted and grounded in the faith, but still there is much room for improvement with us all. I think the time will, upon a candid investigation, be generally embraced. We have excellent preaching from Br'n. Adrian, Dudley, and an occasional visit from Bro. Hutchinson. All three are faithful laborers in the vineyard of the Lord. And now my brethren and sisters who are looking for Jesus, let us thoroughly arouse ourselves to our work—let us see to it that we have saving faith, and that we do all we can to persuade our fellow mortals to take heed to this third and last call to come to the supper.—Let us give one more loud, one united, one solemn cry, behold He cometh, until with immortal voices we shall be caught up to meet him in the air, and make the vaulted heavens ring with cries of Victory! Hosannah! "Blessed is he who cometh in the name of the Lord." "Lo this is our God, we have waited for him and he will save us." Yours, in the blessed hope,

D. T. TAYLOR, Jun.

Rouses Point N. Y., April 12, '46.

For the Voice of Truth.

SOLEMN APPEAL.

Bro. Marsh:—I have for several weeks felt so strong an impulse of duty to address my brethren and sisters, that I beg you to permit me to speak through your valuable paper, to all who are looking for the second coming of Jesus.

Though we have been disappointed several times in not seeing the Lord as we expected, yet by searching, we find the evidences so clear, that it seems absolutely certain that time cannot continue more than a year and a half at the longest, and the strong probability is that we shall see the Lord in about a year at the farthest. In view then of the kindness of God in giving us this light—in view of the tremendous scenes just before us—the fixedness of state of all terrestrial beings—in view of all our former consecrations to God, of our time, talents, property, and every thing—in view of the love of Jesus, in employing instrumentalities to pluck us as brands from the burning—in view of the worth of souls, that may, by our efforts, yet be saved, and swell the song of redeeming love, with us, through eternity; what vast responsibilities rest upon us—never was there a company of christians who occupied such vantage-ground—the prophets, the apostles, and martyrs, were destined to toil on, year after year, and year after year, through obloquy, contempt and shame, from this Satanic world, before they could be released; but we, in one short year, if faithful, will be where the wicked cease from troubling, and the weary are forever at rest—be crowned kings and priests to God. But if from such vantage-ground, by being recreant to our trust, we fall, how great must be that fall! how awful that doom! The question comes home with peculiar force, what am I doing, and what ought I to do in view of such considerations? We read, "This world, for a witness to all nations, and then shall the end come." "But how shall they call on him of whom they have not heard? and how shall they hear without a preacher, and how shall they preach except they be sent?" We see then that there must be a reciprocity of operation in the work—some must go, others must aid by their prayers and alms. I must then, address three classes of individuals.

1st. Those whom God has called to preach the gospel.

2d. Those to whom God has entrusted property.

3d. Those who can only aid by their prayers.

1. Those whom God has called to preach the gospel. And you dear brethren, I must divide into two classes. 1. Those who are now traveling and laboring to save souls;—are you, dear brethren, as arduous in your labors, as earnest in your appeals to the unconverted where you preach, as agonizing at the throne of grace for Divine aid as you would be if you believed beyond a doubt, that in one short year the last great drama of earth would close—close with reward to the righteous, and destruction to the ungodly? Though we have done something, there may be need of being more abundant in our labors. Dear brethren, let us then awake to new engagement. There is a glorious reward just ahead. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars, for ever and ever." 2d. Those who are traveling or preaching little or none. Dear brethren what shall I say? I know the feelings of some of you—you did run well for a time—God was with you—he blessed your own souls by the effusions of his Spirit, and your labors in the conversion of others. But the trial—the sifting-time came, and you began to shrink from duty, and so, yielding to the tempter, you entertained the idea that your work was done. But brethren, you believed that you received your commission to preach this everlasting gospel from the Great Head of the church. Has that commission been recalled? No, no! it runs thus: "Go ye therefore and teach all nations—and lo I am with you always, even to the end of the world." "Blessed is that servant, whom his Lord when he cometh, shall find so doing."

There has been no time in the history of this cause, when laborers were more needed than now. Souls may yet be saved, but it must be done through God's instrumentality—the foolishness of preaching. While you sleep, souls are not only perishing, but the enemy is sowing tares among the wheat. The Macedonian cry is wafted on almost every breeze—from the East, West, North and South—"Come over and help us," echoes from every mountain top and hill, and rolls along the plain. Hark! Heard you not that reverberation of voices of distress?—They were the mingled voices of the lost sinners, who begin to feel alarmed at the awful foreboding of the gathering storm—and he who having started in the straight and narrow way, turned off into a by-path, and is now bewildered in the forests of fanaticism—and she, who, having retired for safety within the walls of Babylon, finds that the whole city is tottering from its very foundations, and in the darkness of night, is seeking some one to guide her out. O brethren, hasten to the rescue! Lay not by your armor now—we soon shall come off conquerors, if we sound not a retreat—we soon shall reap a rich harvest if we faint not in the field. Do you shrink at the difficulties to encounter, and the hardships to endure? Remember that the King of kings and Lord of lords is your leader and your reward. We must continue to the end if we would be saved. We must go through evil as well as good report—must go forth without the camp bearing his reproach—must suffer with him, if we would reign with him. Dear Bro., let us look downwards to the hole in the pit from whence we were digged, and upward to our heavenly inheritance, and around us and see the perishing, and then, mustering all our energies, go forth in the name of the Lord of Hosts and pluck souls as brands from the burning. But some of you have families. You have been out several times and left your feeble companions and destitute little ones in the hands of God. The brethren were glad to see you, said they were profited and edified, and wanted you to come again. You went, God spoke through you and their souls were fed. In contrasting the plenty of these brethren with the destitution of your own home, as you went away with "be ye warmed and filled," you watered your homeward path with tears. Depressed and dejected you concluded to go no more, and have now settled down and think of little else but the support of your families. But, brethren, are you right? The Lord will soon take care of these covetous ones. And he may have permitted these things as a trial of your faith. He says, "trust in the Lord and do good and verily thou shalt be fed." Remember that the gold and silver and the cattle upon a thousand hills, belong to him who sent you out to preach this gospel of the kingdom. Remember the manna that fell for the murmuring, distrustful Israelites, but be not like them. Remember

the barrel of meal that wasted not and the cruise of oil that failed not. Remember him who endured such contradiction of sinners against himself, him who, for the joy that was set before him, endured the cross and despised the shame, and is now set down at the right hand of God—of that God who watched those falling tears of yours. O stand no longer idle, but nerve yourselves once more for the work; soon he that is to come will come, and glorious will be the reward of the faithful then.

“Our troubles and our trials here,
Will only make us richer there,
When we arrive at home.”

II. *Those to whom God has entrusted property.* And you, dear brethren, are you doing your duty? If so, why this vast destitution and cries for help? Some of you have hundreds, some thousands, and some tens of thousands of dollars at interest. But where in all the bible do you find any right to take the Lord's money and put it out for yourself? As soon as it came into your hands it was the Lord's money, and your inquiry should not have been where can I put this at interest secure, but, Lord where shall I spend it for thee and thy cause? Ho! you that are holding on upon your gold and silver and mothbare garments in these last moments of time. God's book of remembrance records the oft repeated consecrations you have made of all to him, especially that of the 10th day of the 7th month. Have you forgotten it? Or did you make it as the individual settled on his dying bed the feud he had had with his neighbour. You recollect as the witnesses were going out of his chamber, he cried “stop, remember, if I die, this affair is all settled, but if I live let it stand just as it did before.” Did you on that solemn day, when you expected the Lord, say in your heart, “If the Lord comes let it be understood that I give up all to the Lord; if he does not come let me hold all as before.” If not, then listen to me a moment, God has given overwhelming evidence that time cannot continue but about a year longer. In all the time we have for labor to save souls, those whom God has called to preach ought to be out continually. But instead of this, scores, if not hundreds, of those whom we think God has called to preach have retired from the field to labour with their hands to support their families, while souls are perishing all over New England, in the Middle, Western and Southern States; and hundreds of towns in the United States never heard a lecture. There are brethren whose hearts are burning to go; but how shall they go except they be sent? Access, too, might be had to many of the slaves at the south. And how their sable countenances would beam with delight and their hearts leap for joy at the good tidings of the kingdom—of Jesus coming. Then there is Texas. I was informed the other day by a Brother who visited there on business, that no lectures had been given in all the territory. In the West Indies, especially the British West Indies, free access might be had to all the colored population. And I know of an individual who has spent several years as a Missionary in the island of Jamaica, who longs to go to proclaim the glorious news of the coming Savior to the 400,000 population of that island. And I am satisfied, that with the great body of the colored population the intelligence would be more joyfully received than was the inandate which the broad-winged packet carried across the ocean from England's king, that slavery shall exist no more. Then there is England, Scotland, Ireland; and some of our brethren long to go there, but how can they go except they be sent? And we have those among us who understand the language and might go to France, Germany, Holland, &c. How the field widens, and how short the time to occupy it. Must all these souls perish in ignorance because covetousness so grasps the Lord's treasure? Dear brethren, let go! let go! that deadly grasp, or I greatly fear you will be arraigned before the dread tribunal of God as thieves and robbers in a few short months. Then there is brother Lenfest, who has been waiting a long time for means to labor among his brother seamen, and who is eminently qualified for much good among them. Then if the conductors of our Advent papers had more means, how many of those swift-winged messengers might speed their way to the poor of the flock. How that poor old sister, in that miserable hut, would rejoice to receive from week to week, “The Glad Tidings of the Kingdom.” Brother, stand with me by that cabin door as she receives her paper, see the tears of joy trickle down her furrowed cheeks: and as she kneels, hear her fervent thanksgiving to God that he opened your

heart to pay for her paper. See that weak brother, too, surrounded by the mocking, scoffing world—see how he gathers strength, what boldness he assumes, how he lifts up his head with rejoicing. But why this great change? Ah! he has been feeding on manna. The paper you sent him, instrumentally, has carried him *meat in due season* from the great storhouse. O for the spirit that pervaded the hearts of the Israelites when the ark and the tabernacle were in building. See Ex. 36: 5.

Dear brethren, you remember Jesus said, “ye cannot serve God and Mammon.” And “where your treasure is there will your heart be also.” If you still continue to hold on to your treasure until the Lord comes, how can you be acquitted? Will it not show that you loved this present evil world, after all your professions to the contrary, better than you loved Jesus? Think of the young man who thought he was willing to do any thing to inherit eternal life, but went away sorrowful when Jesus told him to sell all he had to give to the poor. Think of the many consecrations of your all to God, and then turn your eyes and look upon the hundreds and thousands you still hold as your own. Think of the shortness of time, of the vast field for labor, and that you, by imparting of your substance to aid those whom God has called to preach, to go every where, may rejoice in being instrumental, through them, of turning many to righteousness—rejoice forever and ever. Think of him who was rich, yet for our sakes became poor that we through his poverty might become rich. If Christ had loved us with the same degree of love with which we love him and his cause, the angels would not have greeted the shepherds on the plains of Bethlehem with “Glory to God in the highest, on earth peace and good will to men.” No song of redeeming love would have ever been heard around the throne of God. The earth would have rolled back to chaos, and man would have been reserved in chains under darkness until the judgment of the great day. But I hope these words from your unworthy brother, or some voice from God, will arouse you to this great work. We want, we need no *organized Missionary Society*, but let every one of you do your duty and the work will go on. Souls will be saved, God be honored, and you receive a rich reward at the resurrection of the just.

But some will say, “perhaps I shall aid an unworthy brother.” Well, God has fixed his word just right to meet your fears. Jesus says, “if you give a cup of cold water only in the name of a disciple you shall not lose your reward.” So you will have the same reward if, after all your caution, you are sometimes mistaken.

There is treasure enough among the brethren and sisters to send this “gospel of the kingdom” thro' the Christian world in the few short months which we may have to labor; and O! that God would open their hearts to do it.

(Continued.)

Letter from Bro. I. R. Gates.

I trust I am still in the narrow way, pressing towards the mark for the prize. I have passed through many afflictions and trials since I started in the cause of God, but none of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy.

I am still contending for the faith once delivered to the saints, and looking “for that city that hath foundations, whose builder and maker is God.”

I have just awoke from reading the *obituary* notice of Sister Jones in the Herald. With that dear family, I have enjoyed an agreeable and happy acquaintance, having spent several weeks at the commencement of my labor in Boston, with *Elder Himes and Jones* families, and I need not say that my attachment to them was, and still is, great.

Sister Jones was truly a patient christian, and well worthy of the tribute that her afflicted husband has paid to her departed worth. She was too good for earth, and I pray God to keep my brother and his little ones from being “swallowed up of overmuch sorrow.” O what a world of sorrow and distress we live in. And what cause we have to *chime* in with “groaning” creation for a deliverance. I see Bro. Marsh, that you and sister M. have also drank deep of the cup of sorrow. Truly, death is unmerciful and impartial in selecting its victims. Well, death may *revel and glut* itself, and sport with man's wo a few days longer, yet its death knell will soon be tolled, and its requiem sung by the redeemed hosts of the Lord.

Death has been on the track of the human family for 6000 years, and it has been successful in the chase. How many hearts have experienced or witnessed its desolating ravages, while it has made the eyes of millions to run down with tears of scalding sorrow. But, thank God, its dark and dismal wave will soon be staid, and man will be brought back to his pristine glory, in the antitipical Eden of God.

I am now confined at home with a sick family, and cannot travel as I once did. But, Bro. Marsh, I have not lost my interest in the blessed cause. No, no! I have seasons of praying for those of my brethren that are in the field, that they faint not. I look back to the 2 or 3 past years of my life with delight, and I thank God for what he enabled me to do in the cause. And now, I would say to all those where I have been preaching the kingdom of God, that in all probability you will see my face no more on earth, but I hope soon, and expect to meet all the good in God's everlasting kingdom for which we suffer, Amen.

I. R. GATES.

P. S. I ask an interest in the prayers of all my brethren and sisters, that I may be counted worthy to join them in the glorious reign of the endless kingdom of God.

I. R. G.

Letter from Bro. E. Miller.

Bro. Marsh:—I have, a few days since, returned from a tour of nearly two months, through Lorain, Huron, and Erie counties, of this State. It has been a season of much interest and profit to my own soul. At Bloomingville, we protracted a meeting nearly two weeks. Bro. Lorin appointed the meeting, and was with us, laboring for the Lord. It was a season of rich profit to the brethren—two backsliders confessed their wanderings, and professed to again rejoice in the Lord. At Bronson we had a two days meeting, (March 21st and 22d,) the influence of which we hope will be felt for good upon the hearts and lives of the brethren and sisters who enjoyed it, till our Lord comes. I was with the friends at Norwalk a week or more, and visited several other places, having one or two meetings in a neighborhood. I found with many, quite too much lukewarmness, with some, the fanciful belief that the Lord has come; but, notwithstanding, I found some faithfully laboring for the Lord, and confidently waiting his return: and in most places, something of a waking up—an effort to shake off lukewarmness. One young man in Bronson, professed conversion to God. The brethren are having many things to try them at this time, but ‘the Lord knoweth them that are his,’ and will deliver them. The delusive views advocated by the ‘Day Star,’ cause God's children to mourn.

At Norwalk and Oberlin, their influence is far greater than in any other place that I visited. We hope their spread is nearly done.

I would, however, express a fear and a word of caution. I fear lest in our zeal for the truth, we shall by an improper course in its defence, strengthen error. There are honest minds who know not whether to receive or reject these views; their sympathies are with those who advocate them, because they have heretofore esteemed many of them devoted children of God—‘rich in good works,’ hence any unkind treatment of them, or any want of a calm spirit or kind feeling toward them, will incline these halting ones to decide they are the children of God. Again: they are our brethren, many of them have, honestly, through fear of rejecting truth, step by step, got far from the truth; if we can do any thing for their good, it is through kind treatment, patient endurance of their wrongs, and fervent prayer for them. Do not too soon give them over; a pointed text of scripture occasionally, if suggested in a right spirit, may do much good. While then, we meet those advocating these errors with plain, decided rebuke—giving no countenance to them, let us be careful to do it with the kind, meek spirit of Jesus Christ, heeding the admonition of 1 Cor. 10: 12; “let him that thinketh he standeth, take heed lest he fall. Let us be careful that while some go astray by following their own fancies, thinking they are led by the spirit of God, we do not take the other side and sink as far into formalism, as they have into fanaticism. We have all drank deep of the Laodicean spirit, and God is rebuking and chastening us sorely, may we ‘be zealous therefore and repent,’ that is, turn again to the doing of the work that God has appointed us to do, enduring these trials, and soon we shall rest.

To the ministering brethren, especially those who are at their homes, saying 'we can have no more access to the world,' 'I know not what I can do,' &c., I wish to say there is a large field in southern New York; in Steuben, Chemung, Tompkins, and Tioga counties, where there is much to be done.—There are brethren scattered over that section, whose hearts would rejoice to have you visit them. The Lord employed me there for a time, but it appears not to be his will that I should return there. I trust he has some more efficient laborer to send that way. Brethren, who will go? It appears to be the will of the Lord that I should travel west, and perhaps south. What we do must be done quickly; let us have on the whole armor: there is no time to be idle now; the 'little while' must be nearly ended.

Yours, in hope of eternal life,

EPHRAEM MILLER, JUN.

York, Ohio, April 3, 1846.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, APRIL 29, 1846.

Our first Article

From Bro. Taylor, we commend to the careful examination of our readers. Will Bro. Taylor write often for our sheet?

Bro. H. H. Cross.

This brother is still confident that the prophetic periods will end in the Spring, and is quite certain that the Spring of A. D. 1847, will be the time in which they will close. He has sent us an article on this subject, repeating what we have given not long since from his pen, and showed at the time, as we thought, his mistake, in certain points of his theory. We think, to revive this question again, will be of no special service to our readers. If Bro. G. is correct, our brethren will, after the close of this year, be better prepared to appreciate his arguments, than now.

Bro. Pickands.

We have just received a lengthy communication from this mistaken brother, in which he acknowledges, and renounces all of his sad departures from the word of the Lord. He deeply regrets the delusion into which he had fallen, and from which, he now thanks God, he has escaped. We may give the letter, or parts of it, in our next. The Lord aid our brother in healing, as far as possible, the wound his mistaken course has inflicted in the precious cause of Christ, and save him from a departure from the truth again.

Progress of Delusion.

SECOND ADVENT PEOPLE.—We understand that many of the Second Advent People in this city have become utterly fanatical. They believe that the Lord has come—that there ought to be no longer any marrying or giving in marriage—that the elect should have none but spiritual wives, &c. Several respectable women have left their husbands, led away by these lying notions, and the peace of quiet, loving families has been broken up.—*Watchman of the Valley.*

The above is only a specimen of the accounts which reach us almost every week respecting this class of people. We understand that more than one attempt has been made at Akron to apply civil law for the correction of the monstrous evils growing out of this system of delusion.—In one instance the crime was what the people of the world would call adultery, but what is dignified in their dialect with the name of taking a "spiritual wife." The sanction of Scripture is claimed for this, and for leaving their own children motherless—for abandoning husbands, home, and every domestic vocation, and for entering into, so called, spiritual wedlock with other people's wives or husbands. Such are the privileges, as they are understood to claim, of a new and gloriously improved dispensation.

We know of some who maintain that themselves have entered upon the immortal state already; that they shall never die, or even be sick; and that they have the power of miraculously healing their sick friends by the prayer of faith, so that none need die for whom they choose to pray, and who will only believe.

We will not enter into all the details of their sad, piti-

ful folly, not to say immodesty and crime, which respectable Editors bring before our eye. We have sought to maintain our confidence and charity towards all these people as being in the main honest and sincere, and in life virtuous, despite of the counter evidence of many most suspicious practices; but some things are said which stagger our confidence on this point, and distress our hearts exceedingly. For example, in a recent case before the court in Akron, involving the charge of adulterous connection, some of the Second Advent leaders refused to testify. It is painful to think that for such a refusal, there must have been a reason of no favorable character;

The whole course of this delusion cannot be otherwise than bitterly afflictive to all those who love the purity of Zion and the honor of the Savior's name. Many of these people were once devoted, praying men and women in our churches. Where are they now? Alas, how perilous are the first steps in the pathway of delusion! For ourselves, we foresaw enough four years ago to make us fear, forebode, and withstand to the utmost of our power.—Consequently no developments of fanatical folly have surprised us. But God grant it may soon run its course out, and leave its lessons of wisdom engraven so deeply on the public mind that another demonstration of like sort may not be needed during the present generation.—*Oberlin Evangelist.*

Taking all the circumstances into account, this note from the Oberlin Evangelist is very unjust, and extremely aggravating in its character. It is not long since that the Oberlin School were justly charged with corruptions of the blackest dye, in the very heart of that institution. The present editor of the Evangelist, if we mistake not, was the man who then justly plead with an indignant public, not to criminate the whole body, nor charge the principles of its faith with leading to licentious practices, because one or more of its members had been found guilty of such sins. But now, when similar evils, which, in deception and corruption, can hardly be compared with those at Oberlin, appear among us, this same man has no excuse to offer in our favor, but sees sufficient cause to stamp the whole body with dishonesty and corruption, and to charge our faith with leading to such fruits, and all because a few misguided individuals who have gone out from us, and with whom we have no fellowship, have been found guilty of the things of which he complains.

Does the editor of the Evangelist, in this case, act upon the principle of doing to others as he would that they should do unto him? we think not. And will he, after knowing the facts in the case if he does not now know them, act upon that principle? He should and will, if he does not design to bear false witness against his neighbor.

We will give him the facts in the case. The cases of fanaticism and corruption to which the Evangelist alludes, we as a people have seen, deplored, and again and again discountenanced, rebuked, and from the pulpit, through the press, and in every proper way, declared our disfellowship for the misguided individuals who are guilty of such things. Also, those persons are not now identified with us, either by themselves or the great body: they have gone out from us and followed their own pernicious ways. Moreover, their numbers are few, compared with the number of the whole body. And we rejoice to learn that a number of this few misguided ones, have seen, and humbly confessed their errors, and have returned again to the fold of Christ, and are now walking in the truth; and we think we have just grounds for believing that others will soon follow in the same path to their Father's house. The principles of our precious faith and hope, instead of leading to licentiousness, as the editor of the Evangelist wrongly supposes, has a direct opposite tendency; for "he that hath this hope, purifyeth himself, even as he is pure."

Will the editor of the Evangelist set this matter in its true light before his readers? We are willing and anxious that they should know the whole truth of the case, and we can but indulge the hope that he desires the same. The manner in which the Evangelist shall treat this note, will tell whether we mis-

judged or not, relative to the principles by which its editor means to be actuated.

The General Resurrection,

It may be, some will still question. As an important branch of our subject, we will then proceed to examine more fully, its foundation in the word of God. It would seem that proof sufficient had been adduced in the passages quoted in the preceding article, from John 5: 21-29, as the first resurrection, and the general resurrection from the graves, are there brought to view, according to the Savior's own definition of each. The one is passing from death unto life, denoting moral change: the other is, all that are in their graves shall hear his voice, and shall come forth; they that have done good to enjoy life, they that have done evil, to suffer punishment. But as this passage has been wrested to serve another theory, (the time having not come for it to be understood,) it may be well to give the subject a thorough investigation.

What then does the word of God further teach respecting the resurrection from the graves? Is it at the coming of Christ? is it general and final? Paul says, "the Lord Jesus Christ shall judge the quick and the dead, at his appearing and his kingdom." "And you hath he quickened who were dead in trespasses and sins." This shows us precisely who are the quick and who the dead.—Spiritual life can be had only through Christ.—According to this, some of the quick are in the grave, and some of the dead not in the grave.—Do not these two classes comprehend the human race? How can he judge them if they are not all raised out of their graves at his coming?

The following is still more explicit. Matt. 25: 31-46. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left." Shall we deny the Lord and affirm that all nations, all the wicked in the graves are not gathered before him? Nay verily, for he hath said, "Behold I come quickly, and my reward is with me, to give every man according as his work shall be;" and "we must all stand before the judgment seat of Christ." This is all-sufficient, yet we proceed in adding proof to proof, showing the overwhelming evidence that bears upon this point.

THE PARABLE OF THE TARES

teaches a final work of executing judgment at the coming of the Lord, which would be impossible were there not a general resurrection at that time.

Explanation of the Parable. Matt. 13: 37-43. "He that soweth the good seed is the Son of man. The field is the world: the good seed are the children of the kingdom, but the tares are the children of the wicked one. The enemy that sowed them is the devil—the harvest is the end of the world, and the reapers are the angels. As therefore the tares are gathered and burned in the fire: so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; ["the lake of fire is the second death. The day cometh that shall burn as an oven, when the proud, yea, all that do wickedly shall be as stubble."] there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun, in the kingdom of their Father; who hath ears to hear, let him hear." Let those that can, note the work to be done at Christ's coming. "And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away. [Rev. 6: 14-

17,] and there was found no place for them. And I saw the dead small and great, stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell [or the grave,] delivered up the dead which were in them, and they were judged, every man according to his works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire." Rev. 20: 11-15.

Then comes a description of the kingdom, the new heavens and the new earth, in which the righteous shine as the sun; showing this passage parallel with the above quoted.

NEBUCHADNEZZAR'S IMAGE,

which symbolizes the kingdoms of this world, is represented as destroyed at once.

Dan. 2: 31. "This great image whose brightness was excellent, stood before thee, and the form thereof was terrible." 34, 35. "Thou sawest till that, a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing floor, and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Without a general resurrection when the Lord comes, how could the work of executing judgment on the several parts of the image, be accomplished at once? It could not be, hence we see the force of our Lord's declaration. "The Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works." Matt. 16: 27.

Again: at that time, when Michael shall stand up in the *time of trouble*, when the people shall be delivered, every one that shall be found written in the book, some shall awake to everlasting life, and some to shame and everlasting contempt. Both classes are represented as rising at one time. "At the time appointed the end shall be," and the angel in showing Daniel what shall be in the last end of the indignation in Dan. 12: 1-3, gives the standing up of Michael or coming of the Lord, the resurrection and the reward of the righteous and the wicked.

"Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him." This could not be, unless all that are in their graves hear his voice and come forth. In view of these overwhelming proofs of a general resurrection at the appearing of our Lord, will any one still contend that "the last end of the indignation" is not the *utter end*—that there is a resurrection of damnation beyond?

Let such an one read Nahum. 1: 5-10. "The mountains quake at him, [when the great day of his wrath is come. See Rev. 6: 14-17,] and the hills melt, and the earth is burnt at his presence, (Psa. 68: 1-3,) yea, the world and all that dwell therein. Who can stand before his indignation, (Mal. 3: 2,) and who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him. The Lord is good—a strong hold in the day of trouble [of which this is plainly a description,] and he knoweth them that trust in him. But with an overflowing flood, he will make an *utter end* of the place thereof, and darkness shall pursue his enemies. What do ye imagine against the Lord? He will make an utter end: affliction shall not rise up the second time! For while they be folded together as thorns, (Matt. 13: 40-42,) and while they are drunken as drunkards, (Camp.

trans., Isa. 29: 9-14,) they shall be devoured as stubble fully dry." As we read in another prophet, "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be *stubble*, and the day that cometh shall burn them up saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1.

Contradictory to all this, is the teaching of the two literal resurrections from the grave, separated by a thousand years. That theory "*imagines against the Lord*," by proclaiming that he will not make an "utter end,"—saying that "affliction" will "arise the second time." It denies that "he will finish the work [margin account,] and cut it short in righteousness, because a short work [account,] will the Lord make upon the earth." Let us then consign this false theory to its native darkness, and open our hearts to the bright sun light of truth, for we have abundant positive proof that the resurrection when Christ comes is *general*, and the work of executing judgment, is short.

But, says the objector, what is the proof that "the last end of the indignation" does not cover the space of the thousand years-day mentioned by Pet. 2 epistle 3d chap? We reply, this indignation is called the *time of trouble*, the *day of trouble*, day of vengeance, day of wrath, in *prophecy*, consequently it must be measured by the prophetic rule, viz: "a day for a year," and we have one literal year for its duration. Besides, this "day" is included in the space of time called "as it were, a little moment." Isa. 26: 19-21. "Awake and sing, ye that dwell in dust:—the earth shall cast out her dead. Come my people, enter thou into thy chambers—hide thyself as it were a little moment, until the indignation be overpast: for behold the Lord cometh out of his place, to punish the inhabitants of the earth." Yet this day of vengeance is evidently the commencement of the great jubilee or Sabbath year—as he finished the work of creation on the seventh day, and rested, so will he finish the work, the gathering out of his kingdom all things that offend, and share the "rest that remaineth for the people of God," in the thousand years-day, its antitype. How strikingly Peter's illustration of the day of the Lord, harmonizes with this view,—opening with the day of trouble—the destruction—after which is the restoration, or the new heavens and the new earth. He states that this day comes as a thief—so Paul affirms, and designates the class whom it shall thus overtake; for when they [those in the darkness who have not the light of life,] shall say peace and safety, then sudden destruction cometh. 1 Thess. 5: 3, 4. "When the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that believe in that day. 2 Thess. 1: 7-10.

But is farther proof needed respecting the length of the day of trouble? It is written, "Within a year, according to the years of an hireling, and all the glory of Kedar shall fail." Isa. 21: 16. Moreover, the old world "being overflowed with water, perished; the heavens and the earth which are now, by the same word are kept in store reserved unto fire." By the same [literal] word: are we not to infer from this explicit passage that the fire will prevail upon the earth for the same length of time that the waters held sway? This time was one year. Noah was obliged to remain in the ark a little more than one year, because of the waters. See Gen. 7: 11, and 8: 13. The day that shall burn as an oven—the

last end of the indignation then, occupies one literal year.

We have dwelt thus expressly on the last end of the indignation, (and its duration,) from its intimate connection with the subject of the general resurrection. Prove that the "work of executing judgment" at the coming of the Lord is decisive and final, occupying the set "day which God hath appointed to judge the world in righteousness," and you prove that the "hour is coming in the which, all that are in their graves shall hear his voice, and shall come forth; they that have done good to enjoy life, they that have done evil, to suffer punishment." Say you, this needs no proof for it is the declaration of Jesus,—for the whole current of scripture runs in its favor. True, nevertheless some passages have been wrested to make a barrier, and it is fitting that the flood of evidence should sweep them down in the channel of truth.

Receive the fact of the general resurrection at Jesus' appearing and his kingdom, and you are prepared to see the earnest of it, which is the first resurrection. Admit the first resurrection—the passing from death unto life, and you cannot avoid acknowledging a general resurrection.—Thus inseparably are these things connected—and thus we have tried to present them—strong links in the bright chain of truth, that bind us to the unscen and eternal.

We have thus seen that the resurrection from the graves is at the appearing of Christ, and that it is general and final. Then "cometh the end." He will make an *utter end*, it is the last end of the indignation: "affliction shall not rise up the second time." "He will finish the account and cut it short in righteousness, because a short work will the Lord make upon the earth."

E. C. CLEMONS.

Remarks on the Above.

Since publishing Sister Clemons' article in the number of our paper for the first of the month, she has sent us a lengthy communication by way of explanation of some points of her faith which she thinks were not sufficiently explained in her communication. She prefers having the explanation published before giving the article which precedes these remarks. We think it not advisable to comply with her request on account of the length of the article, and besides, it appears to be a vindication rather than an explanation of what is already before the public. She had better follow, in as concise a manner as possible, her subject to the close; and when it, with our remarks are finished, then a short explanation, not a protracted defence, would be in place. We hope, however, instead of either a defence or explanation being necessary in the sequel of the correspondence, that Sister C. and others of her sentiments, will be enabled to see their mistake, cheerfully acknowledge it, and joyfully embrace the precious truths they now evidently oppose.

We rejoice to see some indications of this happy result in our sister's last communication. In her article already published, she says:

The "life, death, and resurrection presented in the text, relate to the soul and not the body." The first error in the theory lies in the distinction made between the soul or spirit, and body of man. We are glad that our sister sees her mistake in this one, if not the fundamental principle of her theory. In her letter of explanation as she calls it, she says, "Now if I am mistaken in viewing that it is the soul simply that passes from death unto life; if the body participates in the spiritual change, (and I am not positive but it does, for we read, 'And the very God of peace sanctify you wholly, and I pray God your whole soul, spirit, and body be preserved blameless unto the coming of our Lord Jesus Christ,' why

this subject of a resurrection and life is all the more glorious! This passing from death unto life then, emphatically makes 'new creatures' of the subjects of it. 'Therefore, if any man be in Christ, he is a new creature; old things are passed away, all things are become new.' Nevertheless, those thus renewed groan, being burdened, waiting for the adoption, to wit, the redemption of the body."

Though this change of position on this one point, abandons one error, it runs in to another equally absurd. For if the first resurrection is *spiritual*, and relates to the whole man, then if he ever experiences a *second* resurrection it must be a *spiritual* one also; for the *first* and *second* resurrections must be alike in character. Or, if this order may be observed, and the two resurrections still sustain the character for which our sister contends, one *spiritual* and the other *literal*, then the righteous will not only have a part in *two* resurrections, but will come under the *second* death; for our Bible teaches us that the *second* death will have power over all who live, or are raised after the first resurrection has taken place.—We hope Sister C. and others who may have adopted it, will see and abandon this last error, that they may escape the fatal consequences of following it to its legitimate conclusions.

The painful history of the past should remind us of our human weaknesses, and teach us the important lesson to mature well a new sentiment before propagating it. If we "esteem others better than ourselves," and are willing to stand in the counsel of our brethren, we shall consult their better judgments, and as far as a good conscience will permit, cheerfully be guided in these things by their wise decision. But we are wandering from the object of these remarks, viz.; to show the mistake in to which our sister and others have fallen on

THE GENERAL RESURRECTION.

The point in debate is not whether there will be a resurrection of the just and of the unjust, but will both classes be raised at the same time, is the point at issue. Sister C. takes the affirmative of this question, and is very confident she has gained the point in dispute; which in fact is the case if *inferential* testimony, presented with *confident* affirmations is good evidence. It should be remembered that her proofs without a single exception are all *inferential*. She *infers* from 2 Tim. 4: 1, that *all* the dead will be raised at the same time, because it is said Christ will judge the quick and the dead at his appearing and kingdom." We infer that he will judge these two classes then, and we not only infer, but think we have direct testimony in the case, that the *decisions* of that judgment will be the "dead in Christ," the "blessed and holy" will "have part in the first resurrection," that will then take place, while the "rest of the dead" will be left in their graves a thousand years longer, and then be raised to have part in the second death.

Our Sister *infers* from Matt. 25: 31-46, that all the dead will be raised at the coming of Christ, because all nations are said to be gathered before him then, and each receives his final doom. We do not *infer*, but know that this testimony says nothing about the resurrection of the righteous or unrighteous, directly, or indirectly; but it speaks of the nations of the earth living at the coming of Christ being gathered before him; and we infer that the design of it is to show the final doom of all the ungodly, and the glorious reward of the righteous of all ages, without naming the order of, or time that will intervene between the two resurrections.

It is *inferred* from Matt. 13: 37-43, that there will be but one general resurrection because Christ gathers and destroys out of his kingdom all things that offend and them which do iniquity, at his coming. We infer that this work can be done and the

wicked which are in their graves not "live again until the thousand years are finished," as John says; and the living wicked be "gathered out of the kingdom," or destroyed, or become ashes under the feet of the righteous, as Malachi says.

Sister C. *infers* that the righteous and wicked will be raised at the same time, because the Bible says, "a short work will the Lord make upon the earth." Strange perversion of the truth! Read Romans 9: 27-29, and see how an inspired apostle applies this text.

"Esaias also crieth concerning Israel, though the number of the children of Israel be as the sand of the sea, a remnant shall be saved. For he will finish the work, and cut it short in righteousness, because a short work will the Lord make upon the earth. And as Esaias said before, except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah."

What has this text to do in proving the resurrection of saint and sinner, and much less that of *both* at the *same* time? It is wholly irrelevant to the case. And we infer that the principles of exegesis that will lead one to make such applications of Scripture, would not be at a loss to find abundant proof (in the estimation of those who adopt such principles) to prove the correctness of any sentiment or theory, however absurd.

Finally, our sister *infers* from the destruction of the metallic image in Dan. 2; the standing up of Michael in Dan. 12: 1, 2, the resurrection there named; from what is said in Nahum 1: 5-10; the account given of the judgment in Rev. 20: 11-15, and a number of other passages which she quotes, that all the dead will be raised at the same time. How easily can any one take a position, and draw *inferences* from any amount of Scripture to prove it.—But after all the proof is not positive; the position may be erroneous, and the inferences unwarranted. This we think may justly be said of the position and inferences of Sister C.

Inferential testimony should always bow to that which is *plain* and *positive*. The doctrine of the resurrection of saint and sinner at the *same* time has no positive testimony to sustain it; it is solely dependent on inferences, while the opposite doctrine, viz.; the two resurrections, one of the righteous and the other of the wicked, is supported by the best *inferential*, and as plain *positive* testimony as the Bible affords on any subject; and besides, this was the faith of the early christians, as the best historians prove.

1st. *Inferential* testimony. By this kind of testimony we prove two resurrections from Dan. 12: 2, especially when we understand the true meaning of the text. Here it is as rendered by Prof. Whiting in the Morning Watch for July 17, 1845.

"EXPOSITION OF DAN. 12: 2.—'And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.'"

There is an obscurity in this passage, produced by an improper rendering of the Hebrew words, 'ailech—*weailech*.' They are translated in this instance, "some—and some." Now, the phrase, composed of the pronoun *ailech*, with the conjunction *we* (and) joined to *ailech*, is the proper expression for *these* and *those*. The idea of *some*, or a part of a thing, is usually expressed in Hebrew by the preposition *min* (or the consonant *mem*—alone,) *from*. Thus, to express, according to the idiom of that language, such an English phrase as 'He took some silver,' it would be, 'He took *from* silver.' This pronoun is plural. In a simpler form, only *ail*, it is found in the Pentateuch, and 1 Chron. 20: 8.

The words should be translated thus:—'And many from the sleepers of the dust of the ground shall awake, these to everlasting life, and those to reproaches and everlasting abhorrence.'"

We *infer* that the just will share in a resurrection, in which the wicked will have no part, because it is said in Luke 14: 14, "Thou shalt be recompensed

at the resurrection of the just." The resurrection of the unjust, must, therefore, be at another time.

We *infer* that the righteous will be raised in a resurrection, in which the wicked will not be worthy to share a part, because it is said in Luke 20: 35, 36, "But they which shall be accounted worthy to obtain that world, and the resurrection *from* [out from] the dead, neither marry nor are given in marriage, neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection," doubtless the first resurrection is meant, in which the wicked will not be found worthy to have a part.

It may be *inferred* from John 5: 28, 29, that there will be two resurrections, because two are named; one is called "the resurrection of life," the other, "the resurrection of damnation."

The proof in this text amounts to nearly *positive* testimony in favor of two resurrections.

We *infer* that there will be two resurrections, because Paul said in Acts 24: 15, that he had hope in God—"that there shall be a resurrection of the dead," (here the sentence should close if there is to be but one resurrection, but if two are to be expected, then the closing words of the sentence have their meaning;) "both of the just and the unjust." The two resurrections are evidently implied.

We very confidently *infer* that the wicked will not be raised at the resurrection of the righteous, because it is said in 1 Cor. 15: 23, 24, "every man in his own order, [or proper band,] Christ the first fruits, then they that are Christ's at his coming, then cometh the end." Here is evidence that none will be raised at the coming of Christ but those who are his, and of course the wicked will not be raised then.

We *infer* that the wicked will not be raised at the time of the resurrection of the righteous, because it was necessary for Paul faithfully to labor to "attain unto the resurrection of (or properly, *from*, or *out from among*) the dead." Phil. 3: 11. The wicked will not labor for this object, therefore we *infer* that they will not be counted worthy to have part in that resurrection which will be out *from* the dead, but will be raised *with* all the wicked dead in the resurrection which will be "unto damnation."

Finally, we *infer* that the dead out of Christ will not be raised at the same time of the resurrection of the dead in Christ; for it is said, the latter will be raised at the coming of Christ; 1 Thes. 4: 16.—The wicked as a matter of course, will not be raised then.

Thus far, the testimony brought forward by our Sister to sustain the affirmative, and that presented by the negative, is alike in character, that is, all is *inferential*, with the exception of two or three texts which we have named, speak so clearly on the two resurrections, that they amount to nearly, if not quite, *positive* testimony in our favor. We choose, however, to class them with our *inferential* testimony, as we did not wish to force a single text, to utter a sentiment not designed to be taught by the Spirit which inspired him who penned it. Should we rest the case here, we think an impartial jury would give a decision in our favor, inasmuch as the inferences we have drawn from the texts cited, appear natural, easy, and conclusive, while those drawn by our Sister are unnatural, forced, and throw confusion into the harmony of the inspired Word.

2d. *Positive* Testimony. We now offer a kind of testimony which cannot be presented in favor of the righteous and wicked being raised at the same time; it is *direct*, *positive* testimony. Hear it. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his

mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

"THIS IS THE FIRST RESURRECTION," and the blessed and holy have part in it, "but the rest of the [unholy] dead [who had once been alive,] will not live again, until the thousand years were finished."—Here the matter is all explained; which gives beauty and divine power to the inferential testimony we have offered, and which forever settles the question in dispute, in favor of two resurrections; the one of the righteous, and the other a thousand years after, of the unrighteous. This same truth is evidently alluded to in Isaiah, 24: 21, 22. "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."

Read the context, and you will see that the punishment and shutting up in the prison named by Isaiah, were to take place "when the earth shall reel to and fro like a drunken man," when it "is utterly broken down, is clean dissolved," at the coming of the Lord. After many days from this dread moment, shall they be visited. How long after? "and the rest of the dead lived not again until the thousand years were finished;" we think this is the correct answer. It is the only one the Bible gives.

Here we might safely rest the case, feeling the fullest assurance that every unbiased mind, capable of judging between doubtful inferential testimony, and that which is positive and clearly inferred, will give a just decision on the point at issue. But as we have further proof, drawn from the faith of the primitive church, directly to the point, we will give it.

Gibbon in speaking on the faith of the "primitive church" says:—"The ancient and popular doctrine of the Millennium, was intimately connected with the second coming of Christ. As the works of creation had been finished in six days, their duration in their present state, according to a tradition which was attributed to the prophet Elijah, was fixed at six thousand years. By the same analogy, it was inferred that this long period of labor and contention, would be succeeded by a Sabbath of a thousand years, and that Christ, with a triumphant band of saints; and the elect who had escaped death or had been miraculously revived, [raised from the dead] would reign upon earth till the time appointed for the last and general resurrection."

According to this testimony, the early christians believed in the resurrection of the just at the coming of Christ, and in the resurrection of the unjust, after the saints had reigned with Christ on the earth a thousand years. Then, we have the best testimony, inferential and positive, and the faith of the primitive church to prove that there will be two resurrections, while Sister C. has only doubtful inferences on which to base her theory of but one resurrection. We leave the candid to decide which view of the question is correct, or sustained by good evidence.—We fear not the decision.

One passage of scripture which our sister seems to think strongly favors her theory, we will here notice. It is Neh. 1: 9. "Affliction shall not rise up the second time." This has reference to the righteous, not the wicked. When once the righteous are freed from affliction, of course it is ended, and will not rise up the second time. Blessed promise to the saints; yet it affords nothing towards proving or disproving the doctrine of one or two resurrections.

What Sister C. has said about the day of the Lord, its commencement, length, &c., we consider not important to notice now, if ever. Only we must say that she has presented not a shade of evidence to sustain her theory. It is true, she has made out a theory, and quoted a good many texts to prove its correctness, which have no more allusion to her no-

tions, than the one in Na. 1: 9 proves, as she seems to think, the correctness of her views of the resurrection. Should this wrong application of the texts to which we refer still be insisted on, and should the error which such a perversion of God's word must necessarily produce, threaten to grow to any serious extent among us, then it may become our duty to give in detail, the true meaning of those passages. But, we hope and ardently pray, that what we have already said on this subject, may, with the blessing of God, stop, or so far check in its hurtful course, these mistaken views, it will not be necessary to notice them again.

We entertain none but the kindest feelings toward Sister Clemons and those who adopt her views. Still, as highly as we respect and love them, we cannot view these peculiar sentiments of theirs in any other light than being extremely erroneous. And we do kindly, and most urgently entreat them to pause in their zeal in endeavoring to make others believe their error. It does appear that the sad consequences of a departure from the plain word of the Lord, in many instances, are so visible around us, that no one who is sensible of those things, can be induced so soon, to try again for a moment, the path that leads to such results. The Lord save us from the rocks and quick sands, that threaten our destruction on every hand in this hour of storm, desertion, fear, doubt and peril, and soon bring us safely into the port of eternal rest.

For the Voice of Truth.

THE IMAGE BEAST,

Or the exalted and popular state of the Nominal Church in the Last Days.

Let us examine the order of the scarlet-colored or image beast. It is the eighth and last in order of time. Says the explaining angel to John, as he beheld the drunken woman riding the beast, and wondered with great admiration.—"Wherefore didst thou marvel? I will tell thee the mystery of the woman and the beast that carrieth her, which hath seven heads and ten horns. The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, &c. And the beast that was and is not, even he is the eighth, and is of the seven, and goeth into perdition." Rev. 17: 7, 8, 11.

The common opinion is that the heads of the beast denote the seven forms of the secular government of Rome. Says Dr. Clarke,—"A head of the beast is a supreme, independent form of the Latin government." They are 1st, the Regal power; 2d, Dictatorship; 3d, Prætors; 4th, Consulate; 5th, Triumvirates; 6th Imperial power; 7, Patriciate." With due respect I must dissent from this opinion. Mr. Miller's 5th rule of interpretation displays great wisdom, and we cannot depart from it with safety. "Scripture is its own expositor, since it is a rule of itself." "Head;—The supreme power of an object." Dan. 2: 38. Eph. 1: 22. Rev. 19: 12. The bible explains clearly one of these heads. Concerning the papal beast of which this is the image, it is said, Rev. 13: 3.—"And I saw one of his heads as it were wounded to death, and his deadly wound was healed, and all the world wondered after the beast." This was evidently his pagan head. It received its death wound by force of arms; and this wound was healed by the rise of popery, which, as one writer justly observes, was paganism baptized. It took the power, seat and authority of the dragon (paganism.) So that those who worshipped the beast, worshipped also the dragon, and so healed his deadly wound, and legalized idolatry was perpetuated, only in a different form. Paganism is therefore symbolized by red dragon, and by one of the seven heads. The dragon symbolizes the character, and the head the supreme power of the Roman government.

Altogether the pen of inspiration has given us a description of the character and operations of the papal beast, it is said, "he must be killed with the sword," verse 10. Then arises the two-horned beast. And verse 12 affirms "he exerciseth all the power of the first (or papal) beast before him, and causes the earth and them which dwell

therein to worship the image (or papal) beast whose deadly wound was healed."

As a beast is the symbol of a kingdom or earthly power; and a head of a kingdom, it is said by the expounding messenger, Rev. 17: 9; "These seven heads are seven mountains on which the woman sitteth." That is, seven seats of earthly governments which have a connection with the church. It is generally understood that no human government is noticed in prophecy unless it be immediately or remotely connected with the interests of the church and people of God. "And there are seven kings." That is, they will be independent supreme forms of government. The conclusion, to me, is plain, that the seven heads denote the seven supreme, independent forms of earthly dominion, which should hold a connection with the people and church of God from her very first captivity and bondage to the end of her earthly pilgrimage, closing however with the eighth, which is of the seven, being the image of the sixth, and therefore not denominated a distinct head, either in character or number. The seven heads are therefore, 1st, the beast "like a lion having eagle's wings;"—kingdom of Babylon; 2d, the beast like a bear;—kingdom of the Medes and Persians; 3d, the beast like a leopard;—Grecian kingdom; 4th, the beast dreadful and terrible;—Roman government; 5th, great red dragon;—Rome pagan; 6th, ten horned beast;—Rome papal; 7th, two horned beast;—French Empire under Napoleon Bonaparte.

As the number seven is used in scripture to denote fullness and perfection; the eighth is of the seven, so nearly resembling the sixth it is styled its image. As the papal beast resembled the Grecian leopard with feet like the Persian bear, and a mouth like the Chaldean lion; so the scarlet colored beast carries the seven persecuting powers. Of this eighth and last system of civil government, it is said, it "was and is not, and yet is," verse 8. By which I understand that this scarlet colored system existed in character and profession in the blasphemous pretensions of Popery. But "is not," papal supremacy having fallen; and "yet is," or exists virtually in this eighth beast which is its image. Though it (popery) had a wound by the sword under Bonaparte, who took away his civil dominion, it still lived or retained its ecclesiastical power. This last beast shall ascend out of the bottomless pit—have its origin in error like the false doctrine of Mohammed, represented in ch. 9, as smoke from the bottomless pit, darkening the gospel sun, and the wind of the Holy Spirit.

Says the angel, of the seven heads or kingdoms, "five are fallen and one is, and the other is not yet come; and when he cometh, he must continue a short space." In my opinion John was carried away in the spirit down the stream of time to about the close of the past century, saw the woman in the wilderness of the people, Ezek. 20: 35, "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." He then gives us his views from that period to the end. At that time five were fallen; viz: The Chaldean kingdoms, Medo Persian, Grecian, the civil power of the Roman kingdom, and Rome pagan, each in their turn fell from their supreme dominion. "One is," Popery existed, but was soon to be killed by the sword of Napoleon; but his administration was not yet come. And when he cometh he must continue a short space. Bonaparte's administration continued only about twelve or fifteen years, a short space indeed! but he came to his end and there was none to help him.

"And the ten horns which thou sawest are the ten kings which have received no kingdoms as yet; but receive power as kings one hour with the beast," verse 12. As Europe is the principal theatre of prophecy we look to that country

for the ten kings or kingdoms, represented by the ten horns of the beast. Some interpreters, who believe the beast carrying the woman to symbolize the Roman government and the Roman Catholic church, link the ten kings or kingdoms here spoken of represent the ten original divisions of western Europe by the Goths and Vandals, about the beginning of the sixth century. But this exposition has superable difficulties. "These have one mind, and give their power and strength to the beast. In the original division of western Rome it was not so. So far were they from having "one mind," that three of them could not be forced to submission, but as Daniel says, were "plucked up by the roots" by the "little horn," or entirely subverted. These were 1st, the Exarchate of Ravenna; 2d, the kingdom of the Lombards; 3d, the State of Rome, or 1st the Heruli; 2d, the Vandals; and 3d the Ostrogoths. Only seven supported the claims of Romanism. And of those who submitted there was no voluntary agreement, but a forced submission. But says 17th verse, "God hath put it into their hearts to fulfill his will and to agree, and give their kingdom unto the beast." These ten kings exist and are active at the end. When the kingdoms of this world become the kingdoms of our Lord at the battle of Armageddon, these kings make war with the Lamb, and the Lamb shall overcome them, for he is the Lord of lords and the King of kings; having assumed his last and regal office. This office he does not assume till he leaves the holy place where he now officiates as our great High Priest, and appears the second time without a sin offering unto the eternal salvation of all them that look for him. Then "they that are with him are called, and chosen and faithful."—They are doubtless the immortal, glorified saints. "Blessed are they that are called unto the marriage supper of the Lamb."—"Behold he cometh with ten thousand to execute judgment," &c. "And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army. "And the beast was taken and with him the false prophet that wrought miracles before him, with which he deceived them that had the mark of the beast, and them that worshipped his image. These both were cast alive into a lake that burneth with fire and brimstone." Rev. 19: 20. "Thus he goeth into perdition." The ten horns shall burn her with fire, verse 16; which denotes her end; when the words of God shall be fulfilled." It seems evident that the ten horns or kingdoms of this last system of government, are the ten last independent Christian kingdoms, linked together in their form of government by the Holy Alliance. These ten kings are symbolized also by the ten toes of the great metallic image, Dan. 2. The ten toes were the last form of the image, and consequently would reach to the end of all earthly things, and make war with the Lamb at the last day when "the kings of the earth and of the whole world are gathered to the battle of the great day of God Almighty. Verse 41. "And in the days of these kings (represented by the toes) shall the God of heaven set up a kingdom, which shall never be destroyed, and this kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." These ten toes have not been forming ever since western Rome was divided into ten kingdoms 1300 years ago, as many tell us. This view would strangely disproportion the image; making the toes longer than the legs and whole body! The toes did not merge from the iron legs of papacy until the decline of the Roman Empire, and fall of popery; for his feet were "part of iron and part of clay," which is interpreted, "the kingdom shall be divided;" and as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and

partly broken. Since the civil power of Rome has been broken, the ecclesiastical has been strong. One great hierarchy existed till about the close of the past century; and on its overthrow the French Empire arose and continued till near the death of Napoleon, when the toes or kingdoms assumed a more distinct and independent form, and therefore cannot be over 30 or 40 years in length at the present time. The stone "smote the image upon the feet that were of iron and of clay, and brake them to pieces: it (kingdom of God) shall break in pieces and consume all these kingdoms," in Daniel, are collateral with, "and the Lamb shall overcome them—that ye may eat the flesh of kings;—and the beast was taken;" Rev. 17: 14 and 19: 18, 20. "And it shall come to pass in that day (see context) that God shall punish the host of high ones that are on high, and the kings of the earth upon the earth." He is terrible to the kings of the earth. "The Lord at thy right hand shall strike through kings in the day of his wrath." Isa. 24: 21. Ps. 76: 12. 110: 5. I am satisfied that these kings who give their support to the eighth general system of earthly government, and retain power till the end; are, 1st, England; 2d, Russia; 3d, Austria; 4th, Prussia; 5th, Germany; 6th, France; 7th, Italy; 8th, Denmark; 9th, Spain; 10th, Portugal.

A coalition was formed after repeated attempts and failures between the four first and most prominent nations of Europe, for the suppression of Bonaparte; to strengthen their political and martial power; and to uphold and defend nominal Christianity. The other inferior European nations gradually fell in with their superior power and influence. This Holy Alliance which influences more or less all Christian nations could not be formed till God put in their hearts to agree, and give their power, strength and kingdom to a system of government which should tolerate, support and defend, some form of nominal Christianity. And the scarlet colored system of civil administration formed by so many human creeds and ordinances; embracing and combining the political views of diverse nations, now exists. It will give power, support and spread to corrupt and popular Christianity, till the words of God shall be fulfilled. Then will the last servant of God be sealed. The woman, that great city, will reign over the kings of the earth, and be supported by them, till she is utterly burned with fire.

This beast will soon go into perdition, and the true Israel take the kingdom, and possess it forever.

In my next I wish to notice the fall of Babylon. Yours waiting and looking for Jesus.
Moira, N. Y. D. B. W.

Bro. D. Barker, Lansingville N. Y., March 25 writes:—

Prominent and indisputable as this glorious doctrine stands out in the Bible, yet none of my neighbors could I persuade to believe it, or apparently take any interest in it. The Cry, the Watch, and the Herald, which I offered them to read, they had no relish for, until about 4 months ago, Bro. Pinney of Seneca Falls, came here and lectured; he came again and again. Now about 7 or 8 heard the Word, and with joy, received it. They believe the Bible means what it says—study it diligently—take its plain, obvious meaning—get all the truth they can, and try to live up to it.

Bro. E. W. Case, Bristol Vt. March 22, writes: Something like forty in number in this town, are professedly waiting for the redemption of Israel. We have very interesting meetings, especially our prayer meetings. May the Lord bless you in your arduous labors, until he shall call home his faithful stewards.

OBITUARY.

Dear Bro. Marsh,—Another herald of the Glad Tidings of the Kingdom has ceased from his labors. Elder John Mitchell, formerly Pastor of the Baptist Church at Clyde, now sleeps in the dust of the earth; one of that innumerable company who have died in faith, not having received the promises, but having seen them afar off, and embraced them, and confessed that they were strangers and pilgrims on the earth, and who looked for a heavenly country and a city, whose builder and maker is God. His health had been declining for a few years past. He repaired to Brattleboro Vt. for medical aid, where he died on the 14th of March. His late residence was at Hoosic, in this State, where his remains were conveyed. He was zealous and self-sacrificing in his labors—preached the whole counsel of God, and was faithful in proclaiming the glorious truths of the Savior's speedy advent. About three years ago he buried myself and wife beneath the baptismal waters, and now he awaits "the morning which is to dawn on the night of the grave,"—when the reality which is shadowed forth in that ordinance, will appear in all its sublimity and glory. E. CARFIELD.
Oswego, April 3, 1847.

Conference Address.

The promised pamphlet, containing the address of our conference, recently held in this city, is now ready for distribution. It is a neatly executed pamphlet of 36 pages, and can be had by those who wish to purchase, at three cents single copy, or \$2.00 per hundred copies, or free to those who are unable to pay. It has been printed at a cost of \$60 00.—To meet this expense, we have received \$26 79cts. This, with what is promised, and what will be received from those who have not yet sent their orders, will, we think, amply cover the cost of publishing the pamphlet. It should immediately be put into the hands of all who will give it a candid perusal. The sentiments it contains, so far as we have heard, meet with a general approbation.

The Extras

On the evidences of the time of the second advent of Christ, have necessarily been delayed a few weeks longer than we had designed, and it will be a week or more longer before we can obtain paper on which to print them. They shall be issued as soon as circumstances will admit; then, all orders which have been or may be received for them, shall be attended to faithfully.

Appointments.

A Conference will commence in Toronto, C. W.	May 28th
" " Buffalo N. Y.	June 4th.
" " Cleveland O.	" 11th.
" " Cincinnati O.	" 16th.
In Michigan, where the brethren may appoint,	" 16th.
Camp-meeting in Darlington C. W.	" 25th.
J. Pearson, Jr. Cleveland O.	May 10th.
" " Akron O.	" 17th.
Br. Chandler, Seneca Falls N. Y.,	April 30th.
" " Rochester "	May 3rd.
" " Lockport "	" 5, 6.
" " Buffalo "	" 7, 10.
" " Cleveland O.,	May 14th to 24th.
" " Detroit Mich.	" 28—31.
" " Milwaukee W. T.	June 7th.

Letters and Receipts for week ending April 24.

G. Young, Delaware, C. W. \$2; A. H. Ennis, York, O. \$2; D. T. Taylor, Jr., Rouse's Point, D. Newton, Holden, Mass. \$3; J. Salisbury, Troy, Pa. \$2; R. Brown, Westmoreland, N. H. \$2; D. Davis, Spring Mills; J. R. Gridley, Lockport, \$1; J. Osborn, West Chatham, N. H.; S. Sherwin, Grafton, Vt.; \$2; B. Perham, Cabotville, Mass.; A. S. Bradford, Lyons, \$1; Wm. Corey, Lima, 50 cts; S. Tilden, Arcade, \$1; W. Silk, Whitesboro, \$1; Benson, Fairner Depot, Mass.; S. S. Brazee, East Sharon, Ct. \$1; E. L. Soule, Euclid; B. Irish, New Bedford, Mass. \$1; C. Fairman, Smithfield, Pa. \$2; all right; J. D. Pickands, Akron, O.; R. Hemley, St. Catharines, C. W. \$1; S. Sayles, Troy, \$1; T. Carlton, York, O.; B. Newman, Victor, 50 cts.; G. C. Baker, Garrettsville, O. \$1; G. Emerson, Barry, Ill. \$1; L. W. Page, \$3. It pays for N. Barker to close of vol. 10, and J. W. Robinson to close of vol. 2; J. V. Himes, Boston, \$2.50 for J. Shaw, and W. Ongley, \$2.00; S. J. Higgins, Ware, Mass.; E. C. Gillett, East Springwater, \$1.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS KNOW THAT HE IS NEAR EVEN AT THE DOOR."

VOL. X.

ROCHESTER, N. Y.—WEDNESDAY, MAY 6, 1846.

NO. 6.

THE VOICE OF TRUTH

IS PUBLISHED EVERY WEDNESDAY

At No. 204 State Street, Rochester, N. Y.

By J. MARSH.

TERMS—50 cents per Volume of 13 Numbers.
\$2 for Five copies.

WITHOUT CHARGE to those who are unable to pay.
All communications for the Voice of Truth, and orders for remittances for Books should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscribers' names, with their Post Office should be plainly written.

Selected from the Knickerbocker.

THE OLD EARTH.

"The earth gives signs of age, disease and fickleness. It yields its increase grudgingly, and demands an exorbitant fee beforehand in toil and sweat from the husbandman. It has ill turns, or paroxysms, when it rouses the ocean into a tempest and makes sport of navies, strewn the shores with the wrecks and carcases of men. It rocks a continent or sinks an island; shaking massive cities into countless fragments, and burying its inhabitants in indiscriminate ruin, anon it writhes and groans in mortal agony, and finds relief only by disgorging its fiery bowels, burying cities and villages in burning graves. The earth is old and feeble, and must needs groan on until it renews its prime."

Old mother Earth is wan and pale,
Her face is wrinkled sore;
Her locks are blanched, her heart is cold,
Her garments stiff with gore;
With furrowed brow and dim sad eyes,
With trembling steps and slow,
She marks the course that first she trod,
Six thousand years ago!

The Earth is old, the Earth is cold,
She shivers and complains;
How many Winters fierce and chill,
Have racked her limbs with pains!
Drear tempests, lightning, flood and flame
Have scarred her visage so,
That scarce we think she shone so fair
Six thousand years ago!

Yet comely was the youthful Earth,
And lightly tripped along
To music from a starry choir,
Whose sweet celestial song
Through Nature's temple echoed wild,
And soft as streamlets flow,
While sister worlds rejoiced with her
Six thousand years ago!

And many happy children there
Upon her breast reclined,
The young Earth smiled with aspect fair,
The heavens were bright and kind;
The azure cope above her head
In love seemed bending low;
O happy was the youthful Earth
Six thousand years ago!

Alas! those children of the earth
With hate began to burn,
And Murder stained her beautiful robe,
And bade the young Earth mourn.
And ages, heavy ages still
Have bowed with gathering wo
The form of her whose life was joy
Six thousand years ago!

Old Earth! drear Earth! thy tender heart
Bewails thy chosen ones;
Thou look'st upon the myriad graves
That hide their gathered bones;
For them, by day and night, thy tears
Unceasingly must flow;
Death chilled the fountain head of life
Six thousand years ago!

Old Earth! old Earth! above thy head
The heavens are dark and chill,
The sun looks coldly on thee now,
The stars shine pale and still;
No more the heavenly symphonies
Through listening ether flow,
Which swelled upon creation's ear
Six thousand years ago!

Weep not in bitter grief, O Earth!
Weep not in hopelessness!
From out the heavens a "still small voice"
Whispers returning peace!

Thy tears are precious in the sight
Of One who marks their flow,
Who purposes of mercy formed
Six thousand years ago!

Thy days of grief are numbered all,
Their sun will soon be told!
The joy of youth, the smile of Gen,
Shall bless thee as of old!
Shall shed a purer, holier light
Upon thy peaceful brow,
Than beamed upon thy morning hour
Six thousand years ago!

Thy chosen ones shall live again,
A countless, tearless throng,
To wake creation's voice anew,
And swell the choral song,
Go, Earth! go wipe thy falling tears,
Forget thy heavy woe;
Hope died not with thy first-born sons,
Six thousand years ago!

For the Voice of Truth.

SOLEMN APPEAL.

(Concluded.)

3. To those who can only aid by their prayers.
Many of you have oftentimes wished that you could do more to spread the news of the coming Savior. You can—you can pray more. Have you forgotten why Gabriel was commanded to fly swiftly to Babylon—to shushan the palace?—Daniel was there praying.

Why was it that the Spirit, like a mighty rushing wind, came upon the assembled disciples on the day of pentecost? Why three thousand converted by a single sermon? Was it not in answer to the agonizing prayers of the hundred and twenty in the eight preceding days?

In the primitive ages of christianity, success attended the Missionaries wherever they went—thousands of willing converts publicly professed their faith in Christ—church after church was gathered—converts were multiplied from all ranks and classes, and grades of men, from the king on his throne to the beggar in the streets—from the proud pharisee to the poor publican—from the strict moralist to the open libertine—from the Jew, instructed in the way of God from his youth, to the idolater, grown up in wickedness and superstition. But why was it that religion triumphed so gloriously over superstition and error, over philosophy and learning? How was it that twelve poor fishermen could so succeed with infidels and skeptics, and in so many instances change the religion of nations. Nay more, why did bolts, bars, and iron gates, cease to hold the disciples of Christ, and the keepers of prisons become as dead men? I answer, the church was then a praying church. I know not how many more souls might be saved, if there were more agonizing prayers like the Syrophenician woman's, and Jacob's at Penuel. You then, dear brethren and sisters, though poor in this world's goods, can be instrumental by your prayers, in opening the hearts of the rich, of waking up the drowsy watchmen, in reclaiming backsliders, and in bringing sinners to God.

He has committed this treasure to earthen vessels, and all of us who go forth to preach, feel the need of your prayers. God is pleased, by the foolishness of preaching, to save them that believe—and faith cometh by hearing, and hearing by the word of God. But were it not for the mighty operation of the Holy Ghost to make an application to the heart and conscience, no more success would attend the preaching in a congregation of careless sinners, than would attend the

same preaching among the mouldering tombs in yonder grave yard. We might go out by thousands, and carrying the word of life, offer it to all. With the tongue of an angel, we might proclaim, "The Lord is coming"—tell the glories of that coming kingdom, and describe the awful sublimity of the judgment scene—might portray the joys of the saints in glory, and the horror and despair of the lost sinner—might tell of the love of Jesus—and array in vivid reality, the scenes of Gethsemane and Calvary, but without God's Spirit, the careless would be careless still. We might enter every street and lane of every city on earth—pass through all the towns and villages, and in the hearing of every human being, preach with more than earthly eloquence, the evidence of the shortness of time, and the necessity of repentance—we might plead and entreat until worn out with fatigue, but unaccompanied by God's blessing, no soul would be saved. But brethren and sisters, we have a remedy; (though I am afraid you do not realize it,) God works in answer and in reference to the prayers of his children, and there is such a connection between causes and effects, between means and ends, that the salvation of thousands of souls may be dependant on your prayers. Then how the editors and correspondents of our advent papers, need your prayers. Now, we sometimes find articles stale and uninteresting—rather tending to weaken the faith and lull into a lethargic sleep, than arouse to vigorous action, watchfulness, and readiness for the coming of the Lord of glory. But O, if there were more fervent prayers for these editors and correspondents, how teeming with "meal in due season," would every paper come.

In conclusion, let me say to all the dear brethren and sisters—those whom God has called to preach—those who have the means to aid by their property, and those who can call down the blessing by prayer. Go with me prospectively to the coming of Christ—the change—and the gathering of the saints in the New Jerusalem. Hear those shouts of joy and peans of victory, as Jesus welcomes them home. But see you that company more amazed than any, and praying louder than all? "What are these, and whence came they?" Ah! they are those, who, like the thief on the cross, were redeemed in the last moments of time, through your instrumentality—there are those who had grown old in sin, and gray in iniquity—who had lived in pleasure and wantonness, and stifled every precious conviction, but that brother who had been sleeping at his post, awoke. He felt necessity laid upon him, and aided by the treasure of the rich, he went and proclaimed the gospel of the kingdom. In answer to the prayers of the poor, the Spirit came down, these aged sinners heard, believed, and were saved. There too stand a company, who, with every call from heaven, "come out of her my people," drew their sectarian bands the stronger.—But in the last moments of time they heard again, heard and obeyed—and washed clear from Babylonian pollution, came home to Zion with the blood-washed throng. There too stand a company of youth—buoyant with hope, they had spent their time in gaiety and mirth—put far away the evil day, under the preaching of "peace and safety," had counted on long life and pleasure here: but just before the archangel's trump reverberated through the vault of heaven, they heard that brother preach—the truth took effect—

—they repented, and gave up all for Jesus. See him too among that company, who was long a temporizing minister. He rejected and cavilled, and sneered through all the preaching of '43.—And the mighty movement of the 7th month was only idle tales to him. Time rolled on—he heard again, received the truth, and now he lives with Jesus. And there is a great assemblage of those who, never having received the truth, made shipwreck of it as we supposed, but by the means of God's appointment, the preaching of the word they were reclaimed. What a blessed company! what a glorious throng! All saved by the blood of Jesus, yet through the instrumentality of those preachers who were aroused from their slumbers and went out, aided by the munificence of the rich and the prayers of the poor, in these last moments of time; and who, but for these instrumentalities, might have sunk down to eternal death. Who that gazes on that happy band, and hears those sweeter strains of thanksgiving and praise to God and the Lamb, for opening the hearts of his people to employ such instrumentalities in the eleventh hour to bring them in, will regret their co-operation in the work? Who that will lament the sacrifices he made to go and preach? Who, that aided by their alms, will not say with Jesus, "It is more blessed to give than to receive?" Who that will regret the days and nights they spent in prayer to God that these might be saved? Dear brethren and sisters, this is no fancy sketch, though it comes far short of the reality. For no earthly language can tell or describe the reality—can tell the good that may be done—the number of souls that may be saved, if all would do their duty. O my God, help!—May every one whom thou hast called to preach this everlasting gospel, with uplifted eyes and consecrated hearts, say, "Here am I, send me." And those who hold their treasures of gold and silver, redeem their oft repented pledges of giving all to God, and prayers ascend, prevailing prayers, for the Holy Spirit. Then we can go every where preaching thy truth; then shall backsliders be reclaimed, and sinners converted. Amen, and Amen.

But from that holy, happy throng on Mount Zion, let us turn our eyes to the burning earth—see that company more deeply horror-stricken than the rest! Their flesh consuming away while they stand upon their feet—their eyes consuming away in their holes, and their tongues in their mouths. Look again—these were adventists.—There stand those who once felt that they were commissioned to preach the coming Savior.—God was with and blessed them, so long as they continued faithful. But their souls being discouraged because of the way, they resigned their commissions, and sold their birth-right for a mess of pottage. There too stands the *careless* adventist, with his bags of gold and silver, and notes, and deeds about him. He often told his God, and told his brethren, that all was consecrated to the cause, but he lied to God, and lied to man—and continued so until the archangel's peal broke his lying reverie. He well knew the appeals for aid—he knew that souls must perish in this and other countries, through his neglect, yet he held his treasures fast, for he loved them more than he loved Jesus; but in trying to gain the two, he loses both.

And now, dear brethren, I pray you to ponder over these remarks—and O that God would send conviction. If I have said any thing wrong, or unkind, I pray God to forgive me. I have spoken freely, for I have written from a full and burdened heart. Let us, one and all, make a renewed consecration of all we have and are, and begin anew the work assigned us. Our work will soon be finished, our prayers soon be turned to praise. Pray for your unworthy brother.

J. WESTON.

New Ipswich N. H., April 3, 1846.

Letter from J. D. Pickands.

Bro. Marsh:—The following letter has been sent to the Day Star. I submit a copy of it to you for publication in your paper, if you think it will be of any service. If your readers are not so directly concerned about my sentiments and conduct as the readers of the Day Star, still they have been formerly interested, and as my name has frequently appeared in your paper as connected with the "Spiritualizers," it may be due to my former friends and the cause of truth, to tell them of my renunciation of the errors they have mourned over. It is some weeks since the Lord mercifully opened my eyes, but I have not been sufficiently composed or collected, after the long and severe tempest of excitement I have been in, to make myself intelligible. You will probably think I am not sufficiently explicit to satisfy your readers. I do not expect or desire to satisfy any body, but to obey the Lord, and to the best of my present ability, if possible, interpose a barrier, however feeble, between my erring brethren, and the destruction which I fear awaits an obstinate perseverance in their course. The future I leave with the Lord, and shall endeavor by his grace, to ascertain and do his will.

Yours in hope,

J. D. PICKANDS.

J. D. Pickands to E. Jacobs.

Dear Bro. Jacobs:—Will you allow me to say a few words through your paper, to yourself, and to my brethren and sisters scattered abroad? It is the last time I shall probably ask the favor at your hands. For three months I have said nothing to your readers, but have been a most watchful and anxious observer of the party with which you and I have acted. I fear I have been in some measure, instrumental in leading you to open your paper to a flood of communications which I now believe are subversive of the word of God, and highly dangerous to the interests of souls.—I am very sorry I did any thing to induce you to change your purpose, to exclude the wild, unscriptural rapsodies of certain eastern brethren. I do not wish to overestimate the importance of my influence in this matter, and I do not accuse myself of any direct and successful agency in controlling your mind and purpose, but as one of your confidential friends, I fear I did my part in leading you away from the narrow path of truth and duty. I certainly had no idea you would rush on so rapidly and desperately in the reckless course you have pursued, nor do I believe you would have so widely departed from the right use of scripture and common sense, if you had not given heed to certain seducing spirits, who, after the Cleveland conference, went on to Cincinnati. I refer to Mrs. Smith and Mrs. Curtis. You now denounce and reject them, but they have only carried out your own principles of scripture interpretation, and are more consistent, though more wicked than yourself. Your doctrine of "forsaking all," naturally created and justified that cruel spirit of selfishness which led Mrs. Curtis to dispose of her child as she did; while her principle, "the end justifies the means," induced her to conceal the whole truth from those who were not able to bear it. The information received from those who have just returned from your late conference, leads me to fear that you would not have condemned Mrs. Curtis so promptly, if her conduct had not roused the public indignation. At any rate, your account of the conference abounds with the same doubtful caution. In words, you are non-committal; in actions, you will prove yourself, I fear, too decided. Any one can see how peevish, and irritable, and unhappy you are and have been, ever since you entertained the abominable blasphemies of these insane women. Your brethren and sisters of your faith here, utterly condemn your inconsistency and harshness in the case of Mrs. Curtis, and

those who joined the Shakers, as you petulantly remark, to save their lives and their credit. I cannot help thinking they give evidence at least, of honesty and consistency, while I pity their delusion.

Yes, my beloved brother, while your own recognized, and fellowshiped brothers and sisters condemn you, and say you will have to take these censures back, I pity you—most sorrowfully and sincerely—and with bitter regret that I had any hand in leading you into such a questionable and unhappy condition. You do indeed, speak very confidently of your happiness and peace, and your wife's, "but actions speak louder than words." The wild and feverish delirium you mistake for happiness, does not prove you right. I can well understand how you feel, and how you look and act, for I have gone through this same process, and experienced the same fiery trials. I do most earnestly pray God to deliver you, as he has graciously delivered me from this fatal snare.

Your paper has, for weeks past, so abounded with gross and absurd misrepresentations of scripture—all growing out of the spiritualizing method of interpretation, which I deeply regret I ever listened to, that I am at a loss which to select as most alarming and pernicious. The long letter of Bro. Williamson, whom I love as an honest, laborious, and suffering brother, and who has honored me with his private communications, much the same in substance as published in your paper—I say his long letter you are enraptured with, and regret your inability to disseminate over the land. Now, that letter is full of gross misrepresentations of scripture, and the very worst sentiment in the whole, you openly adopt and parade ostentatiously, in an editorial, under the caption, "this same Jesus." You ask, was not his (Christ's) going away, then, a going from flesh to spirit, and is not his coming again "in like manner," a coming from spirit to flesh, be manifested or glorified in his saints?" Now, if you and Bro. Williamson mean anything, you must mean that "the word,"—God—the Father, was changed into flesh, viz: the son of Mary, Jesus. Afterwards, this flesh was changed back into spirit, word, or Father. I take this to be the only fair and intelligible meaning of his language and yours. Now observe; while the word God, was in the condition of flesh, there was no other God or Father in the universe; for he, Jesus, was "the everlasting Father." Then why did Jesus, at the grave of Lazarus, lift up his eyes and say, "Father, I thank thee that thou hast heard me?" Also Jno. 17: 1. These words spake Jesus, and lifted up his eyes to heaven and said, Father the hour is come; glorify thy Son, that thy Son may also glorify thee. The whole prayer is *apparently* addressed by one person, to another, by Jesus Christ to his heavenly Father. And yet, according to your new theology, he was himself the Father in disguise, shrouded in "the veil, his flesh." Of course, he played his part wise, and completely deceived not only the spectators, but all christendom, in all ages since.—Moreover, if this same Jesus is to be changed again from spirit into flesh, even the flesh of his saints, do you not see it follows there will be as many Gods or Fathers as there are saints? Certainly, for that one, (Jesus,) into whom this change was first affected, was truly and properly, God, and we are to be "like him." Then we shall indeed be Gods, (not merely sons of God,) and if this change has already begun, it is absurd for us to pray to any God outside of ourselves, or our equally divine brethren. No wonder that prayer has so generally ceased among our bands, (for meditation, wishes, desires, not directed or expressed to some person, is not prayer,) and is even treated with contempt.

I have not time or space to point out the con-

traditions of your defence of Shakerism, or your monstrous absurdities and misapplications of scripture. How can the Shakers be the anti-type of Joseph, and of the elder son, with the parable of the Prodigal? What possible likeness is there between the two? How can these Shakers be the carcass which the eagles are to be gathered to and devour?—for of course you know that is the object of the eagles in gathering around upon the carcass, unless you really mean that you and your fellow eagles are to take possession of and eat up the stores which these single saints have provided? But this will not do. It is not the stores, but the Shakers which are the carcass, and you must eat the Shakers themselves—a tough and indigestible meal, I fear. I do not wish to trifle on this subject, but I cannot help laughing at such nonsense. The main inducement you hold out why we should join the Shakers, is the ample provision they have laid up for our supply. But Paul said, “the kingdom of God is not meat and drink.” One brother just returned, says, they showed him a room nearly filled with carpeting, which they said they had made by divine direction, for the advent people who were coming to them; although the Shakers themselves do not use or allow any carpets on their own floors.—And he was simple enough to believe this story. The Shakers must have thought some of our people were little children indeed, ready to believe anything. Paul says, we should be children in malice, but in understanding, men. The rule is reversed now-a-days, in too many cases, even among us; for if you contradict, oppose, or question some of these little children, they show a very naughty temper, while you have hard work to keep from considering them actual fools, from the amount of nonsense they continually utter. I do not believe that you seriously intend to join this “dying body,” and you will wait long for the earthquake announcing the resurrection: but you are encouraging others to do what your own good sense and remaining fear of God may keep you back from doing.

A few weeks ago you believed and taught that three years and a half were to be fulfilled in the scattering of God's people, in their strict and literal conformity to Christ in all things, even in his suffering and death; like him, they should not see corruption. Now, you turn round and say, the gathering has commenced, the resurrection has come, you cannot join a dying body, &c., before the 3½ years are half out. Bro. George A. Sterling holds, that during this period we are to witness in sackcloth, and then be put to death.—Others say, (and we have some here,) that we were put to death, beheaded on the 10th of the 7th month, and have ever since been lying dead in the streets of the city. Now, I cannot reconcile or believe these contradictory theories, nor can I believe they are taught by the spirit of God. I know the bible teaches no such thing. One of the most delusive and mischievous of these errors, is the use made of Chronology. Some of our brethren really seem to think the whole history of man, from creation to the 10th day of the 7th month, was meant to be acted over now.—And the invariable answer to all attempts to show the absurdity of such scripture applications, is to “consider the chronology!” One brother told me the other day, we must not have any common sense in explaining scripture. He meant, I suppose, that we must not lean to our own understanding; but his words told too truly, the sad and shameful state of many minds. They have shut their eyes against reason and common sense, and resolved to swallow every thing, rather than “draw back unto perdition.” I know this dreadful threat is constantly held up before them. It had its effect on me for a while,—far too long; it has now no power to keep me from disowning all sympathy with, and partnership in such unscriptural doctrines and practices. The men I love

still—their sentiments I condemn and deplore.—May the Lord speedily brake the snare and deliver the captives, Amen.

I am glad that Bro. Cook has been kept from running to the same excess with us; but he too is “in a conflict,” as he confesses. He will not cease to be in a conflict until he gives up his forced application of the great Bible doctrine of providence and guidance, to justify our mistakes. Brother Cook adheres most tenaciously to the Bridegroom come, and shut door positions, as sanctioned of heaven. Now I ask, are there 5 wise and 5 foolish? I do not say 2 wise and 8 foolish—where will you find half and half, or any thing like that proportion, of wise and foolish, among the virgins who arose and trimmed their lamps? Does the scattering of the advent hosts, which Bro. Cook speaks of as following the cry &c., answer the description of the parable? I once thought it did, but facts now abundantly prove it does not. Besides, in the parable, the wise entered by a door into some place, state or condition, with the Bridegroom, and the door (by which they entered,) was shut. Afterwards came the foolish virgins, and sought to enter by that same door into the same place, state or condition, where the wise ones were with the Bridegroom. Has any thing like that occurred? Certainly not. Whatever clamor there may have been about a shut door, nobody has knocked at our door, or sought to enter into our place.—Then from that parable, I cannot prove that you and I are wise virgins, and certain others foolish. Yet I have unmercifully judged and condemned and cast out the foolish, meaning the Millerites or nominal adventists. Now I am being judged with the same judgment wherewith I judged others. God is just! I kiss the rod! Can it be possible that many, or any of the wise who entered in and were shut in with the Lord, afterwards got out? Yet such has notoriously been the case among us, until our number has become exceedingly reduced. It will not do to bring in the case of the man without the wedding garment, that respects another affair. Then if no such door as described in the parable of the virgins has been shut, after the going in of half the virgins and the departure of the other half, the Bridegroom has not come! If you apply any of the particulars of this parable, you must apply them all. Besides, if, as you say, we have only the prologue to the third wo, and not the third wo itself, then we have not had the seventh trumpet, (for that trumpet introduces the third wo,) and of course the whole theory of the Lord come, and the kingdom set up, &c., falls to the ground. I say fearlessly, that you have, in your late editorials, rashly, desperately, but unconsciously, overthrown your whole system. Yes, Bro. Jacobs, I now confess in the presence of Almighty God, my deep and solemn conviction of the humiliating, shameful, sinful fact, that you and I, and all of us, were brought and kept under powerful human influence, which we mistook for divine guidance, and which we have been trying to justify, and glorify too! Some have seen and confessed their errors at an early day. You and I have put that day afar off; but it has come at last, and I have, with much trembling, taken this cup into my hands. I say, “not my will O Father, but thine be done!”

Bro. Snow has persisted in his self-justification, until he has been given up to strong delusion, to believe a most monstrous falsehood, as both you and I firmly believe. I thank God that at this late hour, and after so much mischief, I am fully awakened and delivered from the delusion.

I intend that my confessions shall be co-extensive with my errors. I leave the consequences of my present course, as I have heretofore done, with God. I am prepared to endure the burning judgments of my Father, and wait on God to

pardon my faults and vindicate my cause. I do not go back to Millerism. The theory of father Miller, I cannot again adopt, for time and the Bible have convinced me it is not true. I have no theory to substitute in its place, but I have “turned from idols to serve the living and true God, and to wait for his Son from heaven, even Jesus whom he raised from the dead.” I cannot believe with Bro. Hotchkiss, Fish and Fenton, whom I love as dear, but mistaken brethren—that my mind is heaven, where the will of God has been done all along, and from which, the Lord descends into my body—the earth, to renew it. There is much ingenuity in their sophistry, and if you allow their starting point, it is difficult to deny their conclusions. But if, as I fully believe, their foundation is unsound, the superstructure, however imposing, cannot stand. I do not speak hastily or unadvisedly, for I have patiently followed out this plausible, but false system, to its legitimate results.

I have admired the tree as desirable to make one wise, and have coveted and eaten the fruit, and now I know what Christ meant when he said “The tree is known by its fruit!” This fruit is bitter and poisonous, if not in the mouth, certainly in the belly. I could tell you of some instances, where I fear the consequences will be far more fatal than they have been in my case, or I hope will be in yours. I lament my agency in this, and earnestly pray God to interpose some antidote, before it be too late.

But I have done teaching and preaching for the present. I have no longer any ambition to be great in the kingdom of heaven, or take a high seat at the supper table. When my brethren tell me by way of warning, that unless I go out according to their notion of the deliverance, I shall have my ears bored, and become a servant forever. I can only reply, “I had rather be a servant, a door keeper in the house of my God, than dwell in the tents of wickedness.”

The year of Jubilee is now just expiring, and where is our deliverance? Where? Echo answers where? It is now too late to deny that we were deceived in this expectation. Nothing at all answering to the just fulfilment of the type has occurred, and my conscience will not allow me to entertain any further modifications of these calculations. I cannot stretch the watches any further. All this shifting and postponing appears to me very much like downright dishonesty, and I have long been disgusted with it. I can no longer go with your party or any other party, as such. I can fellowship any and all; who love our Lord Jesus Christ in sincerity, without requiring of them a pass word or sign. God's word is true. His promises and prophecies will all be fulfilled. But I may have misunderstood them. “God is his own interpreter, and he will make it plain.”

I need scarcely add, that according to the best of my knowledge and belief, the charges and insinuations of immoral or corrupt conduct so often made respecting the brethren and sisters who obeyed the Lord in washing the saints' feet, and in the christian salutation, are wholly false, and without foundation. I have not seen or heard of the first instance of licentiousness among them all, and I know they all solemnly profess to hold every thing of the kind, in the utmost abhorrence. I have long since learned not to charge the influences or consequences of a man's theory upon him as part of his belief or practice, so long as he disavows them. I have borne such attacks in silence, and shall not now stoop to defend myself. The consciousness of innocence, may well sustain us against such feeble and foolish assaults. I only wish you and I were as clear of all other faults. We have honestly believed, and fearlessly proclaimed our belief. We have been mistaken. I do not plead our honesty in

excuse for our errors; now when I see my mistakes, I frankly own them, as I have ever done. I hope to see you do the same. Perhaps we may yet lead some out of the labyrinth into which we have conducted them. Our enemies—the enemies of our Lord and his truth, we still leave in his hands, knowing that he will judge them righteously.

Farewell my Brother, for the present. I hope to meet you again on safer ground than we have lately occupied. May God guide you out of all your errors, and into the way of all truth, Amen.

Your brother in the love of Christ,

J. D. PICKANDS.

Akron, April 11, 1846.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, MAY 6, 1846.

Our Receipts.

Our practice has been since publishing the Voice of Truth, to acknowledge all monies received for the paper and for books, in the same list of receipts.—Some weeks a large amount has been received for books. The books belong to Bro. Himes, and the avails of them, with the exception of a certain percentage, is sent to him. A few weeks past, a larger amount than usual of money was received for books, also considerable was received for Bro. Pearson, for his Diagram; this added and published with the money received for the paper, made some of those think who are unacquainted with the facts, that we were receiving large sums solely for the benefit of the paper. By the advice of some of our good friends, we give this explanation, that all may know how the case really is.

In future, we shall only publish the amount of money received for the paper. The acknowledgment of the letter containing money for other purposes, will be sufficient to inform the one who sent it, that it is received.

For several days past, our receipts have been very light. We do not complain however: our brethren will see that they are kept about right.

It Can Be Done.

What? The number of subscribers to the Voice of Truth, can be increased, and it should be done.—How can it be done? By those who now read it: each subscriber should try to obtain another one.—I will try, we think will respond many a warm heart. A word to the wise is sufficient, and we shall soon see whether we now speak to them understandingly or not.

Nigh, Even At The Door,

The more critically we examine the subject of the time of the Second advent of Christ, the better satisfied we are that the only Bible position we can take as to the definiteness of the time of that event is, "Nigh, even at the Door." This, we think, is the position which the Son of Man has authorized us to take, as is evident from the tri-fold testimony of Matthew, Mark, and Luke. To be either more or less definite than this definition will justify, is hazardous ground to occupy. Our history of the past, on definite time, has shown the sad consequences of being too definite; and the unbelief of thousands around us, should warn us against the too indefinite understanding of these important words. To be able to avoid these extremes, it is highly necessary to understand the true import of the words, "nigh, even at the door."

According to Webster, the preposition *at*, "in general, denotes nearness or presence; as at the ninth hour, at the house, but it is less definite than

in or on; at the house, may be *in or near* the house. It denotes also, towards; versus: as to aim an arrow at a mark. From this original import, are derived all the various uses of *at*." Though this definition does not define the number of rods, feet and inches a person would be from the door, when at the door, yet it clearly conveys the idea that he would be very near it. This is the *prime* import of the word. Its *secondary* meaning, instead of conveying the idea that the person might be at a *remote* distance from the house, will admit of his being *in* it. The *first* use of the word is doubtless the meaning that should be given to it as used by the Savior in the case under consideration; and according to this import, he has revealed the time of his second advent sufficiently definite for his watching children to know when it is soon, very soon to take place.

That this is the meaning that should be given to this word seems clear, from the manner it is frequently used in the Bible. We will look at a few cases. Mark 1: 33. "And all the city was gathered together at the door, and he healed many that were sick." All will see that "at the door," in this case, means very near the door. John 18: 16. "But Peter stood at the door without." He was without the door, but *near* it. Acts 5: 9, 10. "Behold, the feet of them that buried thy husband, are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in and found her dead, and carrying her forth, buried her by her husband." There can be no doubt as to the import of "at the door," as used in this case: it means *very near*. Acts 12: 13. "And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda." In this case the import is, *close* to the door. In James 5: 9. "The Judge standeth before the door;" and Rev. 3: 20, "Behold I stand at the door and knock," have no connecting circumstance to define their meaning; the nature however of the subjects in which they are found, make it very evident that no other meaning than *very near*, can justly be given to the words "before," and "at the door."

Having given the New Testament meaning of the words under consideration, we will see how they are used in the Old Testament. Gen. 19: 9-11. Here it is said that the Sodomites "pressed sore upon Lot, and came near to break the door"—that the angels "pulled Lot into the house to them, and shut too the door, and they smote the men that were at the door of the house, with blindness." The meaning of "at the door" in this case, must be apparent to all.

Gen. 43: 19. "And they communed with him at the door of the house." These were the sons of Jacob who communed with the steward of Joseph, before they entered the house of their lost brother. They evidently were very near the door. The same idea is conveyed in Judges 19: 26, where it is said of a certain woman that she "fell down at the door till it was light." Also, 3 Sam. 11: 9, where it is said that "Uriah slept at the door of the king's house." Read the context, and it will be apparent that Uriah slept very near the door of the king's house.

That *very near* is the prime meaning of "at the door," is apparent from 2 Kings 5: 9. "Naaman came with his horses and his chariot, and stood at the door of the house of Elisha." Prov. 9: 14.—"She sitteth at the door of her house, on a seat in the high places of the city." She was near her house designing to decoy the passers by into it.—Eze. 10: 19; 11: 1, also 46: 3. In these passages the cherubims are said to have stood "at the door of the east gate;" that five and twenty men were "at the door of the gate;" and that "the people of the land shall worship at the door of this gate." In each

case, *very near* the gate is clearly implied, as every one will readily admit who will take pains to consult the context where these passages are found.

From this view of the subject, the phrase, "at the door," and more especially, "nigh, even at the door," must mean *very near*, so near that there is no intervening space for another step to be taken between the person and the door: the next step would bring him *into* the house. This we understand to be the meaning we should attach to the words under consideration. "When ye shall see all these things know that he is near, even at the door." That is, no other event named in prophecy, is to intervene between the time of seeing all these things, and the Lord's coming: his coming is the next event to be confidently looked for every moment.

Here, this part of this criticism might be dismissed, if all fully comprehended the difference between the literal import of the metaphor used in the case, and its design when used to represent the nearness of the stupendous event to which it relates. "Nigh even at the door," as used by the Savior, is a metaphor, taken from the well known acts of real life.—In the metaphor, the person in point of *distance*, is very near the house when said to be *at* the door.—But in the subject the metaphor is designed to illustrate, the coming of the Son of Man is very near, in point of *time*, when the evidences in the case prove he is "nigh, even at the door."

Again: the number of *years, months, weeks, days, hours, or minutes*, to intervene between the time that Christ is said to be at the door, and his actual coming, are not to be computed by the precise number of *feet or inches* between the door and the person in the metaphor. But *as* the person in the metaphor, in point of *distance*, is very near the door, so Christ in point of *time*, is very near his second appearing, when at the door.

Moreover, as the metaphor is *infinitely inferior* to the Savior's coming, to which it points, why should not the *time* for the occurrence of the acts in the metaphor be inferior also, or *shorter* than what would be required for the occurrence of the stupendous acts to which the metaphor relates? Most certainly this is a reasonable supposition. The time it would require for a person to step from the place called *at* the door, into the house, would be but a moment, whereas, taking into account the long period of time this world has existed, the long time the Savior has been absent, the magnitude of the work he is coming to accomplish, that in prophecy, a day is the length of a solar year, and that one day with the Lord, is as a thousand years, and a thousand years as one day; we say, taking all these things into account, we are necessarily led to give a far more extended meaning to nigh, at the door, than when simply looking at the metaphor. In one case, the intervening time from "at the door," to the advent, would be but a moment, while in the other case it might be an indefinite period of some length of time. To make the matter more plain, we will say that a *degree* stretches over a wide territory of the earth's surface, but reaches but a very small distance on a map of the world. So with the facts in the metaphor: they could occur in a moment, while the stupendous things in the history of this world, which the figure is designed to represent, would necessarily occupy a much longer period of time.

These remarks will doubtless wake up the fears of some, that we are putting off the time of the Lord's coming. Not so. We are searching for the true meaning of our Lord's words, irrespective of where the truth will lead us. But to quiet those fears, we will just remark, that this investigation we think in the sequel, will clearly show that we have the strongest reasons to look for the revelation of the Son of God every moment. We have the best of proof

to sustain this position, but it must be deferred until another week. Search with prayerful interest the inspired Volume, and you will be led into a true understanding of this important subject; and by believing and obeying what the Lord requires at your hand, joy and gladness will spring up in your soul, and the necessary preparation will be made to stand when the Son of Man shall appear.

(Continued.)

Leaving the Church.

Two brethren, their names and address it is not necessary to give, write thus:—

"I read a good deal in your paper about coming out from the old churches, for they are Babylon, and if we do not, we shall fall with her. Now Brother, I believe it is true, but what shall we come out to? for there is none but Bro. W. and myself in all this region, who believe in the advent doctrine, and we are looked upon as fools. Now will you or some one else tell what we ought to do in such a case?—We have no advent meeting to go to if we quit the old mother church—we must stay at home and not go to any meeting. Now what is best in such a case? will you tell brother? and the good Lord give you wisdom."

Doubtless there are others of our dear brethren in circumstances similar to those named in these inquiries, and for the benefit of all we will say, that the first question for you to settle is, is the church with which you are connected, corrupt, so corrupt that you can neither impart to, or receive any spiritual benefit from her? If so, then, whether she is Babylon, or a part of that mystical city or not, it is your duty, as Paul says, 2 Cor. 6: 17, to "come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." To be connected with such a body, is putting the hand to all the corruptions of which it is guilty, and endangering your purity and eternal felicity. For, says Paul, "he that is joined to an harlot, is one body." "And be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God."

Is this the character of the church with which you stand connected, by all means come out from among them without a moment's delay, for God requires it at your hand. It is for you to decide whether this is the character of the body with which you are united. We know not of an ecclesiastical body organized on worldly principles, that does not sustain this character. And we repeat again, with earnest entreaty, if such is the character of the church with which you are associated, "come out from among them." But you ask, "what shall we come out to?" We answer, to God, and He will take care of you. For he says, "come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 14-18.

Believe and obey God, and nothing will harm you.

HULL BARTON.

Some months past, in noticing a certain delusion at Springwater, N. Y., we in substance stated that Hull Barton and his miss, had imposed themselves on a certain family there. We have just learned from a credible source, that we were misinformed relative to the woman referred to being his miss:—she was his lawful wife, and said to be a chaste woman and a worthy christian. Hence, in this case, nothing improper was done either by Hull Barton or his wife. We are happy to make this correction, for we do not wish the innocent or guilty wrongfully to suffer, on account of any words or acts of ours.

The True Inheritance.

Bro. Marsh:—I understand that Christ created this world, and every living creature that hath life; in the waters, and those that fly above the earth in the open firmament of heaven; cattle, and creeping things, and beasts of the earth, and pronounced them all good. He created man in his own image, and placed him in this world as in the paradise of God, and gave him dominion over all of this part of his creation. And man talked with God, and walked in his presence, and breathed the pure atmosphere of heaven. And all was Christ's by creation. It was the field where the Son of man sowed the good seed, the children of the field or kingdom. But while men slept his enemy, [the devil] came and sowed tares [the seed of rebellion, the children of the wicked one] among the wheat and went his way." And by the rebellion and fall of man the right of creation was lost, and the devil became the Prince of this world; and the curse was not only pronounced upon man, but upon the whole creation. "For we know that the whole creation groaneth and travaileth in pain together." Christ then undertook the rescue of this sin-cursed creation, and the covenant was entered into between the Father and Son, and the promise made that the seed of the woman should bruise the serpent's head, that is, destroy his works in this creation. "For this purpose was the Son of God manifested that he might destroy [not his own works of creation which he pronounced good, but] the works of the devil. 1 John 3: 8. Compare Rom. 8: 22; Jno. 12: 31; 14: 30; 16, 11; Matt. 13: 24, 25, 38, 39, with the 1st, 2d, & 3d chapters of Genesis.—Now the right by creation being lost, how was it again obtained? I answer, by purchase. "Feed the church of God, which he hath purchased with his own blood." Acts 20: 28. And the same apostle says to his Ephesian brethren, "ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Eph. 1: 14. Now it is admitted by the christian world that the church was purchased by the blood of Christ, as a lamb slain from the foundation of the world, or from the covenant contract, and it is there left. But the apostle here includes their inheritance in the purchased possession. Jesus spake unto the multitude in parables, and uttered things which had been kept secret from the foundation of the world.

What were those things which he uttered in parables? Matt. 13: 24-30, "Another parable put he forth unto them, saying, the kingdom of heaven [Son of man] is likened unto a man who sowed good seed in his field; [this world] but while men slept, his [Christ's] enemy [the devil] came and sowed tares among the wheat and went his way; but when the blade was sprung up and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? From whence then hath it tares? He said unto them an enemy hath done this. The servants said unto him, wilt thou then that we go and gather them up? But he said, nay, lest while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest; and in the time of harvest, I will say to the reapers gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." Vs. 37-43 "He answered and said unto them, he that sowed the good seed is the Son of man, the field is the world, the good seed are the children of the kingdom; [this world restored to its Eden state] but the tares are the children of the wicked one; the enemy that sowed them is the devil, the harvest is the end of the world, and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of

this [sin-cursed state of the] world. ["At the time of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began," Acts 3: 21.] "The Son of man shall send forth his angels and they shall gather out of his kingdom [this world] all things that offend, and them [the children of the wicked one] which do iniquity, and shall cast them into a furnace of fire, &c. Then shall the righteous [the good seed, the children of the everlasting kingdom] shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear."

Again, vs. 44, "The kingdom of heaven [the good seed, or true Israel] is like unto a treasure hid in a field, [hid in this world, growing together with the tares, or children of the devil] the which when a man [the Son of man] hath found he hideth, and for joy thereof, goeth and selleth all that he hath, and buyeth [what, the treasure? no.] that field." [the world] Again, vs. 45, 46, "The kingdom of heaven [Christ] is like unto a merchantman seeking goodly pearls, who when he hath found one pearl, [or the treasure hid in the field, the good seed, the church] of great price went and sold all that he had, and went and bought it." There was an absolute purchase by the Son of man of the church, and the field, or world, or that which was lost by the fall. And He gives us the assurance that he will gather out of it every unholy thing, and that the true Israel shall shine forth in the new earth like "the sun in the kingdom of their Father." "For the earnest expectation of the creature [creation] waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him [God in vindication of his violated law] who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. 8: 19-21. This world then, is to receive the same freedom from the curse, as the children of God. "And there shall be no more curse—[where shall there be no more curse, in heaven where God now resides? Where are we told that there ever was, is now, or ever will be a curse there? No where; the curse is here, in this world. "Cursed is the ground for thy sake," Gen. 3: 17. But there shall be no more curse] but the throne of God and the Lamb shall be in it; and his servants shall serve him," Rev. 22: 3. "And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it." chap. 21: 24. The promise made to the first Adam that the seed of the woman should bruise the serpent's head, was renewed to Abraham, Isaac, and Jacob, heirs with him of the same promised inheritance, the third world or the new earth; that he should be the father of the many nations of the third world; and that in his seed, which is Christ, all the nations of the new earth should be blessed.—"Whereby the world that then was, [before the flood] being overflowed with water, perished; but the heavens and the earth [the second world, says Jesus, "my kingdom is not of this world,"] which are now, [since the flood] by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," 2 Pe. 3: 6, 7, 13. The third world or new earth then, is the promised inheritance of the saints, where Christ will set up his everlasting kingdom under the whole heaven.

We now see what the faith is which was "once delivered to the saints." The hope of Israel, the promise made of God unto our fathers; for which hope Paul stood and was judged of the Jews, the typical church, who made void the faith, and the promise of none effect. Compare Rom. 4: 14,

with 7: 32. But it was "begotten again by the resurrection of Jesus Christ from the dead," 1 Pe. 1: 3; and was the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, upon which the anti-type church was built, and was to remain if she was made partaker of Christ. It was preached, and earnestly contended for by the apostles; and must be the preaching of the flying angel in the midst of heaven, the anti-type church for a test, to try the church, and see if she continues in the faith, grounded and settled, and is not moved away from the hope of the gospel. "For judgment must begin at the house of God," 1 Pe. 4: 17; whose house are we, if we hold fast the confidence and the rejoicing of our hope firm unto the end.

This hour of God's judgment, proclaimed by the flying angel, I firmly believe has come upon the anti-type church, the second house of Israel, and that in "one day death, and mourning, and famine" have come upon the great city. I believe the time has fully come, when the second advent of Christ must be proclaimed, believed, embraced, and lived for if we ever think of entering with Christ into his promised rest.

I send you two dollars as a donation to aid you in publishing the Voice of Truth, and sending it out into the highways and hedges that the poor may be bidden to the marriage.

Do not get your mind too much fixed on '46, for I think you will be disappointed.

Yours in full faith of seeing the Son of man coming in the clouds of heaven with power and great glory, to remove the curse and set up the tabernacle of God on the new earth.

D. SNOW.

Pavilion, N. Y., April 1, 1846.

Letter from Bro. Reeve.

Bro. Marsh:—I have long since wished to send you something to pay you for the trouble you take in scolding the Voice of Truth to me and many others, but I had not the means. I bless the Lord for the glad tidings it brings me of the great and terrible day of the Lord being near at hand, even at the door. I had not much faith in time, until within a few months past. I now firmly believe that in a few weeks or months, the Lord will be revealed from heaven in all his glory, and all those who love him and keep his commandments, will be made like him and remain with him forever.

During the dreadful storms that have swept over the advent band, and scattered so many of those who were once with us, the 110 Psalm has been my anchor. Glory be to God, on that I rest in safety and say, *I know the Lord has not come, for, in the words of Bro. Miller, neither the Spirit nor the church are the Son of man.*—No! blessed be his name, when he comes we shall certainly know it, for we shall see him as he is.

I believe the time is too short and valuable to be spent in controversy, but I hope you and the brethren will bear with me while I offer a few remarks on Dan. 7: 13, 14. These two verses seem to have formed the corner stone of the modern Babel, those who separated themselves from us, taking the ground that the Savior fulfilled the meaning they convey on the 10th day of the 7th month. So I cannot construe them, as I find no place in the word of God where the Savior leaves the right hand of the Father, till his enemies are made his footstool. It is said the judgment precedes these verses, as in verses 9-11—admitted. But does not Daniel in v. 13, begin a new, or another vision, and does he not in the 7th chapter, go twice down through the judgment? so it appears to me. If I am wrong, I hope the Lord and all the brethren will pardon me. Compare the 3d verse with the 17th, and the 7th with 10th.

Also 9 with 26, and 14 with 27. If verses 13 and 14 were not realized by the Savior till the 10th day of the 7th month, when our brethren contend the kingdom came, and the 27th verse was fulfilled, *how long* did the Savior have the dominion, &c., &c.?

Bro. Miller in his sermon March 4th, quotes the first part of verse 13: "one like the Son of man, came in the clouds of heaven," &c. And I believe the prophet saw him coming to the ancient of days, and they brought him near before him. *Who were they, and where did they bring him from?* I wrote these and other questions to Jacobs, but though he received my letter, he did not answer it. Was it not the Son of God?—Job 38: 7; and the heavenly host? Luke 2: 13-14. Was not Daniel like Paul, in vision, caught up to heaven, and saw the Savior ascending with the clouds of heaven, as described in Acts 1: 11? I think so. As without shedding of blood there is no remission of sins, so I cannot think the dominion &c., in verse 14, could have been given to him before he had purchased it with his blood. See Psa. 2: 8, and Isa. 53. Let us look at a few texts to see if it be according to the word. Mark 14: 62; Acts 7: 55, 56; Eph. 1: 20-22. and also 4: 7-16, and 10: 12-14; Acts 10: 38-43, and 2: 30-36; Titus 2: 14; Colo. 1: 13-20; 1 Pet. 3: 22; Rev. 1: 4, 5, 6, and 8. Many other passages might be given, but these, to the humble and child-like disciple of Christ, will be sufficient.

I have been much blessed in your exposition of the Parable of Matt. 25; the cause of so many evils. I believe the hand of the Lord has been in the advent movement from the first, most signally, and most gloriously, and I believe also the devil, knowing his time is short, has been unusually busy. I believe the parable as a parable, not as the judgment scene itself. I believe in the command of the Savior, John 13, and felt blessed in the performance, but I do not believe it my duty to wash the feet of another man's wife.—With many, I fear, it is *any thing but a cross*. I see no command to salute females, nor could it be any cross; hence, I cannot see what good could arise from it. Of what use is all this outward observance, if the heart be not right in the sight of God? With a kiss, Judas betrayed his Lord. O that men would lay aside these rudiments of religion, and go on to perfection. See Heb. 6: 1-6. It is well to receive the kingdom as a little child, but are we not taught to grow in grace and in knowledge? I fear from the manner of some, they are in the deplorable state described by 1 John 2: 9-11; for they show no sympathy for others. O that the Lord would open their eyes to see the truth as it is in Jesus. The same 1 John 2: 12-14. That there were young men and fathers, as well as little children. See Eph. 4: 14-16. I rejoice to see amongst many of the brethren and sisters, a waking up again, and that in some places, the people are still willing to hear the blessed word of the kingdom nigh at hand.—If I had strength, I feel that I would go to the highways and hedges, and proclaim the coming of the Lord. But so long have the people in Cleveland heard of these things, that their ears are entirely closed against them, and after pleading in vain with them to get ready, I am often tempted to say, let them alone. Fret not thyself because of evil doers—and hast thou faith—have it to thyself before God. The Lord knoweth those that are his, and he will soon return and discern between him who serveth him, and him who serveth him not. My soul cries out for the living God. Come Lord Jesus, and come quickly.

Yours in the blessed hope,

JOHN REEVE.

Cleveland O., March 27, 1846.

"Rejoice in the Lord always.—Paul.

From the Advent Herald.

THE CAUSE IN ENGLAND.

We have received a letter from Bro. Stoodly, of England, which gives a most cheering account of the state of the Advent cause in that country. He says that Bro. Burgess baptized in Tiverton, Devonshire, during a space of two months, upwards of 150, and on a previous visit to the same place, 250. Bro. S. also states, that Bro. Winter baptized 200 within the last two or three months. Bro. W. is building a large chapel in Sussex, capable of holding 1000 persons.

On the whole, the cause in England is progressing wonderfully. Were there a few more laborers there, incalculable good would be accomplished. It is the expectation of the brethren there, that Bro. Litch and ourself will be in England by the last of May.

Bro. S. wishes us to insert the following in the "Herald:"—

Extract from the Baptist's Confession of Faith, presented by them to Charles II. March, 1660:

"For which (say they) we are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same." (From Crosby's History of the Baptist's vol. 2, Appendix p. 85.)

"We believe that the same Lord Jesus who showed himself alive after his passion, by many infallible proofs, (Acts 1: 3) which was taken up from his disciples and carried up into heaven, (Luke 24: 51,) shall so come in like manner as he was seen go into heaven. (Acts 1: 9-11.) 'And when Christ who is our life shall appear, we also shall appear with him in glory.' (Col. 3: 4.) For then shall he be 'King of kings, and Lord of Lords.' (Rev. 19: 16.) 'For the kingdom is his, and he is the governor among the nations,' (Ps. 22: 28) and 'King over all the earth,' (Zech. 14: 9) 'and we shall reign with him on the earth.' (Rev. 5: 10.) The kingdoms of this world, which men so mightily strive after how to enjoy, shall become the kingdoms of our Lord and his Christ. (Rev. 11: 15.) 'For all is yours, ye that overcome this world, for ye are Christ's and Christ is God's.' (1 Cor. 3: 22, 23.) For unto the saints shall be given the kingdom and the greatness of the kingdom, under (mark that) the whole heaven, (Dan. 7: 27.) Though (alas) now many men be scarce content that the saints should have so much as a being among them; but when Christ shall appear, then shall be their day, then shall be given unto them power over the nations, to rule them with a rod of iron. (Rev. 2: 26, 27.) Then shall they receive a crown of life, which no man shall take from them, nor they by any means turned or overturned from it, for the oppressor shall be broken in pieces, (Psa. 72: 4,) and their vain rejoicings turned into mourning and bitter lamentations," as it is written. (Job 20: 5-7.)

This confession is "subscribed by certain elders, deacons, and brethren, met in London, in behalf of themselves and many others unto whom they belong, in London, and in several countries in this nation, who are of the same faith with us." Then follow forty-one names after which is written, "owned and approved by more than twenty thousand." Hence, it appears that the Dissenters had once the honor of contending for the personal reign of Christ on earth, and of suffering for the professing of the same.

Sister H. Wheeler, Mechanicsville, Vt. March 30, writes:

There is a small band of brethren and sisters in this place, numbering between 20 and 30, who are well united, and strong in the faith of soon seeing that same Jesus who was taken up to heaven, so come in like manner as they saw go into heaven.

Letter from Bro. Griggs.

Bro. Marsh:—"Now is our salvation nearer than when we believed." Were it not so, I feel at times my heart would fail me. But I have strong confidence in God, that "yet a little while and he that shall come will come, and will not tarry." Now the just shall live by his faith, but if any man draw back, my soul hath no pleasure in him. Unbelief was the sin which kept the children of Israel from the promised land, and we read of those who will be shut up out of the kingdom when Jesus comes, by committing the same sins. Well might Jesus have said, "When the Son of man cometh, shall he find faith on the earth, for surely there is but little now. It grows less and less every day. As time moves on, wickedness increases, and we see the busy world traveling on down to death and ruin, regardless of the impending storm that's so soon to burst upon their guilty heads. Often times the language of my heart is, Lord, what can be done for an unbelieving world and *professedly* christian church, whose eyes are closed, whose ears are stopped, and whose heart has been hardened through cruel unbelief and rejection of God's eternal truth; and while the inquiry is being made, the answer comes back as from the voice of God, "What more could I have done for my vineyard than that I've already done, and I can but say *nothing*, for all things are done well.—The sound verily, has gone throughout the universe of God, and the world must become guilty before him, when to judgment he shall come. I have felt, and still feel, that this soul stirring and Bible truth either proves a savor of life unto life, or of death unto death, to every soul that has the light or has the means of getting it, and refuses so to do. The Lord holds us responsible for what we might do, as well as what we *do do*. Therefore, the greater sin for refusing to investigate the truth when the ability is given and opportunity is presented.—The last of March, a laboring brother and myself visited what we called an "highway," in order to preach the coming of Jesus. The meetings were generally well attended, and some good done. We left a quantity of books for their perusal, and returned happy in the Lord, feeling that we had done our duty, and left the consequences with the good Lord.—This week I received a bundle from the post-office, containing the books I had left (gratis), for their good and the glory of God, with 70 cents postage. The following is a copy.

Mr. C. R. Griggs:

I take this method to return you the *trash* you left here, it being without any interest save to come-outers, and we have no such stuff in this place, nor do we want any. You will, therefore, with your accomplice, do well to leave your *rubbish* where it is wanted.

I give the above, to show the contempt and ridicule heaped upon the truth of God, and to show how little faith there is in the world in the Savior's speedy return to judgment. I have visited the brethren in Ware and Hardwick, also in New Salem and Northfield, during the last week.—Most of them are strong in the faith of soon seeing Jesus. The brethren at New Salem, meet at Bro. Macomber's house, and are well united, though but few in numbers. In Brimfield, the saints are looking for redemption this year.

In haste and much love,
C. R. RIGGS.
Brimfield, April 5th, 1846.

Bro. L. W. Hoyt, Griggsville, Ill., March 26, writes:—I send you the small sum enclosed—it is all I have at present. I could in much truth, be embraced in the compass of your charity list; but I have no desire so to be, so long as I can get a dollar, but would be glad to contribute to supply some half dozen of my neighbors with the Voice

of truth. I think some might read if it was brought free to the door. These are such as, three years ago, were partly convinced of the truth, but their faith and '43 passed off together. They are connected with the churches and are likely to be there.

I have received the papers agreeable to request—they answer my expectations. I hope they will continue to be the "*Voice of Truth*," till it shall be lost in the more efficient voice of the Arch-angel's trump. I see some of our brethren are calling for instruction from the word of mouth. I can sympathise with such, and say that a lecture on the Advent doctrine I have never yet heard from the lips of any one. Six years ago, by the word and providence of God, I was led into the Advent faith. I travelled along in common faith of the churches 34 years to 1840; then I was taught a more excellent way, and I have no disposition to return to Egypt, or to Babylon, although I stand in this enlightened community as a witness to bear the stigma that must rest on uncompromising believers in the Advent faith.

Bro. D. Johnson, Collins, N. Y., March 30, writes:—As it respects the cause of the Lord in this place, I have nothing encouraging to say; however, there are some few still looking for the coming of the Lord. Because iniquity abounds the love of the greater number has grown cold. The different sects here have been making some efforts to arouse their respective denominations, but as yet to no purpose. The truth of the coming of the Lord has been scoffed out of their synagogues, but it still lives in the hearts of a humble few who are not ashamed of their hope.

Sister P. Blood, Manlius N. Y. March 25th, writes:—Sister Williams and myself are the only believers in the Advent theory about us, but we are firm in our views, and stand unmoved, although surrounded by *formal religion and stupid churches*. The cause is very dear to us, and every thing which relates to its prosperity, we grasp with avidity. It is a feast to hear weekly from the friends who are scattered up and down in the world. Sister Williams desired me to propose to you to publish a request in your paper from her to Bro. Johnson, with whom she became some acquainted, that he would, if possible, call on her on his way out west. She lives two miles south west of this village. We really need some one to wake us up in this village; I am sure that the present mode of preaching never will do it.

Bro. W. Bailey, Oxford Pa., Mar. 18, writes:

There was never a time that the second advent doctrine was fraught with such excellence and power as the present time. I often meet with the brethren at Morrisville, where they have powerful meetings. They are a strong band, and are determined to hold fast the beginning of their confidence, firm to the end.

Bro. Bachus and wife from N. Y. city, have been a great help to them, but expect to return in the spring. Their fruits prove them to be truly pilgrims for Jesus' sake.

The brethren are united, and have never experienced the unhappy effects of a division, as in other places. They humbly hope for an entrance to be ministered unto them abundantly into the everlasting kingdom, when the King of kings comes.

Bro. H. Case, Union District, Mich., writes:

I wish to say to all the brethren in Michigan, that I have located in Union District, town of Saline, Washtenaw Co., Mich., where I wish to be addressed. I should like to visit my brethren and speak to them the word of encouragement,

as often as my circumstances will admit. Will Bro. G. Needham make us a visit? We wish to have a conference in some central place. I think that such a meeting would be a great benefit to the scattered few in this land. I want the brethren who desire help, to write to me, and give such directions as I shall need to find them. I have been here about four months, and have found one brother, Horace Kellogg, whose heart is warm in the good cause; he lives 7 miles from me. I have held some meetings in his place, and have another appointment on the 22d inst.

Bro. L. E. Bates, Pulaski N. Y., April 1st, writes:—

Bro. Marsh:—The Lord is at work in this northern part of the State: there is a vast field that has never been explored, and the cry comes, borne on every breeze, help, help, help; and could the tears and labors of one supply the demand, the calls should *all be answered*. But no! the field is too vast, the calls too numerous, and the laborers too few. Bro. Mansfield and myself are all there are at present in this part of the State, "but when he saw the multitudes, he was moved with compassion on them, because they faint-ed, and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, the harvest truly is plenteous, but the laborers are few, *pray ye therefore* the Lord of the harvest, that he will send forth laborers into his harvest." My heart bleeds as I turn to weep in secret places, in view of the present condition of our world, and I tremble for the fate of those servants who sees the gathering storm of God's wrath about to burst upon a devoted world, and are slumbering on their posts. "Who then is a faithful and wise servant whom his Lord hath made ruler over his household, to give them meat in due season.—*Blessed is that servant* whom his Lord when he cometh, shall find so doing."

Letter from Bro. Collins.

Bro. Marsh:—Your paper is still read with much interest, and while you minister to us in spiritual things, we feel it our duty and privilege to minister to your wants in temporal things and so fulfil the law of Christ. I have nothing very cheering to communicate at present, unless it be that our hope in the promise of God made unto the fathers is unshaken, and we still rejoice in the evidences of the speedy consummation of that hope which shine from the word of God. The Advent cause remains about stationary in this vicinity. Our meetings have been more interesting and spiritual this winter than last fall or summer. It is as important now as it ever has been that the motive of the gospel (the coming of Christ and the resurrection) should be kept constantly before us in order to secure the required consecrations; or in other words "Every man that hath this hope in him, [of Christ's second appearing] purifieth himself even as he [Christ] is pure."

We are truly living in perilous times, and need much of the grace of God to enable us to endure to the end. While the claims of the world are pressing hard upon us, the influence of the world and professed church is certainly deleterious to the cause of God, and the spirituality of his children. Is it not our duty to stand aloof from every unhallowed influence, and strive to lead others to see and embrace the truth?

I would just say to Bro. Galusha, that the brethren in this vicinity would be glad to receive a visit from him; and if he can make arrangements to come to Vermont and spend a few weeks we think he might be instrumental in doing much good. Yours in hope of the promise made unto the Fathers,

A. COLLINS.

Westford, Vt., March 30, 1846.

A Rich Extract.

Instead of sending you naked paper, I will venture to copy a note from "Simpson's Plea for Religion, and the Sacred Writings," in answer to Thomas Paine, &c. Speaking of reducing the religious establishments of the country to primitive purity, &c., he says:—"There are many prophecies which declare the fall of the ecclesiastical powers of the christian world. And though each church seems to flatter itself with the hopes of being exempted, yet it is very plain that the prophetic characters belong to them all.—They have left the true, pure, simple religion, and teach for doctrines the commandments of men. They are all merchants of the earth, and have set up a kingdom of this world, abounding in riches, temporal power, and external pomp. They have all a dogmatizing spirit, persecuting such as do not receive their own mark, and worship the image which they have set up. It is very true that the church of Rome is Babylon the Great, and the Mother of Harlots, and Abominations of the Earth; but all the rest have copied her example."

Hartley's Observations on Man-

Be it observed that Hartley was no dissenter, but a most serious, learned, and candid Churchman, and wrote nearly fifty years ago.—*Monthly Magazine for May, 1798.*

J. REEVE.

Cleveland, O., March, 1846.

Bro. H. Campbell, New York, March 30th, writes:—

Bro. Marsh:—I feel to say with the Psalmist, "O that men would praise the Lord for his wonderful works to the children of men." If we take a look into the past history of man's rebellion against God, we can mark his mercy in giving them timely warning to repent and turn to the Lord before the threatened wrath was poured out on them. Thus it was in the time of Noe and Lot, and Jonah and others, before Christ.—And as his mercy endureth forever, this generation has been effectually warned of their danger. But alas, how few have repented and believed the Gospel. We see such a disposition on the part of man to reject the plainest truth, that we feel at times almost discouraged from making any more attempt at saving them, but we remember that the Lord has borne long with us, therefore we will try again in the name of Israel's God, to save souls. My faith and hope are strong in the Lord. I feel that he is my Father, and I want to do his will, and not my own. I believe '46 or '47 will reveal our King, and that he will then give us the kingdom for which we pray and suffer.

Bro. H. Morgan, Rochester Vt. writes:—

Dear Brethren:—I assure you that your Macedonian cries are heard in this quarter, and a strong desire is felt to respond to them by some at least who would be efficient helpers to you, but alas! they are among the poor of the flock of this world's goods, and are unable to bear the expense of removing a family so far as to reach you. They have gone to the extent of their means in proclaiming the glad sound in this quarter, and in many cases, are under the imperious necessity of betaking themselves to manual labor in any way they can, for the sustenance of their families, till the dear Savior shall come. O could you see what I have seen, you would not censure our eastern brethren in the ministry. It is often the case, that after a hard weeks' work, they walk ten or fifteen miles to visit a humble few who are poor like themselves, and panting for the word of life. Sometimes they get a morsel to carry to their little ones, and sometimes none. They find a sweet repast and ample reward only at the feet of Jesus, in the glorious prospects just before them. I would say to you, if you are weak look to Jesus and be strong. If

you are alone, look to Jesus and you will see a host. If you are in darkness, look to Jesus, and light will beam forth to your souls. If you are surrounded with a wicked world, it is just the place to let your light shine. The good Lord has not seen fit to set his lamps all in a cluster, but has distributed them so that each may do its utmost in dispelling darkness. I would say to you that you must win your crown by bearing the cross. Do all you can for Jesus and your neighbors.

Letter from Sister Griggs.

Bro. Marsh:—The weekly arrival of "The Voice of Truth," is hailed by us with joy, while it proclaims the glad news of Christ's kingdom at hand, and the speedy approach of that day, when the works of the enemy shall be destroyed, and "He whose right it is, shall reign in Mount Zion," and before his Ancients, gloriously; when those who sleep in Jesus will be raised, and all that are found abiding in Christ, "changed, and caught up to meet the Lord, and ever be with him." Seeing then that we look for such things, what manner of persons ought we to be, in all holy conversation and godliness; how diligent and watchful, lest we fail of the promised inheritance through unbelief.

Let us take to ourselves the whole armor that God has provided, that we may be able to stand, "girded about with truth, and our lamps trimmed and burning." Ye way-worn pilgrims, "cheer up," for "your redemption draweth nigh." Jesus will soon appear to the joy of his waiting people. Repine not at the toils of the path, or the unexpected length of the journey; but rejoice, if we may be accounted meet to suffer with Christ, that we may be "partakers of the glory that shall be revealed, and renouncing all other dependence, trust in the arm of Jehovah, for immutable as his throne, is the promise,—"I will come again."—John 14: 3. The signs have been given, whereby we know that his "kingdom is nigh, even at the door," and for this we will wait until faith is lost in sight, and we "behold the King in his beauty." Glory to God, that the promise made to Abraham, that he should be heir of the world, is so soon to be fulfilled. Rom. 4: 13, Gal. 3: 29. Then the meek shall inherit the earth. Matt. 5: 5; Ps. 37: 34. In its renovated state. 2 Pet. 3: 13; Isa. 65: 17-19; 66: 22, and Rev. 21: 1.

Your paper is read with interest by two or three of our neighbors, who are not able to become subscribers, and some other professing christians "have nothing against the "Millerites," only setting the time;" but I rejoice that time has been given, that all who love "Christ's appearing, (2 Tim. 4: 8,) may know when to look for him to come the second time, without a sin-offering unto salvation. Heb. 9: 28. It has been asserted from the desk here, that "Christ will not come yet, the end is not yet nigh." We have not had Advent preaching here, oftener than once in four or six months, since the spring of '44.

May the Lord sustain you in your arduous labors for the spread of the truth, till the work of faith is done.

Yours, in hope of speedy redemption,

SARAH GRIGGS.

Avoca, N. Y., April 7, 1846.

EARTHQUAKE IN THE WEST INDIES.—By way of Havana we have received advices from the town of Cuba. On the 23d ultimo, and at half past seven o'clock in the morning, after a calm sultry night, low rumbling sounds were heard.—Suddenly the ground shook violently, causing the greatest consternation. The people rushed into the street for safety. The first shock lasted one or two minutes, and after a lapse of five minutes, the ground was again violently shaken. It was a solemn moment: in every direction the affright-

ed inhabitants might be seen on their knees, calling on God to save them, expecting every moment to be swallowed up. Several lighter shocks were felt during the forenoon, but it is believed no lives were lost. Several buildings were thrown down, and very many cracked. In the evening, mass was said in all the churches, for their deliverance from death.—Phil. Amer. Wednesday.

NEWS OF THE DAY.

We have nothing of special moment to the Bible student of the news of the day, to record this week. We see however from our exchanges, that the revolution in Poland is at an end, and the poor, oppressed, down trodden Poles, are suffering the vengeance of their oppressors, for the act of trying to be free. Also, that the war in India has terminated. Another bloody battle has been fought, in which the British were completely victorious. They suffered the loss of three or four hundred men, and the Sikhs, *twelve thousand!* In this human butchery, christian (?) England rejoices! yes, more than she would at the conversion of the same number of these heathens to pure christianity. Our temporal millennium advocates, we suppose, will also see cause for rejoicing in this case of wholesale murder: for, judging from past, similar cases, they will call this victory, the means in the hand of God! of opening an effectual door for their missionaries to gain free access to the heathen! The Mohammedans and Catholics, in the days of their blood and strength, had frequent cause for rejoicing, on the same hellish principle.

The Oregon and Mexican questions are still unsettled. We still think, however, that a war will not grow out of either.

As soon as we obtain the paper we have ordered, the long promised extras on the time of the Lord's coming, shall be issued. Let those who may want for distribution, send their orders, if they have not already done it.

The Conference Address is now ready for distribution. Who will aid in doing good by circulating them? Price only \$2 per hundred, or free to those who are unable to pay.

Appointments.

A Conference will commence in Toronto, C. W.	May 28th
" " Buffalo N. Y.	June 4th.
" " Cleveland O.	" 11th.
" " Cincinnati O.	" 16th.
In Michigan, where the brethren may appoint,	" 16th.
Camp-meeting in Darlington C. W.	" 25th.
Br. Chandler, Seneca Falls N. Y.,	April 30th.
" " Rochester "	May 3rd.
" " Lockport "	" 5, 6.
" " Buffalo "	" 7, 10.
" " Cleveland O.,	May 14th to 24th.
" " Detroit Mich.	" 28—31.
" " Milwaukee W. T.	June 7th.

Letters and Receipts for week ending May 1.

A. Wells, Sugar Hill, N. H. \$4; L. Bronson, Martinsburg, \$2; S. Thayer, Seneca Falls; L. Pratt, Leroy, \$1; A. Hart, New Britain, Ct. \$1; C. S. Brown, Concord, N. H. \$3; R. F. Bailey, Lowell, Mass. \$5; G. Hill, Guilford, Ct. \$1; J. Denarest, Clarkson, 50 So. Orrington, Conn. Me.; all right now; your paper was sent to Newburyport, Mass. \$1; Perkins, Woodstock, Vt. C. H. Pearson, Newburyport, Mass. \$1; E. Bennet, Toronto, C. W. \$1; pays to close of vol. 11. T. F. Barry, M. A. Seymour, Youngsville, Pa. we send them; G. Hooper, Auburn, Mich. \$7; your papers have been regularly mailed, we now send again. S. I. Roney, Massena, \$1; J. Moffatt, Elliott's Mills, Md.; J. Phillips, for H. Vandorn, Belisle, \$1; J. J. Porter, Buffalo; L. C. Thomas, Whitby, C. W. \$1; A. B. Fitch, Liverpool, paid to vol. 8 No. 6. M. A. Carpenter, Vermont, \$1; R. Peck, Arkwright, \$1; L. Merrifield, Jamaica, Vt.; the two dollars for E. Allen, were received and credited to his account. C. H. Temple, Me. 50 cts.; J. Newman, Georgetown, \$5; J. C. Howles, and C. P. Russell, Jackson, Mich. \$2; what shall we do with this money? your letters do not tell. J. Thompson, Broadalbin; G. W. Burnham, Greenville; M. Martin, Orangeville, \$1; I. W. Montague, Amherst, Mass. \$1.

JOB PRINTING, DONE ON THE MOST REASONABLE TERMS
No. 20½ State-Street, Rochester.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. X.

ROCHESTER, N. Y.—WEDNESDAY, MAY 13, 1846.

NO. 7.

THE VOICE OF TRUTH

IS PUBLISHED EVERY WEDNESDAY

At No. 204 State Street, Rochester, N. Y.

By J. MARSH.

TERMS—50 cents per Volume of 13 Numbers.
\$2 for Five copies.

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All communications for the Voice of Truth, and orders or remittances for Books should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscribers' names, with their Post Office should be plainly written.

[Selected.]

I AM WEARY.

I am weary of straying—oh fain would I rest
In the joy-promised land of the pure and the best,
Where Sin can no longer her Mandishments spread,
And tears and temptations forever are fled.

I am weary of hoping—where hope is untrue,
As fair, but as fleeting, as morning's bright dew;
I long for that land whose best promise alone,
Is changeless and sure as Eternity's throne.

I am weary of sighing o'er sorrows of earth,
O'er joys glowing visions that fade at their birth—
O'er the pangs of the loved, which we cannot assuage,
O'er the brightings of youth and the weakness of age.

I am weary of loving what passes away—
The sweetest, the dearest, alas, may not stay!
I long for that land where those partings are o'er,
And Death and the tomb can divide hearts no more.

I am weary, my Savior! of grieving thy love;
I sigh for that home where I never shall rove;—
I am weary—but oh never let me repine,
While thy word, and thy love, and thy promise are mine.

AN EXTRACT FROM DR. MATHER'S "FAMOUS LATIN PREFACE" TO HIS WORK ENTITLED "STUDENT AND PREACHER; OR DIRECTIONS FOR A CANDIDATE OF THE MINISTRY."

The second advent of the Lord Christ, which must be expected for the destruction of Antichrist, and perdition of that fourth empire, which he will abolish at his own illustrious coming, is next and immediately to be expected.

But it is not to be wondered at if there be very few who would believe such a preacher; and if a complaint should accompany the clangor and labor of the trumpeters—Lord, who believeth our report?

For when the Lord shall come, he will find the world almost void of true and lively faith, (especially of faith in his coming;) and when he shall descend with his heavenly banners and angels, what else will he find, almost, but the whole church as it were, a dead carcass, miserably putrefied with the spirit and manners and endearments of this world?

We are now in midnight darkness, wherein the church sleeping is to be roused at each ear with that outcry, than which nothing is more seasonable, "The Bridegroom cometh!" But that clamor, the Bridegroom cometh, repeated even a thousand times for the waking of but one soul among ten thousand, will effect hardly anything. The cry is made scarcely otherwise than as in the ears of the dead, after the most vehement repetitions of the same thing.

When I should wish to stir up my brethren who are in a deep sleep, with those messages and admonitions, to shake off this soft and indeed lethargic and deadly slumber, I know that I shall appear to my friends a vain dreamer, a sort of Lot, and that they will treat me as one in jest or sport, and as a man in the falling sickness, seized with I know not what enthusiasm; and that sleep

may hold them in still more pleasing fetters, they will make use of, as it were, *sleepy medicines*, a diversity of commentaries on certain prophecies as not yet fulfilled.

But this word of God is in my mind like burning fire shut up in my bones: nor can I any longer forbear, but must again and again denounce this doom to the earth, sufficiently prepared for the fire, and a sorceress condemned to the flames.

Yea, though some Nero should command me to be burned in the flames, I will not cease to preach and foretell, with an earnest voice, the *dissolution, renewal, and purification* of the world by fire.

Speedily, with flaming fire; but who knows how soon? The Son of God, about to descend, will inflict vengeance on them who know not God and obey not his gospel; but he will manifest his kingdom of the saints in the earth, which is to be possessed by our second and heavenly Adam;—and this, we confess, is ascertained to us by promise, but in another state, as being after the resurrection.

They indulge themselves in a vain dream, not to say insane, who think, pray, and hope, contrary to the whole sacred Scripture and sound reason that the promised happiness of the church on earth will be before the Lord Jesus shall appear in his kingdom.

Without doubt the kingdoms of this world will not become the kingdoms of God and his Christ, before the pre-ordained time of the dead, in which the reward shall be given to the servants of God, and to those that fear his name.

The rest of the saints, and the promised sabbath, and the kingdom of God, in which his will shall be done on earth as it is in heaven, and those great things of which God hath spoken by the mouths of his prophets, all prophesying as with one voice; all shall be confirmed by their fulfilment in the new earth, not in our defiled and accursed earth.

Rightly, indeed, did those most renowned Fathers in the Nicene council declare, that our earth is no other than the earth of the dying, but that the new earth (with our sweet Psalmist) is the land of the living; adding these words, most worthy of such a council, and of being inscribed on marble for everlasting remembrance: "God foreknew that man would sin; therefore, we expect new heavens and a new earth, according to the sacred books, when the advent and kingdom of the great God and our Savior Jesus Christ shall appear to us; and then the exalted saints shall receive the kingdom.

This was the opinion of the primitive church; this *her piety*, and the *ancient faith*.

O Justin! to thee I appeal as a witness: in this faith *all the orthodox unanimously consented* in the primitive church.

And, I pray, in what earth is their crown to be conferred, who have conquered the enemies of Christ and of themselves? In what earth, I pray, shall the conquerors, who share his triumph, enjoy the goodness of the Lord?

But O, ye sinners in Zion! let horror come upon you. O, ye hypocrites! let trembling seize you. Who of you shall be able, or who shall dare, to dwell in the burnings of that fire, in which God, the Judge and the Avenger, will purge indeed this our earth, and introduce that new earth?

In that day, how terrible! how dreadful! (ac-

ording to the divine oracles, which are both more durable than the pillars of Seth, and never to be called in question,) the heavens shall pass away with a noise, the elements shall melt with fervent heat, and the earth, and the works that are done on it, shall be burnt up. O, how terrible will be that great day of the Lord, of which not only predictions in the books inspired by God do everywhere sound and resound, but the rumor also hath penetrated to the Pagans and troubled the Stoics themselves; that *there should be a time*, when the sea, the earth, and the palace of heaven, seized by the flames, should burn, and the globe's prodigious mass be in strong convulsions! Nay, the terrors of that day have already had a kind of small shadow, and no more than truly very minute representation in the most threatening eruptions of Vessuvius, and cities of Sicily swallowed up and sunk into Gehenna.

Very many indeed own, that when the Roman beast, which now deceives and enslaves the nations, shall be slain, the body of that beast is to be delivered to the burning of fire, and therewith to be destroyed; and the daughter of a priest, who profaned herself by whoring, shall perish by burning alive. But they augur that this fire will be altogether metaphorical, and rave of painted fires only—a wonder if not feigned also. A most vain surmise this! What! and even the second coming of the Lord will become, by-and-by, metaphorical also, and must be resolved and vanish away into I know not what mystical dispensations! Away with such dotings of drivellers!

Noah of old, the preacher of righteousness, warned the wicked of his age of that deluge, concerning which, with what great commiseration could the venerable patriarch answer the unbelieving scornors! "Miserable men! know that not any *metaphorical* waters shall overwhelm you! At length, and presently, ye shall feel *literal* waters—fatal to you. Yet a little while, and your groans shall be heard from the waters that must be literally understood and inflicted." Nor will it be otherwise in these our last days. Good God, for what times hast thou reserved us!

Scoffers they are, who think that all things are forever to continue as they were from the beginning of the creation, and fancy that they can lurk under their metaphors and hide themselves in the obscurities of figures from the sight of Him who sitteth on the throne.

There are very many good men to be numbered, not indeed with scoffers, but yet with sleepers, and such as lull others to sleep, who, by improper and excessive *allegorizing*, darken and injure the truth. And I could wish most humbly to advise, or request, and solicit these dear beloved brethren in Christ, that, being taught by second thoughts, they would persist no further in bringing with their charms the spirit of slumber on those sitting weary on the grass. Would that some Nepos indeed might arise, to confute these allegorists, before the event does it for them!

But the event will perform this! Yea, a deluge of fire will do it. That day of the Lord is near and hastening apace: a day of fury, a day of anguish, a day of devastation, and the greatest devastation too; a day of the sounding of the trumpet. All this earth will be consumed in the fire of his zeal: for he is about to make a speedy conclusion with all the inhabitants of this earth.

All things being now accomplished that were to precede the destruction of Antichrist, and the

thousand two hundred and sixty days being finished that were to be allowed that adversary, the end is at hand; lo! it is near: that period is nearly present; yea, and the age is already begun, in which the most importunate prophet will perceive the Redeemer granting his request, and shall arrive in his turn at those things for which blessed is he that waiteth. That term of days is almost present, and not to be deferred. The delay of the end is neither to be sought, nor wished for any longer in the prayers of the church. No: but come, Lord Jesus, come quickly! Why delayeth thy chariot its return? Why linger the drivings of the chariots?

Although forewarned by these prophecies, and others of the like kind, in the divine code of both Testaments, truly we are little forearmed, but rather buried in a profound sleep; and therefore that day of the Lord will come as a thief in the night. But where are those wakeful servants of God, whom it will not surprise, while they secure sing, "The Lord delayeth his coming!"

When the Son of God, who is also the Son of man, shall be seen as a sign in heaven, with what agonies and outcries will the earth, that is to be desolated by flames, be filled, as thunderstruck, it shall behold Jesus, from whom a river of fire shall go forth, rising on clouds, and sitting on the throne, and thousands of thousands of angels, even myriads of myriads, ministering unto him, and assisting! Then shall he send his angels, that they may rescue the elect, assembled from all parts of the earth, from these flames, so greatly to be dreaded. In a most corrupt state of the world, where now all flesh hath corrupted his way, they shall be found both obedient to Christ, and walking humbly with their God, and laying up for themselves treasures in the heavens, and sealed for redemption. That nation of the righteous shall possess the new earth, which will become a renovated Paradise, and there, the free being at last extinguished, righteousness shall dwell; and they, being freed from sin, the author of death, and changed into immortality, shall enjoy the Paradise regained.

Art thou a minister of the word? Attend thereto. Thy hearers are to be persuaded by thee; and O! thou thrice and four times blessed man, if thou shalt persuade them, so that, being drawn into serious and sincere piety, they may be accounted worthy to escape all these things that shall come to pass, when that day, which shall burn as an oven, shall like a snare invade all the dwellers on the face of the earth, and they shall stand, exulting, in the presence of the incarnate and enthroned God. No business art thou charged with but this. This is the labor, this the work, in which thou must ever sweat.

Art thou a christian? Be on thy guard, by prayer and watchings, not of the eyes indeed, but by the faith of a foreseeing mind, (such as once flourished in the primitive church,) and by the moderate and temperate appetite and sober use of worldly things, lest the sudden and unexpected coming of the Lord unseasonably surprise thee.

Yes, O beloved! prepare; and in the exercise of hope, haste unto the coming of the Lord: and seeing that ye look for such things, study, that ye may be found of him without spot and blameless.

The church is shortly to be gathered.

From the Advent Herald.

Letter from Bro. Miller.

Dear Bro. Himes:—Your letter of the 8th inst. was received yesterday; and I am truly thankful that in the midst of our disappointments and confusion of tongues, under all the reproach and scandal of a worldly and popular church, and the derision and scorn of a time-serving and God-dishonouring ministry, you can yet retain

so good spirits, and your faith in a speedy redemption. That God may bless and preserve you unto his coming and kingdom, has been, is, and will be my prayer while I retain consciousness and reason.

How it astonishes me to review the way in which God, by his word and providence, has led us for a few years past. If I could have foreseen every step which we have taken, I must have fainted by the way. Yet, blessed be God, I see now in every move we have made, the wisdom and work of God. "The Scriptures must be fulfilled." And I think I must and will be patient, and let God lead, and submissively follow him; "for it is not of man to order his steps."—If we had not made plain the visions of the prophets of God on tables, how would Hab. 2: 1-3 have been fulfilled? If we had not proclaimed '43 as the end of the vision, and that had not passed, how could the vision have tarried to us after the appointed time? See Hab. 2: 3; Heb. 10: 37. And I have often asked myself, What reason can I have to lose my spirits, or cast away my confidence in the glorious and heart-cheering doctrine of soon seeing the King of kings—the Lord of life and glory? None.—I have as much confidence in the manner of his coming, and the objects of, and the events connected with it as I ever had, and much more evidence. I also believe that the time is appointed, and at the end it will speak and will not lie. I believe, in order to fulfil the Scriptures, we were to anticipate the time a little while. "For yet a little while, and he that shall come will come and will not tarry." And how our dear Bro. Cook can hold on so tenaciously to '43, and fellowship the spiritualizers, and all the fanatical nonsense of Jacobs, Pickands, and others, I cannot conceive.

And for him to exclude all who have lost no faith in the glorious appearing, resurrection, and kingdom of Christ, and who remain steadfast in the faith, as it was once delivered to the saints, and who also are with him in the providence of God, believing that He has led us in all the way we have travelled, changing no point of faith in doctrine or practice, is to me astonishing. For God has nowhere said in his word, that I can find, that those who look for the personal appearing of Jesus Christ from heaven would be wrong in their faith. On the contrary the word of God holds out encouragement, by saying, "He will come," and exhorts us to be steadfast, and endure unto the end. Can it be said of those brethren, who have changed their views monthly for more than a year past, that they are stable, and endure patiently unto the end? But may it not be said with propriety, "They are carried about by every wind of doctrine," and "ever learning and never able to come to the knowledge of the truth?" I can be at no loss to know who these are. See 2 Tim. 3: 1-9. But it is not so concerning the time, for God has forewarned us—"If it tarry, wait for it;" yet he does not condemn us for anticipating the time a little while too soon, but exhorts us "to be patient for the coming of the Lord draweth nigh." And yet our dear Bro. Cook, rather than give up the position on time, in which we have been deceived, he seems to choose the fellowship of those who, rather than give up '43 and the 7th month, are willing to give up the very crowning point of the Advent doctrine—the personal appearing of Christ. Why is our good brother so inconsistent? It is certain God has given us a remedy for the failure of chronology, but none for a change in manner or matter. Yet Bro. Cook rejects none, however inconsistent and wild may be their views on manner and matter; and at the same time endeavors, in every way that he can, to find fault with, and condemn those who remain steadfast in the doctrine, but who suppose they might have erred in the chronology. For

my part, I would rather be sceptical on the time than on the doctrine; for the first depends, in some measure, on man's wisdom and calculation, but the last wholly on God. To doubt the first, would be but questioning the correctness of chronologists; but a rejection of the latter is unbelief in the word of God. While our Bro. Cook exhibits, in his writings, a sweet spirit and a good heart, he shows that his head is in the fog. I pray God to save him from a shipwrecked faith.

I remain looking for Jesus as usual, daily, until he comes,

W. M. MILLER.

Low Hampton, N. Y., April 15, 1846.

Letter from Sister Higgins.

Dear Bro. Marsh:—For some time I have wished to speak a cheering word through your paper to the dear brethren and sisters who have held up my hands, while in feebleness I have attempted to proclaim the good news of the kingdom, and warn a perishing world of the approaching judgment. And while pleading at a throne of grace, their forms one after another rise before me, and I am comforted by the assurance that I can (tho' absent in body) commend them to our merciful High-Priest, who has been tempted in all points like ourselves, and is able to succor us in our unprecedented trials. Yes, Jesus pities, and is touched with the feeling of our infirmities; he knows too how to deliver.

I do praise the Lord that some have been enabled to stand unmoved amid the whirlwind, and are now leading on the host of God's elect to the last moral battle before victory will be given, and Jesus crowned Prince of Peace and King of kings. To stand erect, independent of sect, party, or creed, with the unvarnished truth; to be a Bible Christian, to walk with God, to be an independent editor, to publish that and that only that will be for the glory of God, is required at your hands. "Who is sufficient for these things?"—May the Lord still continue to give you his grace, that your eye may be single, and your whole body may be full of light.

We hail your paper with joy, and are always cheered and refreshed with the glad tidings it brings us from the scattered Israel. I have been looking for some time for a word through this medium from our brother C. Morley. I trust he is strong in the blessed hope of seeing our King in all his beauty at the appointed time, now that he sees those prophecies fulfilled which prevented him from coming fully into the 10th day movement. I refer to the 1st and 2nd chaps. of Joel, and their fulfillment as recently spread before your readers. How beautifully has Wesley described it.

Whatever fills the world befall,
A pledge of endless good, we call;—
A Sign of Jesus near:
His chariot will not long delay,
We hear his rumbling wheels, and pray—
Triumphant Lord, appear!

Who, that believes the word of God, can look upon the present condition of the world, and be ignorant of its approaching doom?

I am grieved to see some shrinking back from time; some who have stood in the moral battle on this question, and nobly won the field, now tamely lay down the sword at the feet of our vanquished foe. The great question, Is time a matter of revelation, was the first point settled in my mind after seeing where in the world's history we lived. Secondly, that time has been fulfilled exactly. Thirdly, that God's people have always understood the time with sufficient exactness to answer the purpose for which it was given. The next question that presents itself is, for what purpose was time given relative to the day of judgment? (for none can I think evade the time given in the 12th of Dan. but the willingly ignorant.) Obviously, that the world might be warned, and that the people of God might not be

overtaken as a thief. The present time seems to gather strength by the passing of other points of time, and I do not see any way to evade the conclusion that this present year will bring deliverance to all the waiting people of God; *all who love the appearing of Jesus.*

Patience, my soul, on God rely;
Deliverance soon will come.

I was exceedingly unwilling to look at the evidences of the present time on account of the manifest hand of God in the past; but I have learned to lay my opinion or experience down at the feet of Jesus, being confident that he will vindicate all that has been of himself after sifting it from human wisdom, and human frailty. One thing was certainly gained by the last movement, i. e., the world cannot now charge us with insincerity as formerly. They may brand us as fanatics, if they please, but they cannot now say, you do not believe it. In the sacrifices, were arguments that made the stoutest heart quail. But I am astonished at the presumption of some who, like rebellious Israel are determined to go into the land of Canaan whether the Lord goes with them or not. See Num. 14: 40.

As to our warfare against the sects, while I admit that much has been said and written that did not savor of the 'meekness of wisdom,' yet I think the picture has not been overdrawn. Any one can see that for a Protestant to join the Roman church, knowing her abominations; that she is drunk with the blood of martyrs; and that she endorses all her past acts by the claim of infallibility: to join her communion, would make us partakers of her sins, and liable to her plagues.—What better would be the case, to join a church whose members are like the following:—'Lovers of themselves, covetous, (which is idolatry) boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure, denying the power of God.' What! Paul, are these charges against the church of your day? No, verily; against the professors (having a form of godliness) of 'the last days.' Now we are either living in the last days, or we are not; if we are, such professors as the above abound, and it is the duty of all God's children to 'turn away' from such.—I do praise the Lord that I am free from the incubus of a dead church. It should now be our great concern—'Am I ready?'—ready now?—have I now the witness of the Spirit in myself? and have I tried that spirit by the infallible standard, the Word? Do I bring forth the lovely fruits of that Spirit? Dear brethren and sisters, be faithful a little longer, and the crown will soon be given. I can, by God's help, win that crown, and rest with my lovely Jesus.

Yours, waiting for the Consolation of Israel,
SARAH J. HIGGINS.

Ware, Mass. Apr. 13, '46.

SUNDRY THOUGHTS.

Bro Marsh:—I am anxious to write on a number of points, but my present cares, and travels from place to place, prevent at present, yet I will offer a few remarks. First, on the commencement of Christ's ministry. It has been often said in the advent papers, that Christ began his ministry when he was 30 years old, and that he could not enter upon it before or after that age. The reason assigned for this statement is, that "the Jewish Priests began their work at 30 years old, hence, to fulfil the law, Jesus when 30, must begin to preach. The proof adduced by each, is Num. 4: 3; 8: 24, and 1 Chron. 23: 2-4. On examination of these texts, I find they prove that the Levites, and *not the Priests*, enter at 30, to do the work of the tabernacle of the congregation; a separate work from the Priest's office.—If there is other evidence that the Jewish Priests

began their work when 30 years old, will some one give it? 2d. Will they then prove Christ must follow the custom of the Jewish Priests in this respect? and 3d. Show why he must not continue, and do other acts as the Priests did, and on the months and on the days that he performed acts under the law?

2d. *Mistake in Chronology.* I see it also stated, if the chronology was correct, Jesus would have come in "43," while others say *it is correct*, but He was cut off "in the midst of the week," which statement is true. It seems to me this question should occupy our present attention. It is a clear case that Christ could not begin to teach at 30—preach or confirm the covenant in person one week or seven years, and at the same time be put to death "in the midst of the week:" both are not true. Again, if the chronology is four years incorrect, so that A. D. 1 was the fourth of Christ's age, and A. D. 33 was the thirty-seventh of his age, and he began his ministry when he was 30, he must have preached *seven years*, and of course (this being true,) he could not be cut off in the centre of the week. In this article I have not time or space to present my convictions on this point.

3d. *The Temple of God.* I believe it is generally conceded, that this temple in 2 Thess. 2: 4, refers "to the church, or congregation of the saints." 2d. That "the man of sin," was to sit or be located in this temple—i. e., be the seat and field of his operations. If these positions are true, and who doubts them? I would ask 1st if "the man of sin" is to sit any where else, *until destroyed by the brightness of the Lord's coming?* 2d. If this is to be his place, must not God's people expect always to have in their midst, those who "worship the beast?" Rev. 13: 8, "make war with the saints," "and work with all power, and signs, and lying wonders?"

3d. If the advent people are God's people, must not this power be at work among them?

4th. Can any one show how the Catholic power is now fulfilling these marks among us?

Fourth. Does the world end at the close of the 1000 years of Rev. 20? Answer: I believe not, but that it will be melted prior to the one thousand years reign with Christ. I will now mention a few passages to prove my position. 1st., Job's words. "Man that lieth down, riseth not till the heavens be no more." Job 14: 12. Here he places the time of the resurrection (which is at Christ's coming,) aside of the time of the conflagration; Peter gives the detail thus: But the day of the Lord will come as a thief in the night, in the which, the heavens shall pass away with a great noise, (be no more,) and the elements shall melt with fervent heat; *the earth also*, and the works that are therein shall be burnt up. 2d.—Isaiah's words. This prophet in chapter 26: 19, speaks of the resurrection, and call of the saints out of this earth, for the good reason that the Lord cometh out of *his place*, to punish the inhabitants of the earth, *at which time* Micah declares the mountains shall be *molten* under him, and not 1000 years after this. Mich. 1: 2-4. Hear all ye people, hearken O! earth, and all that therein is, and let the Lord God be a swift witness against you, (Mala 3: 5,) the Lord from his "holy temple;" For behold, the Lord cometh forth out of his place, and the mountains shall be molten under him. David corroborates this view, in Psa. 50: 3-5; 97: 3-5. "The hills melted like wax at the presence (or appearing) of the Lord.

God first created the earth, and then planted a garden in it, as the Capitol of the world. So John in Rev. 21: 1, saw 1st, the new earth, and 2d, the New Jerusalem, the city of the second Adam, come from God out of Heaven upon that earth. As a final proof that the New Jerusalem comes before the millennium, let it be remembered that she (the mother of all the saints,) is a

dressed, (Isa. 54: 15,) and told of the gathering of her enemies against her. "Behold all, they gather themselves together against thee, but not by me." That is, I will not be the agent who will gather this innumerable company of enemies against thee, but some other agent will. The devil, according to Rev. 20, is the agent; "Who-soever shall gather together against thee, shall fall for thy sake." Here is the same gathering of the enemies of Jerusalem, described in Rev. 20: 7-10. And the same defeat attends them in each instance. Destruction from the Almighty overwhelms them. Thus, the New Jerusalem must be on the earth before the close of the 1000 yrs., in order to fulfil this gathering of the wicked, at the end of the 1000 years. Who can suppose, the city "so holy and clean," will come on to this earth, which is nigh unto cursing, whose end is, to be burned? Heb. 6: 8.

T. F. BARRY.

Rochester, April 6, 1846.

RONGE.—We have repeatedly expressed our fears that the movement of Ronge in Germany was less Protestant in its character than some anticipate. It is well known that the advocates of a temporal millennium look to this movement with the greatest interest, as indicative of the dawning of that day. The indications are, however, beginning to thicken, which show that but little is to be hoped from Ronge in favor of pure and undefiled religion. The following from the "Christian Alliance" accords with our own opinion. The "Friends of Light" referred to, are not the most friendly to sound theology.—*Advent Herald.*

RONGE.—Some fears are entertained in regard to the true Protestant character of Ronge. If the movement of which he appears to be the master spirit, is a mere secular affair, having no higher ends than a change of civil administration, to be effected by worldly policy, we cannot augur much for its benefits to pure Christianity. While for the present we suspend judgment of the character and design of his movement, we are in duty bound to hope for the best. "But Ronge himself shows, in his last developments, a decided antipathy against the doctrines of the Reformation.—As the whole movement is received with such great and unexpected applause by the 'Friends of Light,' and, as his destitution of a belief in the Bible is more and more manifest, he has now openly declared against such churches as the Lutheran and the Reformed. He will join with the 'Friends of Light' in their scheme of bringing out the Reformation of our age."

Cause of Our Mistakes.

It has often occurred to my mind, that one reason why Adventists have not been able to define the exact termination of the 2300 days, is, the difficulty there is in fixing the exact point where any great national event is to be dated.—Suppose 300 years hence, a writer on prophecy should wish to determine the commencement of the independence of the United States, and should resort to books and papers to determine the precise date of that Independence, how very liable he would be to make a mistake, though furnished perhaps with an abundance of historical means. He would readily find, that on the 4th of July, 1776, a Declaration of Independence was signed and published by delegates from different portions of this nation, authorized by the people to do as they did, and that the 4th of July had been observed, perhaps down to his day, as the anniversary of that event, consequently it would seem clear, that the above day and year constitute the true date.

—But suppose a disappointment to occur, and a re-examination to take place, it would be found that this nation was not independent at, or imme-

diately subsequent to the signing of the declaration; but the principal part of their hard struggle, was afterwards; and had they not had foreign assistance, must, in all probability, have failed.— Their declaration only set forth what they were determined to be, but to achieve that desirable object, was a work of the future. Inspiration embraces in prophecy the object, when it is achieved, and a nation, when it becomes a nation in fact.

The above hints may be of use to some minds who are tried on the account of mistakes as to time, as all know that great national events fix the commencement of the prophetic periods, named by Daniel and John; and great national events fix the termination of most of these numbers.

The restoration of the Jews, and building of Jerusalem, were great national events. The fall of Paganism, and ascendancy of papacy in the Roman empire, were also great national events. The fall of papacy was another event of like character. In relation to all these events, greater difficulties exist, in trying to fix the exact date of any of them, than can be supposed could exist 300 years hence, in trying to fix the exact date of the Independence of the United States.

It is clear that the time was given to Daniel, that should reach to the end of this world in its present order, and that God designed the time to be understood, for God would be guilty of foolishness, to give revelations that he did not design to be understood, and it seems clear to me, that the only reason why we have failed hitherto in fixing the time, is owing to the difficulties mentioned above. The Savior saw that these difficulties would exist, hence he did not give the time, for the same difficulties would attend any mode of time that might be given—but he gave us signs, which, together with what we should know of the time given, would enable us to know when his coming was at the door.

J. CARLTON.

York O., March 28, 1846.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, MAY 13, 1846.

Present Expenses.

The expense of publishing the five thousand copies of the Conference Address, has been considerable, not far from \$600. Money for the Address to about half the amount of this sum has been received. We expect to have to pay soon between one and two hundred dollars for a lot of printing paper, which we have ordered for the weekly issue of the Voice of Truth, and the long promised extras on the time of the Second Advent of Christ. Besides this our other current expenses, have been considerable, just at this time. Therefore, our brethren who are indebted for their paper, and can do it without embarrassment to themselves, will much oblige by forwarding our dues as soon as convenient.

Our Editorial

Is quite stinted this week. Perhaps it is all for the best; for we have generally occupied quite a large space in our columns—possibly more than has been for the edification and spiritual good of our readers. This, however, is not our apology for the small space we fill this week. It has been 'moving week' with us, and we in common with many others who have no abiding home here, have been under the necessity of taking up our residence in another tenement. This has so engrossed our attention and occupied our time, that we have been unable to write much for this week's paper. We have, however, made a rich selection from the pens of

others. Next week, the Lord willing, we will give our promised evidences that the coming of Christ is nigh, even at the door.

CONFERENCES.

We have not been able to comply with either of the recent requests of certain brethren for a Conference in their place. They had better, if they can obtain the assurance of one efficient Lecturer, that he will attend, to make their appointment, at a time when it will not interfere with appointments already made, and they will doubtless obtain all the help necessary. Two or three ministers are sufficient for such a meeting. Or, if this course should be thought not advisable, then we would propose that your request be made to our brethren, when convened, at some one of the conferences already appointed.

This is the best we can do, or rather say, for our brethren now. Were it in our power to do so, gladly would we run at all their urgent calls for help, but we cannot. Truly, the harvest is great, and laborers are few. O Lord, send out more faithful laborers into the field already ripe for the sickle!

Question and Answer.

"Were the types in the Law of Moses all fulfilled in Christ's first coming, and confirming the covenant with many for one week, (Dan. 9: 27) together with his apostles? (Heb. 2: 3.)—Or will the fulfilment of them only be accomplished at his second advent?"

To this brother's honest enquiry we will briefly answer in the words of Scripture—Christ was "the end of the law"—it was to "be abolished"—"it was abolished;"—at the crucifixion Christ "took it out of the way, nailing it to his cross." It was a law of types and shadows; and if the types are yet to be fulfilled, the law, of which they are a part, is still in force, is not abrogated. If this is the case, the law is still our "schoolmaster, to bring us to Christ;" consequently he has not come the first time, and the sad conclusion is, Christianity is a delusion, and the Jew, tenacious for the law of Moses, is right. "The law was a shadow of good things to come," but the body, or substance to which that shadow pointed is Christ. Let us follow the substance and not the shadow, if we would walk in the true light, and not stumble in darkness.

NEWS OF THE DAY.

Report says (and it is believed by many of the professed knowing ones to be true) that the difficulties between this country and England, growing out of the Oregon question, are all settled, or in a train of amicable adjustment. The attitude of Mexico and the United States toward each other is yet hostile; no rupture, however, has yet lit up the torch of war between these two republics. We are still of the opinion they will not fight: it however is only an opinion; founded upon those prophecies which seem to forbid the idea of a general war or wars existing at the time of the revelation of the Son of Man.—We are doubtless near that moment. And just before his appearing, instead of being engaged in war and the destruction of life and property, the great mass will be enjoying supposed peace, and safety from the approaching judgments which are coming upon the world. This is the condition of the world now, and we verily believe it will soon be aroused from its slumbers by the trump of God, and be called to take part, a fearful part, in the "battle of the Great Day of God Almighty." This is the next general war for which we are looking. God will fight in that day, and the slain of the Lord will be from one end of heaven to the other.

The news from other parts of the world is unimportant, only that the entire nations of the globe are approaching very near to a fearful crisis. Poor Ireland it seems is now suffering the horrors of a fam-

ine. Says the late news from Europe:

"The intelligence from Ireland is painfully distressing. In some parts of Tipperary, the peasantry, unable any longer to resist the cravings of hunger, have taken the case in their own hands, plundered the provision shops, broken into the flour mills and helped themselves. The town of Clonmell is in a state of siege. Troops are obliged to escort provisions as they pass through the streets, and the unfortunate creatures whose bones are described as protruding through their skins, are only kept down by the fear of the bayonet."

Bro. Weston's Letter.

Bro. Weston will pardon the liberties we have taken with his letter. The omissions we have made, though they contain conclusive arguments against the views entertained by Bro. Cook, yet we are confident they advocate a sentiment as void of Bible truth as those are which they oppose. The parable of the ten virgins is explained by the Savior. We cannot therefore suffer that explanation to be thrown into the shade, for the opinions of the best and most critical Bible students on earth. And besides, as we have repeatedly stated, scarcely two writers agree in their expositions of this parable. And no wonder they do not, for they follow their own fancy and wisdom in trying to give a meaning to it different from what the Savior has clearly taught us it was designed to convey.

That part of Bro. Weston's letter which we have given will be read with interest and we trust with profit by all our readers. The following is an extract of the letter to which we refer:

To Bro. J. B. Cook and Others of like Faith.

Dear Bro. Cook:—Immediately after reading your discourse in the "Day Star," on "The Doctrine of Providence," I set down to write you, and knew not how to address you but through the medium of the press. Before I had finished my article, a doubt arose as to what paper I should address it. Bro. Jacobs had had an article some weeks before from me on the same subject, in the main, which he promised to publish, but did not. I concluded, therefore, that it would be useless to send again to the "Day Star," and I knew not whether you would see the "Advent Herald," or "Voice of Truth." As Bro. Galusha has addressed you through both of these, and you seem not to take exceptions to it, I presume I shall be allowed the same privilege, especially as Bro. G. has not touched the point at issue; though he has written you an excellent letter with one or two exceptions. The question at issue seems to be this, *Has the Advent movement—the preaching of '43—the tarrying time—the preaching of the 7th month, &c., been in fulfilment of prophecy, and consequently has God's agency been in all this, or has it not?* I answer unhesitatingly in the affirmative, and I think it capable of the fullest proof. Your discourse on "The Doctrine of Divine Providence," I admire with the exception of a few sentences on the "Shut Door." &c. and I have wished that with these exceptions, it might find its way into the columns of the "Advent Herald" and "Voice of Truth." I believe it is meat in due season to the scattered flock, for the want of which many are weak and sickly among us, and many sleep.

Those of our brethren who believe the Bridegroom has come, and the door is shut, and those who reject the past movement as *our errors*, seem alike guilty with those mentioned in Josh. 9: 14. They decide without asking counsel of the Lord. Adventists generally have believed that Hab. 2: 2, referred to our time. That it does, seems evident from several considerations.

1st. Here is a vision spoken of as tarrying, and no vision can tarry without definite time being attached to it, and that time expiring before the realization of the events spoken of in the vis-

ion. But this vision is not in *reality* to tarry but seemingly so to us, because we should fix upon a time for its ending anterior to its real ending. At the *end* it should speak and *not lie*—it should not tarry. That this refers to Daniel's vision is evident because Daniel's is the only vision in all the Bible that has definite time attached to it, and consequently the only one that could seem to tarry.

2d. Another proof that Hab. 2 refers to our time is found in the fact that Paul in Heb. 10, quotes from Hab. and refers that tarrying to the time of Christ's second coming.

3d. Christ in Matt. 24 & 25, speaking of the events which would precede his coming, speaks of the same tarrying, and tells what would take place during that tarrying.

You say, "Now mark! *somebody, or something did these things at the time specified in the vision written on tables.* It was a freak of nature, chance, mesmerism, human influence, the Devil, or else in accordance with predictions of Jesus. If the last, then we had the right time, God put his seal upon it—we did understand the vision—the vision did speak and not lie." Stop brother—not so fast. Do not like the Israelites, (Josh. 9: 14) make the league before you ask counsel at the mouth of the Lord. If you will turn to Hab. 2, you will find that the vision was not to speak until the *end*, which end was not until after the tarrying time, when that time was finished. It appears plain, that God, to accomplish his purposes, intended to have us write out the tables, or charts, plain, and easy to be understood, and fix on a time for the ending of the vision anterior to the true ending.

But some will ask, "Did God mean to have you fix on a wrong time and preach a lie?" *Nay O man, who art thou that repliest against God? Shall the thing formed say to him that formed it why hast thou made me thus?"* You will see at once that if Hab. refers to our time, we did not, and could not hit upon the true ending of the 2300 days in writing our charts. The vision is yet for an appointed time, beyond what is written. It has been done as God commanded—the vision was written and made plain—our time run out, and the tarrying time came.

I must agree with you that "when a predicted event does occur, we may know that it is a fulfilment of the prediction, and that God's providence has interposed for its fulfilment. To such events there are no seconds any more than a second birth, or baptism, or burial of Messiah. The chariot of providence rolls by—the event looms up with God's seal impressed upon it—it never recurs." You say, "all attempts to re-adjust the propetic periods is labor worse than lost. The idea that chronologists have erred, and have caused us to err, looks like playing into the hands of infidels." But you can see from what is said above, that we could not have hit upon the true ending of the vision in writing our charts without frustrating God's plan. We could then no more see the true ending, than the vision could have been understood before the unsealing at the time of the end—no more than the disciples could discern who Jesus was when "their eyes were holden that they should not know him, Lu. 24: 16. But after the running out of our charts should we not search for the yet appointed time of Hab. 2? If we were ever right in preaching time, by a parity of reasoning we are now.

I can never give the infidel half the ground by talking about "doubtful chronology," but I can take my Bible and show the infidel that the Advent movement thus far, has been in exact fulfilment of prophecy, written hundreds and thousands of years ago, and many I have seen stand amazed at the exact fulfilment.

J. WESTON.

New Ipswich, N. H., April 8, 1846.

CHARACTER OF THE PROTESTANT CHURCHES.

I wish to make a remark on some words of Father or Bro. Miller, published recently, in which many of the adventists are represented as having made an unholy attack upon the churches, if I can do it in a proper manner and with a right spirit. It is a time of extreme trial; minds, the best fortified, have all they can do to resist temptation: those less established, are more liable to be overcome. The adventists generally, have separated from the churches, if not formally, they have in spirit and doctrine—they could not do their duty and enjoy religion, without doing this. Within the circle of my acquaintance, there is not one of the very many who believed the advent doctrine in '43, that has remained in fellowship with the churches, who now openly profess to believe that doctrine, or to all appearance enjoys religion, except where the principal influence of the church is on the side of the advent.

The churches generally, are using all means to discourage those whom they can influence, and induce them to join in with the church again; in some cases holding out worldly inducements.—Under all these circumstances, a very little said by Father-Miller, will go very far to encourage some to go back to their former church relations, and consequently, to their former spirit. Some painful occurrences have come under my observation, which have occasioned these remarks.

I venerate Father Miller, as one whom God in his providence has raised up for a great work, and from some acquaintance with him in Dresden, in the State of New York, perhaps 20 years ago, I conceived that he possessed an unusual share of those qualities that constitute the gentleman and christian, though at that time an opposer of some of the sentiments that I preached—yet, after all, I look on Bro. Miller as a man, as liable to err as any other man under similar circumstances.

As it respects myself, I was led to the views I now have respecting the churches, about fifteen years ago. I then commenced preaching what I now preach; the developements that time has made, have only strengthened my views beyond the possibility of doubt, that the Protestant church as a body, is awfully corrupt, and that the way is fast preparing for as dark, general, and deep infidelity, as ever engulfed France. At different times for months, my spirit has been weighed to the earth, by a sense of what was coming. In '42, I got hold of Father Miller's views, and a ray of hope and glory beamed on my soul. But why is it that such a fuss should be made by the church about what adventists have said? a large portion of their own preachers, say as many, and as hard things, as adventists can say, and it makes no disturbance. The fact is, it is not so much the truth that has been preached which has aroused the indignation of the church, but adventists have practised what they preached, if they have not been hypocrites. I mean by this, that Adventists have meant what they said, and when they have seen there was no hope of reform, have withdrawn, as God's word requires of them to do. The other class proclaim the evils, but with the next breath, extoll and praise the church; proclaim its virtues, and point to its certain triumph! Such preachers either do not believe what they say, or are so dead as not to realize the evil, or they consider the interest of the party paramount to all other considerations. If a man stays in the church, he may preach almost any thing he pleases, but let it be rumored that he intends to leave, and the cry is immediately raised against him.

I will conclude the article with a brief reference to the 17th chap. of Rev., and 5th verse.—If the expression, "Mother of Harlots," implies daughters, we are certainly authorized to look for these daughters somewhere. Now, if this mother is an ecclesiastical establishment, as is gener-

ally admitted, the daughters must also be religious bodies, not of the same name of the mother, nor of the same age or strength, and they may not possess all the peculiarities of the mother's dress or outward show, but they possess the essential elements of the mother's nature and character.—I think it has been clearly proved by Bro. Marsh and others, that the Roman Catholic church is this mother. The essential elements of her character were, and are yet, unbelief, pride, ambition, avarice, and the love of pleasure; all the history of that church shows that a combination of these principles have led to all the abominations that constitute that church such a horrid monster.—Let us now look for the daughters, or other religious bodies possessing the same essential element of character. I look to the great body of the protestant churches, and first, is there no unbelief? need I answer? I am constrained to believe that a large portion of the church members of our day, have no living confidence in God's word as to *pride*: can any one show a distinguishing line between the great body of the church and the world? In this particular sin, is not the church up even with the world in fine or costly buildings, fine furniture, fine dress, and vain show? How does the world expend so much for ornament as is expended by the churches in their meeting-houses, and on their pulpits? They are also proud of their numbers, their learning, their popularity, and their wealth. Take the clergy, and there is no class of men of any profession, who appear more foppish, and act out the dandy than many of these same professed servants of Jesus do. A proud and foppish minister, is the most loathsome sight I ever beheld.

Ambition—Preachers striving for popularity and greatness, churches laboring for respectability in the world, to be more numerous than others around them, laboring to bring all others to their faith.

Avarice.—Are not the members of the church as anxious to accumulate property as the world? Do they not enter into all the speculations of the world, holy or unholy—from the neighborhood deal, up to the selling the souls and bodies of men.

Lovers of pleasure.—What pleasures do the world pursue, that the majority of the church members do not participate in?

I have pursued this subject to a sufficient length to show that there is a fearful resemblance in the particulars mentioned between Protestants and Catholics, and should we go into a minute detail of the blasphemies, abominations, and cruelties, that grew out of the elements of the character of the old Mother, we might also find corresponding fruits, though different in degree, and in a somewhat different dress, among Protestants.

From all this, and much more which might be added, it seems to me that a fearful relation exists between the popular churches and the old mother, so that I cannot censure Bro. Marsh for his cry, "Come out of Babylon."

T. J. CARLETON.

Bro Marsh:—The following scrap I found among the old papers in the mill, part of an old Almanac, and so lovingly corresponds with my feelings, I transcribe it for you.

W. TENYKE.

Broadalbin N. Y., 1846.

The Happy Man.

A pious divine had prayed earnestly many years, that God would be pleased to send him a man to teach him the perfect way of truth. One morning he was told in a dream, to go to the church, where he would find an instructor in the way of truth and holiness. When he came to the church door, he found a man in rags, to whom he wished a good morning. I never had a bad morning, replied the poor man. That is very singu-

lar, I wish you always fortunate. I never was unfortunate, said he. I wish you always happy, said the divine. I was never unhappy, said the poor man. I wish, said the divine, you would explain your meaning. That I will cheerfully do, said he. I said that I never had a bad morning, for every morning, if I am pinched with hunger, I praise God. If it is rain, or snow, or hail, whether the day is serene or tempestuous, I praise God, and therefore never had a joyless morning. If I am miserable in outward circumstances, and despised, I still praise God. You wished me to be always fortunate; but I cannot be unfortunate, because nothing befalls me but according to the will of God; and I believe his will is always good, in whatever he does, or promises to be done. You wished me always happy; but I cannot be unhappy, because my will is always resigned to the will of God. But what would you say if God would thrust you down to hell? I have two arms, humility and love, with which I would hold fast my incarnate God and Savior, and not let them go; and I would rather be in hell with God, than in heaven without him. The divine, astonished at the poor man's answers, asked whence he came? I came from God.—Where did you find him? Where I left the world. Where did you leave him? With the pure in heart. What are you? I am a king. Where is your kingdom? In my own heart. I have learned to rule my appetites and passions, and that is better than to rule any kingdom in this world. How were you brought into this happy condition? By silence, spiritual meditation, and union with God. Nothing below God could satisfy my desires. I have now found him, and in him, found peace and rest.

Bro. A. L. Kingsley, Bangor N. Y., April 7, writes:—In respect to the cause in this place, it is very low, but there are a few of us that meet together for prayer and conference. Our meetings are from six to eight miles apart: we expect however soon to meet where parting will be no more.

I am of the opinion that we have not had the true "midnight cry," for the following reasons. First, there will be no tarrying after that cry is made. 2d. No slumbering and sleeping. 3d. There will be no more conversions, because, "while they (the foolish,) went to buy, the Bridegroom came, and they that were ready, went in with him to the marriage, and the door was shut. Afterwards came also those other virgins." I have many other reasons for this view of the subject, but perhaps it is not best for me to give them.

Yours, expecting the Nobleman's return this year.

Letter from Bro. Roney.

Bro. Marsh:—I for the first time, take my pen to communicate to the dear saints a few words of exhortation (if you think them fit for publication) to those 'who are of like precious faith' with us, in "looking for, and hastening unto the coming of the day of God." What should our duty be in reference to this fact? Why, we should not forget the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." I believe good, warm, spiritual exhortations are much needed in these 'last days' of 'perilous times,' when the adversary of all righteousness, and the opposers of our hope, are striving in all the ways imaginable, to rob us of it.—"Why don't you give it up," say they, as a great many honest men have, and believe in a temporal millennium. Give up what I ask.—"Why, your hope of soon seeing Jesus, as you call it." What, give that up? No, never will any true saint of God, who has that hope in their souls, fixed, grounded, and settled, as long

as they live at the feet of the blessed Jesus, and are looking and waiting for the establishment of God's everlasting kingdom, you need not expect that they will give up the truth for error, for that which God no where teaches in his word. "But, says one, do you call the preaching of the Lord's coming, at hand, truth?" I do, and one of the most prominent truths of the Bible: personal and visible as he went up into heaven, even so he will come again. Search and see. But what do you call error? Those doctrines that contradict the plain teachings of the Bible: such as "the return of the carnal Jews, to the land of Palestine," and a 'millennium' this side of the coming of Christ, and that the "Bridegroom has come, the door is shut," &c. All of which are calculated by the adversary, to lead souls from the right path, and blind them in delusion, spiritualism, mysticism, and Judaism: the fog of which, darken the counsels of the Lord, blind the understanding of men, and keep them groping in the dark, and slumbering upon the brink of eternal wo: and I fear they never will be awakened until Gabriel's shrill clarion rends the vaulted skies, and the Lord of glory, with all his shining hosts, descending upon his azure throne, bursts upon their astonished vision. Then they will be awakened, but ah! too late. Then they will be convinced of the truth of the Lord's coming, but their hope will be gone forever. Then they will be disappointed, for while they are crying 'peace and safety, sudden destruction cometh;' and while looking for peace, 'behold no good came, and for a time of health, and behold trouble!' A greater disappointment than ever those that are looking for the Lord have met with, because he did not come when they expected him.

But as I said before, exhortations are needed on patience, holiness, meekness, watchfulness, faithfulness, charity, union, &c. 'Let patience have its perfect work,' James 1: 4; and 5: 7. 'Be patient therefore, brethren, unto the coming of the Lord.' It is by patience that men possess their souls. Luke 21: 19. "For ye have need of much patience; that after ye have done the will of God, ye might receive the promise." Heb. 10: 36. "Without holiness no man shall see the Lord." "Be ye holy, for I am holy." "The meek shall inherit the earth." "He will beautify the meek with salvation." "The meek shall increase their joy." "Seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." "Walk with all holiness and meekness." "Watch and be sober." "Watch and pray." "Watch thou in all things." "What I say unto you I say unto all, watch." "The Lord preserveth the faithful." It will not be said to them that are not faithful, 'well done.' God help us to be 'faithful stewards of the manifold grace of God.' 'Charity rejoiceth in the truth, thinking no evil, is not puffed up, charity never faileth. Unity is the bond of peace.' "Behold how good it is for brethren to dwell together in unity."

There are a few in Massena who are still holding on, and "looking for that blessed hope."—They have had to contend with spiritual wickedness in almost every form. But glory to God we shall soon be delivered. Shall we turn back?—If we do, we shall not be fit for the kingdom.—Let us press forward, the king will soon come.

Yours, in hope of soon seeing Jesus,

S. J. RONEY.

Massena N. Y., April 25, 1846.

Rich Extract.

Bro. Marsh:—I yesterday by chance, or rather by providence, took up Simpson's Plea for Religion, 1814. He has selected 109 prophecies and I think it may encourage and comfort some of the good brethren and sisters, by copying a page from his work.

Page 144, Prophecy 93. "When Messiah should arise from the dead, he was to bring some token with him, of his victory over the infernal powers. When Jesus Christ entered the state of the dead, he led captivity captive, loosed the bands of death, and raised many bodies of the saints, who were confined under his dominion. Compare Psa. 68: 18, with Math. 27: 52.

Prophecy 94. Messiah was to ascend up into heaven, and reign there at his Father's right hand, invested with universal dominion. Jesus Christ did ascend up into heaven, in the sight of many witnesses, and took his place at the right hand of power, invested with universal dominion. Compare Psa. 16: 11; 68: 18; Isa. 9: 6, 7; Luke 24: 50, 51; Acts 1: 9; and Math. 28: 18.

The excellent Tillotson observes, that "all things which the Prophets had foretold concerning the Messiah, were punctually made good in the person, and actions, and sufferings of our Savior." Ser. 103.

Pro. 95. When Messiah ascended into heaven, his ascension was to be attended with the ministers of heaven, to usher him into his Father's presence. When Jesus Christ ascended up into heaven, two men stood by the apostles in white apparel, and addressed them on the joyful occasion. Compare Daniel 7: 13, 14, with Acts 1: 10: 11.

Pro. 96. Messiah was to send down from heaven, the gift of the Holy Ghost, as a token and pledge that he was exalted, and that his Father was pleased with what he had done upon earth, for the redemption of his people. Jesus Christ sent down the gift of the Holy Ghost, in the most conspicuous and miraculous manner. Compare Psa. 68: 18; Joel 2: 28-32, with Acts 2: 1-4, & Eph. 4: 8-12.

Want of room prevents me adding but one more, the last.

Pro. 109. Messiah was to destroy death itself, triumph over the grave, and create new heavens and a new earth, wherein should dwell universal righteousness. Jesus Christ is he who alone is equal to the mighty undertaking, and is divinely appointed to that office. Hosea 13: 14; Isa 65: 17, and 66: 22; 1 Cor. 15: 54, 55; Rev. 20: 14, and 21: 4.

Take courage, brother. He who so faithfully fulfilled all that the ancient prophets foretold of him in 96 instances, can you dare doubt that he will not as strictly fulfill the other 13, making 109? Glory to God, he hath declared, and it shall be done. Sinner, are you ready? If not, fly to Jesus, who alone can save you in the day of his power. He that shall come, will come at the time appointed.

Even so, come Lord Jesus, Amen.

J. REEVE.

Cleveland O., March 27, 1846.

Letter from Bro. Burnham.

Bro. Marsh:—I embrace a few moments to inform you of the comfort and strength it gave me to read of your harmonious Conference, the spirituality, love and faith, with a firm and joyful hope of speedy redemption that the meeting seemed blessed with, is news, reviving to my soul.—The address breathes the healing holy spirit of truth, it cheers the heavenward pilgrim on these dreary shores, and brightens his prospects of soon sitting down with all of our Father's children in the new kingdom! Glory to God for such a prospect. We sometimes long to see each other face to face here, and be strengthened in our most holy faith, but O, when we meet on the blissful heights of Zion in the presence of the Lamb, to partake of the feast promised to those who overcome this world—all that we hoped and sought for in this gloomy vale, will be obtained.

"Vanish then this world of sadness,
Pass the former things away,
Lord appear, appear to glad us,
Bring the dawn of endless day."

O that perishing millions could behold what is but a sten before them—but they will not. I rejoice in hearing of a few, and feel renewedly engaged to labor in the ripening harvest of the Lord. Pray for unworthy me. I think of visiting some of the destitute places soon, as the Lord may open my way, and lift one feeble note of warning at least, through grace to those whom I may meet.
GEO. W. BURNHAM.
Greenville, April 26, 1846.

Bro. G. A. Lapham, Adams Mass., April 10, writes:—The Voice of Truth is a welcome messenger to a few in this place; the truth it contains, founded upon the sure word of prophecy, and the immutable word of God, is to me increasingly interesting. I like time as revealed in the Bible, yes, and plain, simple, Bible truth, in all its harmony. May the Lord sustain you in this hour of conflict and trial, and preserve all his waiting children from the contaminating influence of this ungodly world, so that when he who is our life shall appear, we also, with all his saints of every age and clime, may appear with him in glory. For it is written, "Many shall come from the east and west, from the north and south, and set down in the kingdom of God. Glorious promise. Yours in hope.

Letter from Bro. Cunningham.

Bro. Marsh:—In reading Bro. Pinney's article on the time, the thought struck me that there might be danger in placing the time for Christ to come, in the fall. For supposing the vision ends there, we read, "unto 2300 days, then shall the sanctuary be cleansed." Now, if the sanctuary is cleansed at the expiration of the 2300 days, is it not a natural and just inference to expect the deliverance of the people of God before the expiration of the 2300 days? The argument for the termination of the vision this year, is very conclusive to my mind, and I think there is strong reasons to expect the Lord the coming passover. Jesus said, Luke 22: 16, 18, "He would no more eat until it be fulfilled in the kingdom of God.—And would not drink of the fruit of the vine until the kingdom of God should come." The nature of the evidence is such, it is not safe to put off the end a single hour, but to be constantly on the watch tower, with our loins girded about, and our lights burning. And may the Lord enable you, Bro. Marsh, to continue to give the household their portion of meat in due season, and soon you will reap your reward if you faint not. And O, my brethren and sisters, die, die unto the world, and lift up your heads, for your redemption draweth nigh.

Yours, in expectation of speedy deliverance,
L. T. CUNNINGHAM.
Newton, Upper Falls, Mass., Mar. 28, '46.

Bro. W. F. Seward, Lowell Mass, April 6th, writes:—I send you a little money to pay for the valuable paper (The Voice of Truth,) you send us weekly. We love to hear from our brethren in different parts of the country, to know how they are prospering on their pilgrimage journey, and to hear their thrilling exhortations. They cheer the pilgrim on his journey to the land of canaan, through this wilderness world. My prayer is, that the paper may be sustained, as it is a medium through which we can hear from each other. Go on my brother in your work until our King comes; then we shall no longer need it, for we shall meet to part no more. The church here have been rather low for some time, and have been passing through severe trials, but I think the prospect looks a little better than it has, praise God. Bro. E. Burnham preaches to us a part of the time. I hope we all shall be enabled to endure to the end, that we may be saved.

"Let no man deceive you"

Letter from Bro. Proctor.

Bro Marsh:—Under embarrassing and trying circumstances, I attempt to address you once more. About the first of February, my wife was attacked Inflammatory Rheumatism, and from the severity of the disease, we despaired of her recovery for a time, but through the mercy of our Heavenly Father, the violent symptoms of the disease have abated, and we hope she will again be restored to health. At the time of her sickness, we had like to have lost our little Joseph Marsh. During this time, of course I was kept at home, but in the midst of all, I was comforted by the weekly visits of your richly laden sheet, the Voice of truth; and if I could afford you the right kind of assistance, my comfort would increase, as it is more blessed to give than to receive.

I am pleased with your views of the Cause of Evils. I just received 13th No. Vol. 9, to-day, and was sorry to find you had concluded, as I think you have only excited attention to the subject. I had concluded at one time, and actually commenced to give you an account of the treatment I have received from the brethren with whom I stand in connection, but a brother arriving from Virginia at the time, prevailed on me to postpone it for a time, but I have been tried for Heresy, and the committee before whom I appeared, have a report of condemnation to present to Conference at its next annual session, a copy of which, I have in my possession. The President of the board, however, before he left, wrote upon it his recantation, stating that the decision he gave was reluctantly done, and has since written me a letter, in which he says he has examined the subject by the light of God's word, and is satisfied that the doctrine for which I was tried, is the truth.

I expect my enemies will not stop till they destroy the happy association in which we were joined together, in what we called the "Valley Christian Conference of Virginia," which was "only an advisory meeting," in which we professed to guard and protect the rights and liberties of all the brotherhood. Preparations are now being made to organize a conference in this county, to take place the third week in May, which will amount to a withdrawal from the association formed some years ago. They intend, as I am informed, to lay down a platform, the length and breadth of their own views, to exclude what they are pleased to call "No Soul doctrine," "burnt up system," and "Campbellism;" and as they begin to fear the Virginia brethren, with many others here, will show themselves possessors of the christian spirit, in protecting me in the right of my own judgment in matters of faith, they are hasting to establish another conference on the principles above stated, as they are determined to have me separated from them some how, but my comfort is in Luke 6: 22, 23. All this disturbance which they themselves produce, they are pleased to attribute to the '43 doctrine, and still there is no repentance in me, for I rejoice that my mind was awakened to the subject of Christ's second coming, as I can look to nothing else as the consummation of the christian's hope—and the burden of my prayer is, that I may gird up my loins, be sober, and hope to the end, for the grace that is to be brought unto us at the revelation of Jesus Christ, which I believe to be nigh; therefore, I am determined, the Lord being my helper, to preach Jesus and the resurrection, with which I am bound to connect the second coming of our King, (or have a broken chain,) and thus present the truth, the whole truth, and nothing but the truth.

Farewell, and believe me to be your brother in hope of the coming and kingdom of our Lord and Savior Jesus Christ,
Wm. G. PROCTOR.
Ray's Hill, Bedford Co. Pa, April 8, '46.

Painful Delusions.

I have recently had a visit from two men who adopt the sentiments of Bro. Pickands and others. They suppose the Savior has come, and is coming in great power and glory. All this is only manifested through his saints. The fire that is to burn the earth and its works, has commenced burning at Cleveland and Akron, and some other places. The judgment is now going on, and the saints were to commence destroying the wicked in this month, April, by executing the judgment written in the Bible, not with carnal weapons, but by the power of faith or Christ in them. Being in the immortal state, they set aside the marriage relation, and lay aside all care of their families, are not tempted with evil, and cannot have a wicked thought or desire. Christ has no material body, hence, is never to come personally—the earth is never to experience any physical change, but the saints are to be placed above the reach of natural evil.

These two men were out to enlighten advert believers, and perhaps it is just, to say they did so, for if there were any in this vicinity favorable to the spiritualizing system, they were perfectly cured by the visit of these men. Their absurdities were many, and so manifest, that it would seem impossible for a sane man to receive them as truth. To see immortal men in their glorified state, wearied with labor, having to sleep for rest, eating to sustain nature, protecting themselves from cold, and complaining of sore feet by traveling, is revolting to one who is looking for a country where the inhabitants shall not say I am sick, for they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. God shall wipe all tears from their eyes, &c.

I forbear noticing other absurdities, for it is a matter of deep humiliation, that any of those who were looking for the coming of Christ, should have fallen into such dangerous errors. I sincerely hope they may be reclaimed and prevented from falling into still deeper ones. The dissolution of the marriage relation, has a tendency to induce unlawful affections, and when a man cannot have a wicked thought, but supposes Christ dictates all the emotions of the mind, he is in a condition to be led into any absurdity. I pray they may be prevented from a resort to carnal weapons, when they find their faith does not destroy the wicked, as they are destined to execute judgment. I think all might be deeply humbled and pray much for these brethren, and that others may be saved from the delusion.

Yours looking for the Sovereign,
THOMAS J. CARLETON.
York O., April 16th, 1846.

Bro. J. Phillips, Belisle N. Y., April 27, writes:—We are in need of some one to preach among us. We can do well by him. Some have said they would pay ten dollars, some five, and some three, and so on. Now if you will send a lecturer to preach at Amboy, Camillus, Liverpool, and Syracuse, we can do well by him.

Who can, and will hear and obey this call from Bro. Phillips for the word? Let him who hath the word, speak it—the children are crying for bread, the bread of life, all through the land. Who will feed them? Blessed are those who will do it, but woe unto those shepherds who love to slumber, and those watchmen who are at ease in Zion.

Bro. D. Davis, Spring Mills Pa., April 13th, writes:—

I have recently searched the scriptures with deep interest, increasing light and much profit. The evidence that the day of the Lord is at hand,

is accumulating continually before, and rolling with irresistible force upon my mind. This truth is like a fire shut up in my bones, and I cannot forbear; but according to the ability that God has given, I have for a little time past, been endeavoring to place this glorious subject in a clear and proper light before the minds of the people in this place, also in Bingham, Potter Co., Pa. I think that some of the people are more disposed to listen, and more anxious to know the truth, than they have formerly been. Myself, together with many others, would be very much pleased, and I should hope, benefitted, by a conference in this place this spring.

I would say, for the information of my friends, that my health is very poor, yet I am able to proclaim the gospel of God's dear Son, every Sabbath, and hope that I shall be able to do so, unto the end. Dear brethren and sisters, let your whole confidence be in God; let not your faith waver—confess Christ before this wicked and adulterous generation, and you shall be owned and blessed by him at his appearing and kingdom. My soul longeth after that glorious day, when the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High.

Sister B. Newton, Holden Mass., March 5th, writes:—We have from 20 to 30 advent believers in this town, who meet regular every Lord's day, in private houses, "for this gospel of the kingdom" is driven from the meeting-houses here, as in almost all other places: but I bless God, we can meet in our own houses unmolested, and this is good enough. We had a blessed meeting this day, were quickened by the Spirit of the living God, and very much cheered by the presence of two persons who have lately been converted to the faith of the speedy coming of the Lord. One of them said she found herself in a lost condition, and was afraid she never should be forgiven, because she had lived such a wicked life. She was a member of the church, and thought she was safe, before this truth brought her to see her lost condition. I hope we shall be encouraged to greater diligence and faithfulness, in laboring for souls. What an account will these blind leaders have to give when Jesus comes, who have been leading souls down to destruction, saying, my Lord delayeth his coming! they will neither enter themselves, nor suffer those who would enter to go into the kingdom of Heaven. We love to hear from the children of God scattered abroad, through the medium of your paper. We love all who truly love the appearing of our Lord Jesus Christ. These are truly perilous times, such as I never saw before; we have to wrestle with principalities and powers, and wicked spirits in the heavenly regions; therefore we need on the whole armor of God, and to fight manfully the good fight of faith, being assured that the conflict is almost over.

That you may be kept in this hour of trial and temptation, (and I have thought that you are in some danger from the flattery of some of the brethren who write,) is the sincere desire and prayer of your unworthy sister in Christ.

Bro. S. Sherwin, Grafton Vt. Apr. 13, writes: The little church in this place numbers about 15, and are looking for the return of their Lord about this time, believing this is the year of their redemption. We are united in all the fundamental principles of the advent faith, and striving to live by faith on the Son of God: and may we search and see that we have all on the altar, wholly consecrated soul body, spirit, and property, waiting patiently for that blessed hope. May God nerve you my brother, for the work of giving the saints meat in due season, and stimulate the brethren to stay up your hand in this hour of

trial. O, glory be to God that we are so soon to meet in that happy land. May we continue faithful, that when he who is our life shall appear, we may appear with him in glory.

Bro. L. Mills, Halfmoon N. Y., April 11th, writes:—There are a few in this place who are "looking for that blessed hope, and glorious appearing of the Great God, and our Savior, Jesus Christ." Although our numbers have decreased somewhat within the past year, some having given up the faith, and some are digging for the golden ore, &c., yet we can say with the apostle Peter, "We think it not strange concerning the fiery trial," &c., but we rejoice in hope of the glory of God. We believe that our Savior will appear to the rejoicing of our hearts, in a few more days or months, at least.

Bro. O. Liscomb, Queechee village Vt., April 4, writes:—I have to go about ten miles to meeting, at South Woodstock, where there is a united company looking for the speedy coming of the Lord. Yours and Bro. Hale's views on time, I think are plain, from the sure word of prophecy. "The wise shall understand." I love to hear from brethren and sisters scattered abroad;—it gladdens my heart to learn that they are strong in the faith, giving glory to God.

Bro. J. M. Gove, Whitefield N. H., April 27, writes:—Dear Brother, I am glad to see you take that plain, simple, scriptural course, which the gospel demands, and as taught by our Lord and his apostles. I was much pleased with your notes on Sister Clemons' article. I think they will give general satisfaction among the brethren, for they are so conclusive that all may understand the truth as illustrated and presented in your arguments.

I am sorry to say it, but it is true, that there has been quite a falling away from the Advent faith in this place, since the tenth of the seventh month. Some run into the Bridegroom come, the door shut, and some have lost their faith in consequence of disappointment, "nevertheless, the foundation of God standeth sure," and there is yet a few here who are anxiously waiting for the return of our blessed Lord.

Yours, in expectation of seeing the Lord this year.

Br. L. C. Thomas, Whitby, C. W., writes:—We are striving to live according to the "teachings" of the gospel, by denying ungodliness and worldly lusts, living soberly, righteously and godly, looking for that blessed hope, and the glorious appearing of our Savior.

Having such a hope we are trying to purify ourselves "in obeying the truth through the spirit unto unfeigned love of the brethren." We feel the earnest of our inheritance, the spirit of God through the agency of which we are the begotten of God being born again, not of corruptible seed, but of incorruptible; and we are anticipating that day when we shall be born into the kingdom, to live "eternal life," when the principal of eternal life will not be subject to corruption as is the principle of natural life which we have by the birth of the flesh. Glory to God that will be a day of rejoicing to those that are waiting.

Br. G. Emerson, Barry, Ill., writes:—I wish I could do more toward helping the Advent publications, and spread of the gospel of the kingdom at hand, but the means is not in my power, I am very poor as to this world's goods.

"No foot of land do I possess,
Or cottage in this wilderness,"

but praised be the name of God, I expect, yea, believe that I, with all the rest of the saints of God, will soon be clothed upon with our house which is from heaven, when we shall possess the kingdom—receive our crown—eat of the fruit of the Tree of Life—put on immortality—be partakers of his glory—enter the blessed inheritance which is incorruptible undefiled and that shall never pass away. Amen. Lord Jesus hasten thine appearing.

Obituary.

DIED—in Litchfield Ct., on the 12th inst., MINERVA C. youngest child of LOYAL R. and LUCRETIA BARBER, aged 10 months and 13 days.

Those only who have felt similar bereavements can fully sympathize with brother and sister B. in their affliction, but even now, though—

'Nature's sweetest ties are severed,' they can rejoice, expecting soon to meet their babe on that shore where sickness and sorrow never come.

Cease, fond parent, cease thy weeping—

Let not sighing swell thy breast;

Thy lovely babe, now gently sleeping,

Shall wake in Eden beauty dressed.

On that bright shore—

Thy sorrows o'er,

Thou'lt meet thy babe to part no more.

Though the mouldering earth lies o'er her,

Still let not thine heart be sad:

He who took will soon restore her.

Soon her smiles thine eyes shall glad.

Again shall rest

Upon thy breast—

Thy babe, of endless life possessed. c. w. c.

From the Gospel Standard.

DO YOU LOVE CHRIST?

Do you love Christ? I ask not if you feel
The warm excitement of that party zeal
Which follows on while others lead the way,
And makes His cause the fashion of the day.
But do you love Him when His garb is mean?
Nor shrink to let His fellowship be seen?
Do you love Jesus, blind, and halt, and maimed?
In prison succor Him, nor feel ashamed
To own him, though His injured name may be
A mark for some dark slanderous olloquy.
Do you love Jesus in the orphan's claim?
And bid the widow welcome in His name?
Say not, "When saw we Him?"—each member dear,
Poor and afflicted, bears His image here;
And if unvalued or unknown by thee,
Where can the union with the body be?
And if thou thus art to the body dead,
Where is thy life with Christ, thy living head?
And if discovered from the living Vine,
How canst thou dream, that thou hast life divine?
Sweet is the union true believers feel,
Into the Spirit they have drunk the seal
Of God is on their hearts, and thus they see
In each, the features of one family.
If one is suffering, all the rest are sad,
If but the least is honored, all are glad;
The grace of Jesus, which they all partake,
Flows out in mutual kindness for His sake;
Where He has left them for awhile to wait
And represent Him in his suffering state;
While He though glorified as yet alone,
Bears the whole Church before the Father's throne.

J. G.

Bro. CHANDLER.—This worthy brother and faithful minister, agreeable to previous notice, spent Sabbath before the last in this city. His three discourses were meat in due season. He left in good health to fill his appointments in Lockport, Buffalo, Cleveland, and Milwaukee. In the latter place he designs locating his family. His efficient labors in that new field are much needed, and will doubtless prove a blessing to many where they may be devoted.

Bro. J. D. Johnson wishes us to say that his health is rather improving, and that his address is Le Roy, Genesee Co. N. Y.

Letters and Receipts for week ending May 8.

J. S. Young, South Killingly, Ct. \$2; E. C. Clemons, No. Granby Ct.; G. S. Miles, Albany, \$1; H. Stevens, Niagara, C. W. We cannot send Testaments by mail. J. King, Seneca Falls, 50cts.; E. Lewis, Petersburg, 50cts.; C. W. Smith, Bristol Vt. \$1; J. M. Gove, Whitefield N. H., \$3; S. G. Goodrich, Casadaga, \$1; C. W. Cook, Litchfield, Ct.; W. Brookins, Lewiston; A. Hestonway, Linden, \$3; A. G. Fells, Herkimer, \$3; L. E. Bates, West Martinsburg, \$1; J. P. Jacobs, Elyria O., \$2; J. D. Johnson, Le Roy. We have none of Nos. 3 and 4 to spare. O. Smith, Orwell, Ia.; D. Harris and J. Thorp, North East, Pa.; S. Leach; N. M. Catlin, Kingsbury, Ia. \$3; you have paid to close of Vol. 9. We send the paper to A. C. R. A. Knoll, Peninsula O., \$1; E. D. Cook, Fayetteville, \$2; J. Reeve, Cleveland O.; F. Lewis, Rochester, \$1; S. Griggs, Avoca. The two dollars were received. C. Luce, Woodport, \$1; A. B. Stilson, Liverpool, \$1; J. D. Shoudy, Jamesville, \$1; A. N. Champlin, Stamford; you are credited to No. 7, Vol. 12. We think the Books were sent; say what books you ordered, and we will send them again. S. Carman, Pitcon, C. W., \$1; J. D. Johnson, Le Roy, A. Wolverton, 50cts.; F. M. Allen, Johnson, Vt., \$1; paid to Vol. 10 No. 7. B. Lock, East Ware, N. H., \$1; J. D. Johnson, Le Roy, \$2; S. Everett, North Leverett, Mass., \$1; A. Hart, New Haven, Ct.; M. L. Curtis, Windsor Locks, Ct.; R. T. Haskins, South Waterford, Me.; J. Thompson, Broadbalm; J. Daniels, Buffalo, Ia. \$3; J. J. Porter, Buffalo, \$17 50; J. V. Hines, Boston, Mass.; J. C. Eaton, Lockport, \$2; J. Weston, New Ipswich, \$3; G. W. Burnham, Greenville; P. Neal, Fort Hill, Ill.; S. S. Law, Northfield Ct. L. Myers, Dundee, \$2; D. Crary, Hartford Ct., \$1.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. X.

ROCHESTER, N. Y.—WEDNESDAY, MAY 27, 1846.

NO. 8 & 9.

THE VOICE OF TRUTH

IS PUBLISHED EVERY WEDNESDAY

At No. 90 1/2 State Street, Rochester, N. Y.

By J. MARSH.

TERMS—50 cents per Volume of 13 Numbers.

\$2 for Five copies.

Without charge to those who are unable to pay.

All communications for the Voice of Truth, and orders or remittances for Books should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscribers' names, with their Post Office should be plainly written.

"Breast the Wave, Christian!"

Breast the wave, Christian, when it is strongest;
Watch for day, Christian, when the night's longest
Onward, and onward still, be thine endeavor;
The rest that remaineth will be forever.
Fight the fight, Christian, Jesus is o'er thee;
Run the race, Christian, heaven is before thee;
He who hath promised, fulfillerth never;
The love of eternity flows on forever.
Lift the eye, Christian, just as it closeth;
Raise the heart, Christian, ere it repositeth;
Thee from the love of Christ nothing shall sever;
Mount, when the work is done; praise him forever.

Evidences that the Second Advent of Christ IS NIGH, EVEN AT THE DOOR.

Soon after the time expired in the spring of A. D. 1845, at which time we confidently expected the Lord, our mind was strongly impressed with the conviction that the true light on this important subject might be obtained from the instructions given to Daniel relative to the seventy weeks in the ninth chapter of that book. We are still of this opinion. Because the angel Gabriel appeared unto Daniel for the express purpose of giving him "skill and understanding," that he might "understand the matter and consider the vision." And in his explanation he tells Daniel to "know and understand, that from the going forth of the commandment to restore and build Jerusalem unto Messiah the Prince, shall be seven weeks, and three score and two weeks; the street shall be built again, and the wall even in troublous times. And after three score and two weeks shall Messiah be cut off - - - And he shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and oblation to cease." See chapter nine, from verse 21 to the close of the chapter.

The prime object of this instruction was not to benefit Daniel, but to instruct the people of God under the gospel dispensation, as Peter says, "unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you," 1 Peter 1: 13. The facts then to which the seventy weeks refer, were to be understood. It is absolutely necessary that they should be understood, in order to establish the claims of Christ to the true Messiah, and prove true the word of revelation. For instance, if it cannot be accurately determined that "Messiah the Prince" came at the end of the sixty-nine weeks, that he caused the sacrifice and oblation to cease in the midst of the week, and that he confirmed the covenant with many for one week, or that one week confirmed the covenant, then so far as this prophecy is concerned, we have no proof that Jesus of Nazareth was the true Messiah. But we believe he did come at the very time this prophecy predicted he would; that he fully answered the prophecy in all its minute parts, and that all may be understood by his children. And the conclusion is, that if the several points in the

seventy weeks, or even one of the last named, may be accurately determined, then the termination of the 2300 days in Dan. 8, from which the seventy weeks were cut off, may be settled.—With this view of the subject, we will inquire for some of

THE FACTS

which were to mark the fulfilment of this prophecy. The time of the fulfilment of certain points in this prophecy, will be separately considered, after we have pointed out the facts to which they refer.

The first point to which we will turn our attention is that which refers to "Messiah the Prince." From the going forth of the commandment, &c., unto Messiah the Prince, it was to be "seven weeks, and three score and two weeks," or sixty-nine weeks, or 483 years. Was this part, "Messiah the Prince," fulfilled in Jesus of Nazareth? To the very letter. But how? By his being anointed, which constituted him the Messiah. For Messiah signifies anointed. Says Cruden on the word Messiah, it "signifies anointed. It is applied principally, and by way of eminence, to that Sovereign Deliverer, who was expected by the Jews. They used to anoint kings, high priests, and sometimes prophets. Saul, David, Solomon, and Josiah, received the royal unction; Aaron and his sons received the sacerdotal; and Elisha, the disciple of Elijah, received the prophetic unction, at least, God ordered Elijah to give it, 1 Kings 19: 16; and therefore the name Messiah or Anointed, is given to the kings; 1 Sam. 12: 3, 5, and also to the patriarchs or prophets, 1 Chron. 16: 22; Psa. 105: 15." John 1: 41 gives the definition, "we have found the Messiah, which is, being interpreted, the Christ, or the anointed," as the margin reads.

According to this testimony, any one was anointed, or a Messiah who was anointed; but not "the Messiah." To be a Messiah, or Anointed, it was only necessary to be anointed by man with the oil prepared for that purpose. But to be the Messiah, or the Anointed, God must anoint with his Spirit. Hence, if Jesus of Nazareth was only anointed by man, it no more proves him the true Messiah, than the anointing which others received proves them to be the true Messiah.—But if Jesus was anointed by God, with the Spirit, at the end of the sixty-nine weeks, then the evidence is clear that he was the true Messiah—then he not only answers the prophecy under consideration, but fulfils the following ones.—"Thou lovest righteousness and hatest wickedness; therefore God, even thy God hath anointed thee with the oil of gladness above thy fellows, Ps. 45: 7. "With my holy oil have I anointed him," Ps. 89: 20. Paul, in Heb. 1: 8, 9, applies this first prediction to Christ. "But unto the Son he saith, thy throne O God, is forever and ever, a sceptre of righteousness is the sceptre of thy kingdom; therefore God, even thy God, hath anointed thee with the oil of gladness, above thy fellows." God has done the work—Christ has been anointed in a manner different from others, "above his fellows."

The testimony of Peter is conclusive on this point, he says, Acts 4: 27, "For of a truth, against the Holy Child, Jesus whom thou hast anointed." In chapter 10: 37, 38, he tells who anointed him, how, and when. "That word, I say, ye know, which was published throughout all Judea, and

began from Galilee, after the baptism which John preached." What word? The first Peter names, is the anointing; for the next verse says, "How God anointed Jesus of Nazareth with the Holy Ghost and with power."

Now if the facts in the case agree with this overwhelming testimony, then the point is settled beyond all successful contradiction, that Jesus of Nazareth was the "Messiah the Prince," according to the prophecy under consideration. Well, what are the facts? Look at the account given by the different Evangelists of the baptism of Christ. Matt. 3: 16, 17, says, "And Jesus when he was baptized, went up straightway out of the water, and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him, and lo, a voice from heaven, saying, this is my beloved Son, in whom I am well pleased."

Luke, in chap 3: 21, 22, records the same event, and in nearly the same words of Matthew. Then in chap. 4: 16-21, says: "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath-day, and stood up for to read. And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written, the Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, this day is this scripture fulfilled in your ears." This testimony is conclusive. "HE HATH anointed me."—When? At his baptism, when the Spirit of the Lord fell on him, as Luke in the preceding chapter says.

Here we have the fact, where the sixty nine weeks, unto Messiah the Prince, ended. Here, before an assembled multitude, God anointed Jesus of Nazareth with the Holy Ghost and with power. God marks the event, the exact fulfilment of the prophecy by the descent of the Spirit, or pouring out the holy oil, and by his own voice, "this is my beloved Son in whom I am well pleased." Here then, we plant our argument for the termination of the sixty-nine weeks, unto Messiah the Prince, at his baptism; neither before nor after that event. And we believe the plain, invulnerable truths uttered by prophets, apostles, and Christ himself—confirmed by facts, the descent of the Spirit, and the voice of God, immutable as the throne of Jehovah, justify this conclusion.

The next point to be considered in this prophecy, is

THE MIDST OF THE WEEK,

when he was to cause the sacrifice and oblation to cease, or be cut off after three score and two weeks (from the close of the seven.) There can be no dispute about the meaning of the sacrifice and oblation, and cutting off Messiah. All agree, we believe, that one refers to the Jewish sacrifices, and the other to the death of Christ. No other scriptural or reasonable interpretation can be given. Well, did Messiah the Prince fulfil this

part of the prophecy? He did. And, as in the case of his anointing, God marked the event by causing darkness to be over all the land from the sixth to the ninth hour, rending the veil from the top to the bottom, causing the earth to quake, and the rocks to rend. "And the graves were opened, and many of the saints which slept, arose, and came out of the graves after the resurrection, and went into the holy city, and appeared unto many." Matt. 27: 45-53.

We say, and it should not be forgotten, that by these wonderful and astounding supernatural occurrences, God marked the termination of "the midst of the week." Here Messiah was cut off, and here the Jewish sacrifice and oblation ceased, neither before nor after this time. The Levitical law was in full force certainly up to the night before his crucifixion—for on that very night Christ ate the Jewish passover with his disciples—and we believe it was not abrogated, done away, or the sacrifice and oblation did not cease until Christ, the "end of the law," and anti-type of all the Jewish sacrifices, was hung upon the cross, and cried, "IT IS FINISHED," bowed his head and yielded up his Spirit. That the apostles understood the subject in this light, is evident, from numerous expressions in their writings, similar to the following. "Blotting out the handwriting of ordinances that were against us which was contrary to us, and took it out of the way, nailing it to his cross," Col. 2: 14. The cross then, the crucifixion, or cutting off Messiah the Prince, witnessed by the darkness over the earth—rending of the temple's veil—quaking of the earth—rending of rocks, and the resurrection of the saints, is the point, the exact point, where the *midst of the week* terminated, and the sacrifice and oblation ceased, or the levitical law of sacrifices was taken out of the way, ended, or ceased.

The next point in this prophecy to be considered, is the event which marks the

TERMINATION OF THE 70 WEEKS,

or the one week. The termination could not have been at the crucifixion, for the obvious reason, as we have just shown, that another specific point in the prophecy, cutting off Messiah, and ceasing of the sacrifice and oblation, terminated there. And besides, it is folly to talk of a week terminating in the midst of it. No criticism which we have read on this point, (and we have read a number, which have labored to prove that the seventy weeks ended at the crucifixion,) has pretended that *midst* means *end*; but it may in a secondary sense, signify *within, half part, or last half* of the week. It must mean the END of the week, in order to sustain the argument that the week ended in the *midst* of it, the point of time when Messiah was cut off.

The plain, common, sound sense meaning of the prophecy is, that Messiah would be cut off in the MIDDLE of the week, during which he would confirm, or the covenant would be confirmed with many of Daniel's people, the Jews. And the facts in the case fully justify this understanding in the matter.

Well, is there any fact in the early history of the gospel, the "covenant," which marks the termination of the one week in which the covenant was confirmed with many of the Jews? It could not be the descent of the Spirit on the day of Pentecost; for nothing was done by way of confirming the covenant from the resurrection of Christ up to that time. And besides, instead of its being half of the week, or three years and a half, it was only about fifty days from the midst of the week. And more, the gospel was exclusively confined to Daniel's people, the Jews, for several years after the day of Pentecost. This fact is unaccountable on any other principle than that the covenant was being confirmed agreeably to the prophecy under consideration. To suppose that

the apostles, under the inspiration of the Holy Ghost did not understand their mission, but for several years violated the command of the Lord, to go into all the world and preach the gospel to every creature, is an impeachment of the divinity of their work. This, however, they did, and stranger to say, God did not correct nor rebuke them, if the one week ended either at the crucifixion or at the Pentecost.

It could not have been the conversion of Paul, because the vision which he saw at his conversion, was given for his individual benefit, and not as an evidence that the door was then opened to preach the gospel to the gentiles. Paul's conversion was a work preparatory to sending the gospel to the gentile world. Hence, at his conversion, the Lord said unto Ananias, "He is a chosen vessel unto me, to bear my name before the gentiles, and kings and the children of Israel," Acts 9: 15, also 22; 14. His first work was to preach to the "children of Israel;" for immediately after his conversion, "straightway he preached Christ in the Synagogues, that he is the Son of God,"—Acts 9: 20. We have no account that he preached to the gentiles until he went up to Jerusalem, and the Lord commissioned him for this work.—Hence he says, after his conversion, "when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance, and saw the Lord saying unto me, make haste and get thee quickly out of Jerusalem, for they will not receive thy testimony concerning me—for I will send thee far hence unto the gentiles," Acts 22: 17-21.—He then "spoke boldly in the name of the Lord Jesus, and disputed against the GREEKANS; but they went about to kill him, which, when the brethren knew, they brought him down to Cesarea (where the gentile Cornelius resided, who had before this, been converted) and sent him forth to Tarsus," Acts 9: 28, 29. At Jerusalem then, was the place where Paul received his commission to preach to the gentiles; and that it was as many as three years from his conversion, is evident from his own testimony. He says, "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me, but I went into Arabia, and returned again unto Damascus; then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days," Gal. 1: 15-18.

The conclusion drawn from this testimony is, that Paul after his conversion, confined his labors for three years to the Jews, before he went up to Jerusalem where he received his commission to preach unto the Gentiles, and first commenced disputing with the Grecians; consequently his conversion could not have marked the termination of confirming the covenant with many for one week—or the close of the seventy weeks—or opening the door of the gospel to the gentiles.

Well, if the one week of confirming the covenant with many did not end either at the crucifixion, the Pentecost, nor the conversion of Paul, when did it terminate? When Peter preached to the household of Cornelius, as narrated in the 10th chapter of acts. That the preaching of the gospel had been exclusively confined to the Jews until this time, must be apparent to every one who carefully examines this chapter, and a portion of the following one. Let us look at it for a moment.

It commences with a vision of an angel which Cornelius saw about the ninth hour, who told Cornelius to send to Joppa for Peter, who would tell him what to do. Messengers are sent to Joppa, and as they draw nigh unto that city, Peter has the vision in which he "saw heaven opened, and a certain vessel descending unto him, as it

had been a great sheet, knit at the four corners, and let down to the earth,—wherein were all manner of four-footed beasts of the earth, and wild beasts and creeping things, and fowls of the air." Peter is told to "kill and eat"—he says, "not so, Lord; for I have never eaten any thing that is common or unclean."—He had not associated with, nor preached to the Gentiles. But the "voice spake unto him the second time, what God has cleansed, that call not thou common."—The door of salvation was now to be opened to the gentiles.

Peter doubted about the meaning of the vision; but is told to go with the messengers that were then inquiring for him, "doubting nothing, for I have sent them." He reaches the house of Cornelius, "and found many that were come together, and he said unto them, 'ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean.' Then, up to this time, Peter and the apostles, as may be seen in verses 1, 2, 3, of the next chapter, considered it "unlawful" to preach to the gentiles. But to pursue the narrative.

Cornelius rehearses the vision he saw, &c.—Then Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted with him. He then spake of the "word which God sent unto the children of Israel by Jesus Christ." Says it "was published throughout all Judea, and began from Galilee, after the baptism which John preached." He then gives an account of the anointing, ministry, and death of Christ; and of the apostles being witnesses of these things, and being "commanded to preach unto the people, and to testify that it is he that was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."—While Peter yet spake these words, the Holy Ghost fell on them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the gentiles also was poured out the gift of the Holy Ghost; for they heard them speak with other tongues, and magnify God. Then answered Peter, can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we."

From this testimony it is evident that the gospel was not preached to the gentiles, neither did they receive the gift of the Spirit until this time. Put let us pursue the narrative as continued in the next chapter. "And the apostles and brethren that were in Judea, heard that the gentiles had also received the word of the Lord" [then they had not received it before,] they contended with Peter, "saying, thou wentest in to men uncircumcised, and didst eat with them." And in order to convince them that he had not transgressed the will of God, Peter had to rehearse in order, the whole matter, and asks, "what was I that I could withstand God? When they heard these things, they held their peace, saying, then hath God also to the gentiles granted repentance unto life."—From the foregoing testimony there can be no doubt about the gospel being confined exclusively to the Jews until the conversion of Cornelius; and that the apostles and the saints in all Judea understood that God then granted unto the gentiles, repentance unto life. God marked this event with the vision of an angel to Cornelius, of the sheet, and his voice to Peter, and visible descent of the Spirit on the household of Cornelius and endowing them with the gift of tongues.—And here is the only point which can be settled by the plain word of the Lord, for the termination of the one week, in which the gospel or co-

venant, was to be confirmed with many of Daniel's people, the Jews.

That the Lord did confirm the covenant or word by the apostles, is evident from the following testimony. "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following," Mark 16: 20. "How shall we escape if we neglect so great salvation, which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb. 2: 3.

John the Baptist took no part in confirming the covenant. His was another work, clearly predicted by another prophet than Daniel, & fully explained by John himself. He said of himself, "I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Esaias," John 1: 23. He could not confirm the covenant before it was given, neither did he work a miracle in confirmation of any thing he did.—But Christ, the anointed, at the close of the sixty-nine weeks, commenced his ministry, confirming his work by signs, and mighty wonders, or miracles. In the midst of the week, or three years and a half from his anointing, he was cut off, or crucified—rises from the dead, and ascends to his Father and God; and the very nature of the case made it necessary that certain ones should confirm that part of the covenant which Christ could not do himself before his crucifixion; viz: the resurrection and ascension. Those were the apostles who were chosen and qualified for this purpose; and their work they faithfully accomplished. And when the week of confirmation ended, God marked its termination with the evidences above named, and opened wide the door of salvation to the gentile world.

This we believe is the true light of the subject, so far as the facts are concerned, which mark the termination of the several points in the seventy weeks which we have noticed.

Having given the facts which mark the termination of certain points in this prophecy, we are prepared now to examine the

CHRONOLOGY OF THOSE EVENTS.

We wish those arguments in the first place to be well understood and thoroughly tested by the word of the Lord. We think we have clearly proved from the above testimony.

1st. That the event predicted to take place at the end of the sixty-nine weeks, did have its literal accomplishment, in the anointing of Jesus of Nazareth, at his baptism.

2. That the events predicted to take place in the midst of the week, were strictly fulfilled at his crucifixion, when he said "It is finished."—And

3d. That the one week of confirming the covenant, or seventy weeks, terminated at the conversion of Cornelius.

Our object now is to learn from the BIBLE ALONE, the chronology of these events, according to the true christian era. The true christian era must commence with the birth of Christ, hence, if we can learn from the bible the age of Christ when he was anointed, then we can determine with positive certainty, in what year of the true christian era the sixty-nine weeks ended;—for they were to reach unto the Messiah the Prince, or the Anointed. Well, does the Bible give us the age of Christ at his anointing? It does. Luke says, "Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice from heaven, which said, Thou art my beloved Son; in thee I am well pleased. And Jesus himself began to be about THIRTY YEARS OF AGE," Luke 3: 21-23.

According to this inspired testimony, the sixty

nine weeks, or 483 years of this prophecy ended in the true A. D. 30. The only dispute there can be on this being the true date is, Luke says, "about thirty." It may mean, as some suppose, either under or over that age, as the case may require. To this we seriously object, because the principles of exegesis that would make the age of Christ at this time more or less than thirty, would deprive us of all knowledge of his age; he might have been twenty, twenty-five, thirty-five, or even forty, as the case might require. It will never do to take such liberties with the word of the Lord. When Luke says "about thirty," he evidently means just thirty; as he means just forty, when he says, "about the time of forty years suffered he their manners in the wilderness," Acts 13: 18. All know that it was just forty years in this case. We should therefore, understand in the other case, that "about thirty," means just thirty.

That Christ was thirty years old at his anointing, is further evident from the fact that the sons of Levi were not permitted, under the Levitical law, to enter upon the service of the tabernacle until they were thirty years old.

"Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers, from thirty years old and upward, even until fifty years old, all that enter into the host, to do the work of the tabernacle of the congregation," Num. 4: 2, 3.

Paul says, "Christ was made under the law"—and Christ says of the law, that he "came not to destroy, but to fulfil." Hence, had he commenced his public ministry before thirty years old, he would have been a transgressor of the law. But he magnified the law, and made it honorable in all its requirements; and to do this, he must have been thirty years old when he entered upon his public ministry; which was at his baptism, when anointed, when the 69 weeks ended, being the true A. D. 30.

Christ saying, a few days after his baptism, "the time is fulfilled," cannot effect the argument for his being thirty years old at his baptism, or the 69 weeks ending there; for he speaks of something that was already accomplished, and not of that which was then being done. "The time is fulfilled," evidently refers to the termination of the 69 weeks, a short time previous, when he was about thirty years old, as Luke says, and when Christ was publicly anointed for the work of his ministry.

Having shown from the foregoing testimony that the prediction, "unto Messiah the Prince," had its exact fulfillment in the true A. D. 30, our next inquiry will be, at what date of the same era did the midst of the week end? The testimony on which we rely for settling the date of this event, is not as direct as in the preceding case; yet it is very conclusive. We will give it.

If, as the evidence in the case seems clearly to prove, the 60 weeks ended in the true A. D. 30, and "midst of the week," means middle, then this point of the termination must necessarily have been in the middle of the true A. D. 34, or three and a half years from A. D. 30, the time when the one week commenced. That "midst of the week" does mean middle, or three and a half years, is as evident to me as that one week means seven years—or seven weeks forty-nine years—or sixty-two weeks four hundred and thirty-four years—or seventy weeks, four hundred and ninety years—or 2300 days as many years. All admit that definite time is meant in all these divisions, with the exception of "midst of the week;" and by what principles of just interpretation they make this mean end of the week, we know not. Unless it means middle, it is superfluous: for instead of saying the sacrifice would cease in the midst of the week, it would have been better to have said, at the end of the week. But it says midst, and means neither beginning

nor end, but middle of the week, which must have terminated three and a half years from the close of the 69 weeks, or in the true A. D. 34.

This conclusion is strengthened from the narration the Evangelists have given of Christ's public ministry. They do not account for over four, and we think not more than three and a half years from Christ's baptism to his crucifixion. He attended not over four passovers. The first he attended is named in John 2: 13. "A feast of the Jews," which was probably a passover, [see John 6: 4] which he next attends, is named in John 5: 1. The next is named in John 6: 4. And the last in John 11: 55, also 12: 1. Admitting that it was six months from his baptism to the first passover which Christ attended, then if he attended three more, one at the close of each succeeding year, and the last one being at the time of his crucifixion, it would make just half of the week, or three years and a half. Between the two points in prophecy, viz: "unto Messiah the Prince," and the cessation of the "sacrifice and oblation," or from the baptism to the death of Christ. This would bring the crucifixion in the middle of the 34th year of the true christian era.

That this was the very year, according to the prophecy under consideration, in which Messiah was to be cut off, is further evident from the understanding the Jewish High Priest had on this subject, just before the death of Christ. The resurrection of Lazarus caused very many to believe on Christ, and when the Pharisees heard of it, "then gathered the chief priests and Pharisees a council, and said, what do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans will come and take away both our place and nation. And one of them, Caiaphas, being high Priest that same year, said unto them, ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself, but being high Priest that year, he prophesied that Jesus should die for the nation; and not for that nation only, but that also he should gather together in one, the children of God that were scattered abroad. Then from that day forth they took counsel together to put him to death." John 11: 47-53. From what follows, it will be seen that Christ soon attends the passover, at which time he was crucified.

The high Priest understood that Christ must die that very year—he prophesied or taught this to the council. How did he understand this?—Doubtless from a knowledge he had of the seventy weeks of Daniel's prophecy—he knew that the midst of the week ended that year. And his knowledge cannot be reasonably accounted for on any other principle. We conclude therefore, that 33½ is the date according to the true christian era, when Messiah was cut off, and the Jewish sacrifices and oblations ceased.

Our next inquiry will be on the time of the termination of the one week or seventy weeks. And first, we will give on this point, the arguments of Mr. R. C. Shimeon, a Presbyter of the Prot. Epis. Church, in the Diocese of New York. In his work on the prophecies, pages 238-241, he says:

"In reference to the conversion of Cornelius, A. D. 37, it is objected, that it does not agree with the marginal chronology of that event in the New Testament. But to this we reply that 'tho' it may not be in our power to fix with precision the time of the conversion of Cornelius from the narrative of the Acts, yet it is easy to show that the date given to it in the margin of our Bible, which is wholly arbitrary and unsupported, must be too late: and that the year 37 agrees much better with the facts that are known. The stoning of Stephen took place in 34, or early in 35, and the conversion of Paul in the course of

35, to a low time for his two visits to Jerusalem mentioned in Galatians, with an interval of three years, and fourteen years between them: all occurring before the council, in Acts 15: the dissensions leading to which, are referred to in Gal. 2: 11; and which council could not be later than 52. Paul's first visit to Jerusalem was therefore in 38, and Peter was at Jerusalem, Gal. 1: 18; and the persecution raised about Stephen, had ceased. Acts 9: 31; 11: 17. But at this visit to Jerusalem, Paul received his commission to go to the Gentiles. Acts 22: 21; and began to dispute with the Grecians, Acts 9: 29, at the time when the disciples at Antioch did the same;—Acts 11: 20; all of which proves that the door had then been opened to the Gentiles by the conversion of Cornelius, as otherwise these proceedings could not have been sanctioned by the church in sending forth Barnabas, Acts 11: 22, and their even sending Paul to Cesarea, the abode of Cornelius, Acts 9: 30, indicates the same thing; and Barnabas sought his help as the chosen vessel to the Gentiles, Acts 11: 25, 9: 30.

The conversion of Cornelius, therefore, *must have taken place before 38*. We should recollect that the transactions in the Acts, are not given in the regular sequence of time, but one narrative is followed out to its close, and then another taken up, though it should require going back in order of time: as is evidently the case, chap. 11: 19, which returns to chap. 8: 1.

The conclusion therefore is, that the 70 weeks, or 490 years of Daniel, ending at the conversion of Cornelius, A. D. 37, together with the 2300 years are to be dated from the command to restore and build Jerusalem, as given to Ezra in the 7th year of Artaxerxes Longimanus.

We proceed, therefore, to observe, that the death of the Savior at the termination of his three and a half years' ministry on the one hand, and the conversion of Cornelius, ~~after the three and a half years of the apostolic ministry among the Jews on the other, together make up the "one,"~~ or last of the 70 prophetic weeks; and, added to the 30 years of Christ's age when he commenced his ministry, it demonstrates that the 70 weeks closed A. D. 37. Now, carry back the 70 weeks or 490 years from A. D. 37, to the era B. C., and you have the date of "the command to restore and build Jerusalem," B. C. 453, or A. M. 3690. Then the 2300 years beginning at the same time, we ascertain their termination merely by deducting the years before the incarnation, which brings us down to A. D. 1847.

But by what event is the close of the 2300 yrs. to be signalized? Answer: the cleansing of the sanctuary, the accomplishment of the vision—the last end of the indignation. Dan. 8: 14-18; 23-27. In other words, that in A. D. 1847 the Lord Jehovah will appear for the restoration and re-establishment in Palestine of the seed of Abraham, which he swore unto their fathers."

Though Mr. Shimeall is a believer in the literal return of the Jews to the land of Palestine, as will be seen by the conclusion of this extract, his evidences on the point at issue are none the less valid; being drawn from the plain word of the Lord. In addition to what he has said, we offer in proof that the conversion of Cornelius, which marks the termination of the 70 weeks, must have been in the true A. D. 37.

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counted for more than three and a half years, from the death of Christ to the conversion of Cornelius, we believe cannot be shown. We will look at his narrative for a moment.

The first two chapters narrate the events from the ascension to the day of Pentecost, a period of only about ten days. The occurrences named in the next two chapters, could have occupied but a very few days, *immediately* after the day of Pentecost. Chapter five also gives an account of events which can reasonably be placed but a few weeks from the day of Pentecost. The excitement was great—the work spread rapidly—the priests were highly incensed, and lost no time in trying to check the growing influence of the new heresy, as they called it. In chapter four we see their first opposition was in the character of imprisonment and threats—but in chapter five, their rage leads them to imprisonment and beating the apostles.

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The point we wish here to impress upon the mind is, the most probable time of Saul's conversion. And the facts in the case we think justify the conclusion that it could not have been later than the early part of A. D. 35. My polyglot bible places it in 34, vulgar era. This is correct; for the *last* of the year of that era, would be the *first* of the year of the true A. D. Seven months from the "midst," or middle of the true A. D. 34, when Christ was cut off, would reach to the *first* of the same era A. D. 35, and to near the close of the vulgar era 34. Hence, we are no-

alone in our conclusions: but have the best chronologists to justify the date we give to the conversion of Saul, viz: the early part of 35. It was *three years after* his conversion, before Paul went up to Jerusalem, and abode with Peter fifteen days, as he says in Gal. 1: 18. Add the three years to the early part of 35, and it brings his visit in the early part of A. D. 38.

Now, if this visit was after the conversion of Cornelius, then we have very conclusive evidence that his conversion took place at the close of A. D. 37, the necessary point of time for the termination of the one week, or seventy weeks of Daniel's prophecy. Well, what are the facts in the case? We will see.

At this visit, in consequence of persecution, Paul is brought down to Cesarea," the abode of Cornelius. Cornelius must have been converted, if Paul called upon him. "And then sent him to Tarsus," Acts 9: 30. We will leave Paul in Tarsus for a moment, and see what was being done in Antioch, where he first preached in the synagogue to the Jews. Chapter eleven will give us the account. Verse 19 goes back to chapter 8: 4, and resumes the history of the persecution which arose at the death of Stephen. The account says, "now they that were scattered abroad upon the persecution which arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but the Jews. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus." Many of the *Grecians* believed. And what did the apostles and brethren at Jerusalem do, when they heard that the gentiles at Antioch had received the word? Did they have a trial about it, as when Peter went to the house of Cornelius? No. Why not? No other reason can be assigned than that the work at Antioch was *after* that at the house of Cornelius.

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Observe, Paul engages in this work among the Grecians at Antioch, soon after his visit to Jerusalem; it is his first labor after that visit. The church at Jerusalem approved of the work at Antioch, which they would not have done *before* the conversion of Cornelius, Acts 11: 1-18. Hence, the conclusion is unavoidable, that the conversion of Cornelius was a short time *before* Paul's visit, and we think at the *close* of A. D. 37, or a few days or weeks before Paul's visit, which was in the early part of 38.

Here, then, at the close of the true A. D. 37, the 70 weeks ended. The 69 weeks terminated at the close of A. D. 30, for Christ was then 30 years old. The midst of the week ended at the crucifixion, A. D. 33—~~for it was three years and a half from the baptism to the death of Christ.~~ And, as we have before said, the 70 weeks closed at the end of A. D. 37; for it is evident that it was three and a half years from the cross to the conversion of Cornelius.

Thus far we have confined our investigations to the bible; and from this infallible book, it appears clear to us that the 70 weeks, or 490 years, cut off of the 2300 days or years, terminated in the true year of our Lord 37, and the remainder, 1810, which completes the 2300, at the end of

which, the sanctuary will be cleansed, will terminate in the true year of our Lord 1847. Whatever disputes may arise on human chronology, will not affect this question so far as the true era is concerned; 1847 is the true bible date for the termination of the vision of the 2300 days. On what year of the vulgar, or common received era the true 1847 will fall, is another question which we will now examine.

There is but one way, that we can see, to settle this intricate question, with any degree of certainty; and that is, by the aid of the Julian Period. If it can be determined in what year of the Julian Period, either, or all of the events which mark the fulfilment of the seventy weeks took place, then it can be determined when in that period, and also in the vulgar era, the 2300 days will end. Well, have we any testimony which defines the year of the Julian Period, in which either of those events occurred? We will see. We will take the crucifixion of Christ, as it was marked by certain phenomenon, by which the time of its occurrence might afterwards be determined.

The events which marked the termination of the 69 weeks, and also of the one week, or seventy weeks, though of the most convincing character to the immediate beholder, were local; hence not calculated to attract the notice of the profane historian. But the crucifixion, the termination of the "midst of the week," was marked with the supernatural darkening of the sun from the "sixth to the ninth hour," quaking of the earth, and rending of rocks. There is wisdom and design in all the works of God. And we cannot see why He marked this event with these occurrences, unless it was, at least in part, to attract the notice of the profane historian, that he might record the same, that the time of the crucifixion might be known. It would be very singular indeed to suppose, aside from the interposition of God, that such events as the supernatural darkening of the sun, from the sixth to the ninth hour, the quaking of the earth at the same time, and the rending of the rocks, the evidence of which is seen in all parts of the globe to this day; should all take place no longer than about 1800 years since, and no record be found as to the time of their occurrence. Our settled conviction is, that the time of these events has been correctly kept, and may now be known. Not positively, but sufficiently so to settle the matter in the believing mind with very strong assurance, that he has a correct understanding of it. We will give the testimony.

In speaking of the death of Christ, in his comments on Matt. 27, Dr. Clark says:

"Phlegon and Thallus, who flourished about the beginning of the second century, are supposed to speak of this. The former says, 'In the 4th year of the 202d Olympiad, there was an extraordinary eclipse of the sun; at the sixth hour, the day was turned into dark night, so that the stars of heaven were seen; and there was an earthquake in Bithynia which overthrew many of the houses in the city of Nice.' Thallus speaks of a darkness over all of the earth, and an earthquake which threw down many houses in Judea, and in other parts of the earth." "Dionysius, the Areopogite, is supposed to have mentioned this event in the most decided manner; for being at Heliopolis in Egypt, with his friend Apollonophanes when our Savior suffered, they there saw a wonderful eclipse of the sun, whereupon Dionysius said to his friend, 'either God himself suffers, or sympathizes with the sufferer.'"

The first two testimonies Dr. Clark doubts, but offers no real valid objections against them. The last he rejects as being altogether spurious. But Dr. Hales admits the genuineness of the last, though he uses the evidence to prove the crucifixion occurred in A. D. 21. Time has proved

this date incorrect, for had the midst of the week ended in the true A. D. 31, the 2300 days would have terminated in A. D. 1844. We will give the testimony of Dionysius as given by Dr. Hales, and published in the Signs of the Times for Dec. 5, 1843. He says:

"This obscuration of the sun must have been preternatural in its extent, duration, and opposition of the moon, at full, to the sun. It was observed at Heliopolis in Egypt, by Dionysius, the Areopogite, afterwards the illustrious convert of Paul, at Athens, Acts 17: 34; who, in a letter to the martyr Polycarp, describes his own and his companion, the sophist Apollonophanes' astonishment at the phenomenon, when they saw the darkness commence at the eastern limb of the sun, and proceed to the western, till the whole was eclipsed; and then regrade backwards, from the western to the eastern, till his light was fully restored; which they attributed to the miraculous passage of the moon across the sun's disk. Apollonophanes exclaimed, as if divining the cause;—'These, O good Dionysius, are the vicissitudes of divine events!' Dionysius answered, 'Either the Deity suffers, or He sympathizes with the sufferer.' And that sufferer, according to tradition recorded by Michael Syncellus of Jerusalem, he declared to be the unknowable God, for whose sufferings all nature was darkened and convulsed."—Dr. Hales's New Anal. Chron. vol. 2, p. 897.

Speaking on this subject, Ferguson says:

"The 4746th year of the Julian Period, which we have astronomically proved to be the year of the crucifixion, was the 4th of the 202d Olympiad; in which year, Phlegon, a heathen writer, tells us there was the most extraordinary eclipse of the sun that ever was seen. But I find by calculation, that there could be no total eclipse of the sun at Jerusalem, in a natural way in that year. So that what Phlegon here calls an eclipse of the sun, seems to have been the great darkness for three hours at the time of our Savior's crucifixion, as mentioned by the Evangelist; a darkness altogether supernatural, as the moon was then in the side of the heavens opposite to the sun; and therefore could not possibly darken the sun to any part of the earth." See Miller's Life and Views, page 248.

Though the testimony conflicts relative to its validity and the time of the events named; yet taken as a whole, and viewed in the light of reason, it conclusively proves that the sun was darkened, and that the earth did quake, as the evangelists testify, at the crucifixion of Christ; and that these events were witnessed, and noticed by heathen writers; and become matters of record on the pages of the earliest histories of those times. Admitting these facts, which cannot reasonably be denied, we are prepared to inquire for the time of their occurrence.

The nature of the case leads to the unavoidable conclusion, that the time of the crucifixion, and second coming of Christ, were designed not to be known; or that God has been his own time-keeper, or caused it to be kept in such a manner, that the time of these events might be determined. Believing the latter to be the case, whether we have now the correct understanding of the case or not, we will proceed to present the evidence which to us defines the time of the crucifixion, and consequently the coming of the Lord. And

1st. Phlegon, according to the foregoing testimony of Dr. Clark and Ferguson, says that "the sun, at the sixth hour," was darkened so that the "day was turned into dark night," and that it happened in the 4th year of the 202d Olympiad." And Ferguson tells us that the 4th year of the 202d Olympiad, fell on "the 4746th year of the Julian Period, and which he had astronomically proved to be the year of the crucifixion." Ac-

ording to this testimony the sun was darkened, the earth did quake, and the rocks were rent at the crucifixion, in the 4746th year of the Julian Period.

2d. Dr. Clark, in his comments on Dan. 9: 25, says: "Most learned men agree that the death of Christ happened at the Passover, in the month Nisan, in the four thousand seven hundred and forty sixth year of the Julian Period." Prideaux says the same of his day, whose language Dr. Clark has borrowed.—Prideaux, Con. vol. 1, p. 228.

If the Dr., and as he says, Lardner doubted the testimony of Phlegon, Thallus, and entirely rejected that of Dionysius, how could he and "most learned men agree that the death of Christ happened in the 4746th year of the Julian Period?" The very testimony which is said to be doubted is the main evidence that has brought "most learned men" to this conclusion. It is a matter not easily reconciled with reason, to suppose they have generally come to this conclusion, without the evidence in the case appearing to them clear and weighty.

3d. We find in Prideaux's connexion, the crucifixion is placed in the 4746th year of the Julian Period. This critical and learned writer says: "Christ was crucified, rose again from the dead, and ascended up into heaven" 4746, Julian Period. See Chron. Tab. vol. 2, p. 439.

We are aware that Prideaux, and almost, if not every eminent chronologist, has made the anointing and birth of Christ, and the going forth of the commandment, coincide with certain dates in the Julian Period, which do not harmonize with the view we take, and which we think the scriptures fully justify, viz: the termination of the seventy weeks, three and a half years after the crucifixion. They all give to John the Baptist three or four years, and thereby make the 70 weeks terminate at the death of Christ, consequently, they have been under the necessity of placing the events which took place prior to the crucifixion in wrong years of the Julian Period. It has thrown those events back on this infallible line of reckoning three or four years each. Let the mistake about John be corrected, and those events will then all tally with the Julian Period in perfect harmony, and justify our view of the subject.

The three or four years given to John, if we mistake not, equally effect all the prophetic numbers which have their beginning before the christian era. The 70 weeks, beginning at the "going forth of the commandment," and ending, as has been wrongly supposed, at the crucifixion, have constituted the divine arch, or line of 490 years of chronological reckoning by which the age of the world, the seven times, the Jubilees, and the 2300 days, &c., have been computed.—All chronology has been made to harmonize with this beginning and supposed ending of the 70 weeks. Consequently a mistake of three or four years, (the time allowed to John) has been made. But it is not our object to investigate these points now; but to settle the time of the crucifixion; and from the testimony adduced, it seems clear that it took place in the 4746th year of the Julian Period.

The next point of inquiry is, what year of the vulgar era coincides with the 4746th year of the Julian Period? Testimony is abundant on this point. Ferguson, speaking of the death of Christ, says: "It was the 33d year of his age, reckoning from the vulgar era of his birth." (Miller's Life and Views, p. 248.) Dr. Clark makes it the same. Prideaux says, "Christ was crucified, rose again from the dead, and ascended up into heaven, the Christian era 33, Julian Period 4746." (Connexion, vol. 2, p. 439.) Most if not all of our chronological tables in our large bibles, as well as the dates in our Polyglott bibles, place the death of Christ in the spring of A. D. 33 vulgar

35, to allow time for his two visits to Jerusalem mentioned in Galatians, with an interval of three years, and fourteen years between them: all occurring before the council, in Acts 15: the dissensions leading to which, are referred to in Gal. 2: 11; and which council could not be later than 52. Paul's first visit to Jerusalem was therefore in 38, and Peter was at Jerusalem, Gal. 1: 18; and the persecution raised about Stephen, had ceased. Acts 9: 31; 11: 17. But at this visit to Jerusalem, Paul received his commission to go to the Gentiles. Acts 22: 21; and began to dispute with the Grecians, Acts 9: 29, at the time when the disciples at Antioch did the same:—Acts 11: 20; all of which proves that the door had then been opened to the Gentiles by the conversion of Cornelius, as otherwise these proceedings could not have been sanctioned by the church in sending forth Barnabas, Acts 11: 22, and their even sending Paul to Cesarea, the abode of Cornelius, Acts 9: 30, indicates the same thing; and Barnabas sought his help as the chosen vessel to the Gentiles, Acts 11: 25, 9: 30.

The conversion of Cornelius, therefore, *must have taken place before 38*. We should recollect that the transactions in the Acts, are not given in the regular sequence of time, but one narrative is followed out to its close, and then another taken up, though it should require going back in order of time: as is evidently the case, chap. 11: 19, which returns to chap. 8: 1.

The conclusion therefore is, that the 70 weeks, or 490 years of Daniel, ending at the conversion of Cornelius, A. D. 37, together with the 2300 years are to be dated from the command to restore and build Jerusalem, as given to Ezra in the 7th year of Artaxerxes Longimanus.

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which, the sanctuary will be cleansed, will terminate in the true year of our Lord 1847. Whatever disputes may arise on human chronology, will not affect this question so far as the *true* era is concerned; 1847 is the true *bible* date for the termination of the vision of the 2300 days. On *what year* of the vulgar, or common received era the *true* 1847 will fall, is another question which we will now examine.

There is but one way, that we can see, to settle this intricate question, with any degree of certainty; and that is, by the aid of the Julian Period. If it can be determined in what year of the Julian Period, either, or all of the events which mark the fulfilment of the seventy weeks took place, then it can be determined when in that period, and also in the vulgar era, the 2300 days will end. Well, have we any testimony which defines the year of the Julian Period, in which either of those events occurred? We will see. We will take the crucifixion of Christ, as it was marked by certain phenomenon, by which the time of its occurrence might afterwards be determined.

The events which marked the termination of the 69 weeks, and also of the one week, or seventy weeks, though of the most convincing character to the immediate beholder, were local; hence not calculated to attract the notice of the profane historian. But the crucifixion, the termination of the "midst of the week," was marked with the supernatural darkening of the sun from the "sixth to the ninth hour," quaking of the earth, and rending of rocks. There is wisdom and design in all the works of God. And we cannot see why He marked this event with these occurrences, unless it was, at least in part, to attract the notice of the profane historian, that he might record the same, that the time of the crucifixion might be known. It would be very singular indeed to suppose, aside from the interposition of God, that such events as the supernatural darkening of the sun, from the sixth to the ninth hour, the quaking of the earth at the same time, and the rending of the rocks, the evidence of which is seen in all parts of the globe to this day; should all take place no longer than about 1800 years since, and no record be found as to the time of their occurrence. Our settled conviction is, that the time of these events has been correctly kept, and may now be known. Not positively, but sufficiently so to settle the matter in the believing mind with very strong assurance, that he has a correct understanding of it. We will give the testimony.

In speaking of the death of Christ, in his comments on Matt. 27, Dr. Clark says:

"Phlegon and Thallus, who flourished about the beginning of the *second* century, are supposed to speak of this. The former says, "In the 4th year of the 202d Olympiad, there was an extraordinary eclipse of the sun; at the sixth hour, the day was turned into dark night, so that the stars of heaven were seen; and there was an earthquake in Bithynia which overthrew many of the houses in the city of *Nice*." Thallus speaks of a darkness over all of the earth, and an earthquake which threw down many houses in Judea, and in other parts of the earth." "Dyonisius, the Areopogite, is supposed to have mentioned this event in the most decided manner; for being at *Heliopolis* in Egypt, with his friend *Apollophanes* when our Savior suffered, they there saw a wonderful eclipse of the sun, whereupon Dyonisius said to his friend, 'either God himself suffers, or sympathizes with the sufferer.'"

The first two testimonies Dr. Clark doubts, but offers no real valid objections against them. The last he rejects as being altogether spurious. But Dr. Hales admits the genuineness of the last, though he uses the evidence to prove the crucifixion occurred in A. D. 31. Time has proved

this date incorrect, for had the midst of the week ended in the true A. D. 31, the 2300 days would have terminated in A. D. 1844. We will give the testimony of Dyonisius as given by Dr. Hales, and published in the *Sigis* of the Times for Dec. 5, 1843. He says:

"This obscuration of the sun must have been preternatural in its extent, duration, and opposition of the moon, at full, to the sun. It was observed at *Heliopolis* in Egypt, by Dyonisius, the Areopogite, afterwards the illustrious convert of Paul, at Athens, Acts 17: 34; who, in a letter to the martyr Polycarp, describes his own and his companion, the sophist *Apollophanes*' astonishment at the phenomenon, when they saw the darkness commence at the eastern limb of the sun, and proceed to the western, till the whole was eclipsed; and then regrade backwards, from the western to the eastern, till his light was fully restored; which they attributed to the miraculous passage of the moon across the sun's disk. *Apollophanes* exclaimed, as if divining the cause;—'These, O good Dyonisius, are the vicissitudes of divine events!' Dyonisius answered, 'Either the Deity suffers, or He sympathizes with the sufferer!' And that sufferer, according to tradition recorded by Michael Syncellus of Jerusalem, he declared to be the unknowable God, for whose sufferings all nature was darkened and convulsed."—Dr. Hales's *New Anal. Chro.* vol. 2, p. 897.

Speaking on this subject, Ferguson says:

"The 4746th year of the Julian Period, which we have astronomically proved to be the year of the crucifixion, was the 4th of the 202d Olympiad; in which year, Phlegon, a heathen writer, tells us there was the most extraordinary eclipse of the sun that ever was seen. But I find by calculation, that there could be no total eclipse of the sun at Jerusalem, in a natural way in that year. So that what Phlegon here calls an eclipse of the sun, seems to have been the great darkness for three hours at the time of our Savior's crucifixion, as mentioned by the Evangelist; a darkness altogether supernatural, as the moon was then in the side of the heavens opposite to the sun; and therefore could not possibly darken the sun to any part of the earth." See *Miller's Life and Views*, page 248.

Though the testimony conflicts relative to its validity and the time of the events named; yet taken as a whole, and viewed in the light of reason, it conclusively proves that the sun was darkened, and that the earth did quake, as the evangelists testify, at the crucifixion of Christ: and that these events were witnessed, and noticed by heathen writers; and become matters of record on the pages of the earliest histories of those times. Admitting these facts, which cannot reasonably be denied, we are prepared to inquire for the time of their occurrence.

The nature of the case leads to the unavoidable conclusion, that the time of the crucifixion, and second coming of Christ, were designed not to be known; or that God has been his own time-keeper, or caused it to be kept in such a manner, that the time of these events might be determined. Believing the latter to be the case, whether we have now the correct understanding of the case or not, we will proceed to present the evidence which to us defines the time of the crucifixion, and consequently the coming of the Lord. And

1st. Phlegon, according to the foregoing testimony of Dr. Clark and Ferguson, says that "the sun, at the sixth hour," was darkened so that the "day was turned into dark night," and that it happened in the 4th year of the 202d Olympiad." And Ferguson tells us that the 4th year of the 202d Olympiad, fell on "the 4746th year of the Julian Period, and which he had astronomically proved to be the year of the crucifixion." Ac-

ording to this testimony the sun was darkened, the earth did quake, and the rocks were rent at the crucifixion, in the 4746th year of the Julian Period.

2d. Dr. Clark, in his comments on Dan. 9: 25, says: "Most learned men agree that the death of Christ happened at the Passover, in the month *Nisan*, in the four thousand seven hundred and forty sixth year of the Julian Period." Prideaux says the same of his day, whose language Dr. Clark has borrowed.—Prideaux, *Con.* vol. 1, p. 228.

If the Dr., and as he says, Lardner doubted the testimony of Phlegon, Thallus, and entirely rejected that of Dyonisius, how could he and "most learned men agree that the death of Christ happened in the 4746th year of the Julian Period!" The very testimony which is said to be doubted is the main evidence that has brought "most learned men" to this conclusion. It is a matter not easily reconciled with reason, to suppose they have generally come to this conclusion, without the evidence in the case appearing to them clear and weighty.

3d. We find in Prideaux's connexion, the crucifixion is placed in the 4746th year of the Julian Period. This critical and learned writer says: "Christ was crucified, rose again from the dead, and ascended up into heaven" 4746, Julian Period. See *Chron. Tab.* vol. 2, p. 439.

We are aware that Prideaux, and almost, if not every eminent chronologist, has made the anointing and birth of Christ, and the going forth of the commandment, coincide with certain dates in the Julian Period, which do not harmonize with the view we take, and which we think the scriptures fully justify, viz: the termination of the seventy weeks, three and a half years after the crucifixion. They all give to John the Baptist three or four years, and thereby make the 70 weeks terminate at the death of Christ, consequently, they have been under the necessity of placing the events which took place prior to the crucifixion in wrong years of the Julian Period. It has thrown those events back on this infallible line of reckoning three or four years each. Let the mistake about John be corrected, and those events will then all tally with the Julian Period in perfect harmony, and justify our view of the subject.

The three or four years given to John, if we mistake not, equally effect all the prophetic numbers which have their beginning before the christian era. The 70 weeks, beginning at the "going forth of the commandment," and ending, as has been wrongly supposed, at the crucifixion, have constituted the divine arch, or line of 490 years of chronological reckoning by which the age of the world, the seven times, the Jubilees, and the 2300 days, &c., have been computed.—All chronology has been made to harmonize with this beginning and supposed ending of the 70 weeks. Consequently a mistake of three or four years, (the time allowed to John) has been made. But it is not our object to investigate these points now; but to settle the time of the crucifixion; and from the testimony adduced, it seems clear that it took place in the 4746th year of the Julian Period.

The next point of inquiry is, what year of the vulgar era coincides with the 4746th year of the Julian Period? Testimony is abundant on this point. Ferguson, speaking of the death of Christ, says: "It was the 33d year of his age, reckoning from the vulgar era of his birth." (*Miller's Life and Views*, p. 248.) Dr. Clark makes it the same. Prideaux says, "Christ was crucified, rose again from the dead, and ascended up into heaven, the Christian era 33, Julian Period 4746." (*Connexion*, vol. 2, p. 439.) Most if not all of our chronologies, tables in our large bibles, as well as the dates in our Polyglott bibles, place the death of Christ in the spring of A. D. 33 vulgar

era, which would be 32½ of that era. This in fact would be only A. D. 32½ vulgar era. Now according to our understanding of the Bible testimony about his being cut off in the midst of the week, the crucifixion of Christ must have been in A. D. 33½ true era, which places that event one year later than what it is computed by the vulgar era. Hence, the 33d year of the vulgar era, or A. D. 32½, falls in with the 4746th year of the Julian Period, or agrees with the year of that period, 4745½. But the true A. D. 33½ agrees with the year of the Julian Period 4746½. With this view of the subject we come to the following

CONCLUSIONS.

1st. Placing the crucifixion in A. D. 32½ vulgar era, and Julian Period 4745½; add to these numbers the half week, or three and a half years, and it brings the termination of the seventy weeks, or 490 years at the close of A. D. 36, vulgar era, and Julian Period 4749. Add to these numbers 1510, the number required to complete the vision of 2300 days, and it brings us near the close of A. D. 1846 vulgar era, and Julian Period 6559, the time for the termination of the 2300 days, at the end of which the Sanctuary will be cleansed.

2d. As the true era makes the death of Christ one year later than what the vulgar era places it, of course the termination of the seventy weeks, and of the 2300 days must necessarily fall a year later in the true era than in the vulgar. It would bring the close of the seventy weeks at the termination of A. D. 37 true era, and the close of the vision of the 2300 days at the end of the same era, A. D. 1847.

3d. According to this view, and we think it is substantially correct, the true era A. D. 1847, falls in with the vulgar era A. D. 1846.

Hence, the conclusion of the whole matter embraced in the preceding arguments, is, that the 2300 days of Daniel's vision have not yet expired; but are near, very near their close. And the most probable time for their termination is not far from the close of this present year.

ASTRONOMICAL EVIDENCE.

To strengthen the foregoing view of the subject we will now present certain evidence given by Bro. A. Hale in a pamphlet recently published on "The Harmony of prophetic Chronology." Our circumscribed limits will admit of our giving only a few extracts from this valuable work. In reference to the evidence on which we relied to prove the coming of the Lord would take place in 1843, Bro. Hale remarks:

"There is a data, however, of an entirely different character from that on which we have relied, though it harmonizes with it in the main; it is derived from the word and works of God, i. e. from the connection of the facts of the gospel history with facts of astronomy.

It is well known that the practical astronomer can calculate the time of an eclipse, whether past or future, with the utmost precision, so that if any event in the past has been connected with an eclipse, the circumstances of which will enable an astronomer to calculate the time at which it occurred, the date of that event may be determined with equal precision. And though we may be dependent upon the testimony of historians for the knowledge of an eclipse, it must be seen at once, that on such a fact they would be the least likely to prevaricate; and a falsehood in the case of an eclipse would be as easily detected almost as if we were living at the time the event may be said to have occurred. It may, for instance, be proved to be an impossibility that the supernatural darkness at the time of the crucifixion, could have been occasioned by an eclipse. So, also, in the case of the crucifixion, of Thales; different dates have been supposed by historians as the time of that eclipse, ranging from B. C. 607, to B. C.

585. Put it has been settled by Maher, Costard, and Stukely, that it could have been no other than the solar eclipse of B. C. 603. (Dr. Hales' Chron. B. I. pp. 12, 182, 181.)

Have we then, any facts of this kind—any eclipses—to enable us to determine the date of any of the events on which the calculation of the prophetic periods depend? I think it will be seen that the date of the fulfilment of the 2300 days and the seventy weeks of Daniel eighth and ninth, may be determined by such facts. It must be seen that we only have to fix the date of any one of the events which marks the fulfilment of any one of the divisions of the longer period, in order to settle the date of the fulfilment of any other division, and of course of the end itself.

Sixty-nine weeks of the 70 were to extend 'unto Messiah the Prince.' This must apply to the time when his Messiahship should be publicly made known and duly authenticated. His public manifestation as the Messiah, took place at his baptism; for he was not known as the Messiah, to the people generally, (Luke 3: 15) or even by John the Baptist, his natural cousin, as men count relationship, until his baptism. John came especially for the purpose of preparing the Jewish nation to receive him; he was to point him out to them; and it was by the miraculous descent and appearance of the Holy Ghost that the Messiahship of Jesus was to be attested to John, and this took place at his baptism. These facts are fully stated by the evangelists: John 1: 19-34; Luke 3: 21, 22.

The public manifestation of the Messiah at his baptism marked the termination of the 69th week, and the beginning of the 70th. It is the date of this event, within a certain boundary, that we are able to determine by the facts of astronomy. Luke testifies (3: 1-3, 21, 23) that the ministry of John the Baptist began 'in the fifteenth year of the reign of Tiberius Cæsar;' and that the baptism of Christ by John took place when he was 'about thirty years of age.'

And here it shall be shown, that our 'mistake,' about which so much is said, originated in a false criticism upon this testimony of Luke. Some of the commentators and chronologists, in order to establish the chronology of the gospel history by the doubtful catalogue of the Greek Olympiads and Roman consulships, make this testimony of Luke refer to the associate reign of Tiberius with Augustus, which commenced a few years before the death of the latter. But there certainly is no authority for this in the original, as Hengstenberg and others have already shown; and it was so obviously the design of Luke to give the chronological clue to the ministry of John, and the baptism of Christ, that if he had meant the associated reign of Tiberius, he must have expressed himself in language that could not be misunderstood. He gives 'the year of the reign,' or government of the emperor, the name of the governor, the tetrarchs of the different parts of Palestine, and the high priests; and the same word is used in the original to express the character of the official relation of Pontius Pilate to Judea, that is used to express that of Tiberius to the state with which he was connected; the same that is used to express that of Cyrenius to Syria, Luke 2: 2; there is, therefore, no more reason to suppose an associated relation to the office is intended in one case than in the other. We therefore receive the testimony of Luke in its plain and obvious meaning; and refer it to the sole reign of Tiberius.—As to the Olympic and Consular Tables extant, as they are made up of shreds and patches, the original records or inscriptions being lost, no reliance can be placed upon the date of an event connected with them, as to a definite year, which is abundantly evident from the discordant tables of different chronologists.

The commencement of the reign of Tiberius

Cæsar's is determined by an eclipse of the moon to have been in Aug. A. D. 14. The circumstances of the case were these. At the death of Augustus Cæsar, the predecessor of Tiberius, a part of the imperial army, called the Pannonian Legions, refused to acknowledge the authority of the latter, and were in a state of revolt from the time they heard of the death of Augustus, till the eclipse, which was the means of quelling the sedition. (See Jarvis' Int. to Hist. of the Church, p. 251.)

Here, then, the place where the eclipse was seen is stated; and the month and day on which Augustus died being known, as the mutiny and eclipse followed that event immediately, the time of the year in which it must have happened is easily determined. The only eclipse marked in the astronomical tables, as the one here referred to, took place Sept. 26th, A. D. 14. (See Fer. Astron. Dr. Hales' Chron. &c.)

Another and still more remarkable eclipse enables us also to fix the true date of the reign of Tiberius: it is the 'great eclipse' of the sun which took place at the time of the battle of Actium.—A few days before the battle in which Antony and Cæsar fought for the supremacy of the world, and while the armies were marshalled on the plains of Actium, the sun set in an eclipse; (probably the most remarkable that ever occurred) so that there can be no difficulty in ascertaining when it took place. By this eclipse it is known that the battle of Actium was fought Sept. 2. B. C. 31.—As Cæsar was triumphant, the battle of Actium was made one of the epochs from which his reign was computed. He reigned within a few days of 44 years after the battle. And forty-four full years, beginning Sept. 2, B. C. 31, extend to Sept. 2, A. D. 14. The death of Augustus Cæsar took place Aug. 19, A. D. 14. (Memoirs of the Court of Augustus, vol. 3, p. 550. Lon. 1763. Gillie's Hist. of the World, vol. 3, p. 474, 475.)

By this data, then, the sole reign of Tiberius must have been Aug. 19, A. D. 14. His fifteenth year must have extended from Aug. A. D. 28, to Aug. 29, and some time during that year, "the word of God came unto John the son of Zecharias in the wilderness, and he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." The baptism of Christ must have taken place, therefore, after August 19th A. D. 28, and thus we have the earliest boundary fixed for the period in which the last week of the 70 began.

The other boundary is marked by the connection of the birth of Christ with the death of Herod, which is also designated by an eclipse. Matthew informs us, (2: 1, 13-20) that Jesus was born in Bethlehem of Judea, in the days of Herod the king; that the Lord appeared to Joseph in a dream, saying, arise, and take the young child and his mother, and flee into the land of Egypt, and be thou there till I bring the word; for Herod will seek the young child to destroy him; that when he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that when Herod saw that he was mocked of the wise men, he was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men; that when Herod was dead, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, arise, and take the young child and his mother, and go into the land of Israel; for they are dead which sought the young child's life.

Now it is well known that Josephus, who gives the details of the history of Herod's life and reign states that some of the transactions in his last sickness were marked by an eclipse of the moon. And there are no other eclipses but these of two

years, concerning which there can be any dispute as to that referred to by Josephus. One of these took place March 11, B. C. 4; the others, January 8th, and December 28th B. C. 1,—the one in January a total eclipse. Between these there was none visible in Judea, nor was there a total eclipse for more than two years after.

But if the eclipse which marked the death of Herod took place B. C. 4, and Christ had been born at the very time of the eclipse, he must have been full thirty in A. D. 27, March 11th, more than a year before the 15th of Tiberius began; the last week of the 70 must have begun in that year, and ended A. D. 34, and of course the whole period must have ended in 1844. Time has proved that that cannot be the eclipse of which Josephus speaks.

But the eclipse which determines the date of the battle of Actium, enables us also to determine the latest possible date for the death of Herod.—Josephus tells us that Herod reigned thirty-seven years from the time he was made king at Rome; and that the battle of Actium took place in the seventh year of his reign. Supposing a half of his seventh year to have passed at the time of the battle, which is the most that can be supposed, as it was after a most dangerous winter voyage, with the hazard of his life, and loss of his baggage, he arrived early in the spring at Rome; and tarried there only seven days at the time he was made king—there would remain thirty and a half years of the thirty-seven after the battle of Actium.—That took place Sept. 2, B. C. 31, thirty years beginning at that date would extend to Sept. 2, B. C. 1. The remaining half year would extend to March of the next year, A. D. 1. The eclipse that marked the death of Herod, could not, therefore, be earlier or later than B. C. 1. As there were two eclipses in that year, one in January, the other in December; and as we wish to obtain the latest boundary for the period in which the date of the baptism of Christ could fall, we will suppose the last eclipse of that year to be the one mentioned by Josephus, which marked the death of Herod.

By referring to the above testimony of Matthew, it will be seen that two important facts are settled.

1. That Herod was living when Christ was born.
2. That the hasty flight into Egypt to elude the malice of Herod, and the return to the land of Israel after his death were while the Savior was a young child; and therefore Herod could not have lived a great while after the birth of Christ.

And now, to put the matter in the worst light possible, if Christ had been born at the time of this last eclipse, and had been full thirty at the time of his baptism, he could not have been baptized later than December A. D. 30. We are therefore brought, by this most decisive view of the question, to a period of about two years and four months, within which Christ must have been baptized, and the last week of the seventy begun; and according to this view, the latest point to which the seventy weeks could extend is December, A. D. 37; and the latest point to which the whole period could extend is December 1847—a point not two years in the future. The whole period which extends to

the end is 2300 years.
From this deduct 69 weeks, or 483 “
And there remain 1817 “

As this remaining part of the whole period, beginning with the last week of the seventy, at the baptism of Christ, must have begun between August, A. D. 28, and December, A. D. 30, so it must end between August, A. D. 1845, and December, 1847.

Added to A. D.	1817	28	1817
Extend to	1845	Extend to	1847

But all the time the birth of Christ preceded the eclipse, and all the time that Christ was short of 30 at his baptism, must bring the termination of the 70 weeks, and of the whole period so much earlier. If Christ was baptized any time in A. D. 29, the whole period must terminate in 1846. And the most natural view we can take of all the facts stated by the evangelists, make it very probable that the termination falls more than a year before the latest point here referred to. The decree of Herod by which he intended to secure the Savior as his victim, was framed according to the time which he had diligently inquired of the wise men what time the star appeared—and as the decree provided for the slaughter of all the children in the coasts of Bethlehem, *from two years old and under,* since Herod must have been living at the time he ‘sent forth’ the decree, it is reasonable to suppose that Christ was born not less than *one year*, nor more than *two*, before the issuing of the decree. But if Christ was born only one year before the eclipse, and was less than thirty at his baptism, the end must come more than a year before December 1847. And when we remember that the eclipse of January, as it was a total eclipse, is quite as likely to be the one which marked the death of Herod, the end is crowded so much nearer. It hardly seems possible that it can pass beyond 1846. Indeed we have already passed so far into the period, within the limits of which the end must fall, according to the data here given, we should not put off the end a single hour.

With this termination of the 70 weeks, and of course of the longer period of which they are a part, agrees the opinion of one of the most profound Biblical critics of the age, Hengstenberg. Without any reference to the question in which we are so deeply interested, but to vindicate the faithfulness of God against the objections and cavils of neologists, in reference to the fulfilment of the 70 weeks, he uses this very proper though strong language:—‘The prophecy itself bears all the marks of chronological definiteness. The commencement and termination are not fluctuating, but designated by strictly limited events. The whole period of 70 weeks is not only divided into three parts of 7, 62, and 1 week, but also this latter into two halves. *How could this happen, if no regard was paid to half a hundred years more or less? God himself would have given occasion to doubt his word, if a prophecy bearing all the marks of chronological definiteness, were proved by the fulfilment to be indefinite.*’ (*Christology*, vol. 2, p. 380, Wash. 1839.) He dates the commencement of the 70 weeks ‘in the third month of the civil year,’ a part of our November and December, ‘455 before Christ.’ lb. p. 357, 389, 391. This would bring us to the same point in the year 1846 for the termination of the 2300 days.’

THE 1290, AND 1335 DAYS.

In speaking of the termination of the 1290 and 1335 days in Dan. 12: 11–13, and in reference to certain historical testimony, Bro. Hale says:—

“By this general testimony of history we are brought within a century of the event referred to in the text, as the point at which these periods begin. Can we get at that event with sufficient precision to ascertain by what agents it was affected? What is the testimony of the Pope himself? Among the so called ‘Christian Majesties’ of Europe, there is one to whom the Pope applies the titles, ‘Most Christian Majesty!’ and ‘Eld-est Son of the Church!’ It is the king of France. Now the Pope does not confer such titles without a cause; and ‘the church’ could have no sons before her ‘eldest son’ was born. The origin of these titles will throw much light upon the question before us. Mosheim speaks of their origin as follows:—‘It is said that the conversion of Clovis gave rise to the custom of addressing the

French monarch with the titles of *Most Christian Majesty*, and *Eld-est Son of the Church*, for the kings of the other barbarous nations which occupied the Roman provinces, were still addicted to idolatry or involved in the errors of Arianism.’ Vol. 1, p. 315.

The history of Clovis is briefly this, as attested by papal, protestant, and infidel historians. In 493 Clovis was a pagan ‘conquerer, whose arms were every where victorious;’ his conversion took place in 496; he fought the battles of the catholic faction till 503; he devoted himself to the founding of churches and monasteries till the year of his death, 511. See Gifford’s Hist. of France, pp. 32–39. Howell’s Int. to Gen. Hist. vol. 3 pp. 342–347. Paroni, Tom. 6. Vœtus. Du Pin, Gibbon, Mosheim, Hallam.)

That popery was not in the ascendancy at the time of the conversion of Clovis, is sufficiently evident from the testimony of Gifford, who speaks of him while yet a pagan, as ‘a young prince whose arms were every where victorious.’ Gibbon testifies to the same effect: ‘On the memorable day when Clovis ascended from the baptismal font, he alone in the Christian world deserved the name and prerogatives of a Catholic king.—The emperor Anastasius entertained some dangerous errors concerning the Divine incarnation, and the barbarians of Italy, Africa, Spain, and Gaul were involved in the Arian heresy.—The eldest, or rather the only son of the church, was acknowledged by the clergy as their lawful Sovereign or Glorious Deliverer, and the arms of Clovis were strenuously supported by the zeal and favor of the Catholic faction.’ (M’s Gib. vol. 2, p. 412.)

Could anything be more striking than this testimony of the skeptical Gibbon upon the fulfilment of the prophecy:—‘Arms shall place the abomination that maketh desolate?’ Dan. 11: 31. Baronius, the standard papal historian, in giving the details of these wars of Clovis, speaks of him as a model for the encouragement of princes, and ascribes the expenditures and toils of the war to his piety, and his success to the favor of God. (Tom. 6, p. 696.) According to Gifford, Gibbon and many other historians, Clovis ‘received the title and insignia of patrician and consul,’ at the hands of the ambassadors of Anastasius, emperor of the East, at the city of Tours, on his return from his last expedition, in 503.—The consular office conferred on him supreme magisterial authority in Western Rome; and Hallam admits that ‘the connection between Clovis and the empire, and the emblems of Roman magistracy which he bore, reconciled the conquered to their new masters.’ (Mid. Ages, p. 18.)

The investment of Clovis with the powers of the consular office, has an important connection with the placing, or setting up of Popery in Western Rome; for in the council which he held at Orleans just before his death, the using of heathen temples for the papal worship, and the manner of treating pagans and heretics, then in office, were some of the most important questions settled by its authority. Its enactments of course would be considered as law to the extent of his jurisdiction. Mezary informs us that this council was held ‘in July, A. D. 511;’ and that it was the ‘first ecclesiastical council celebrated under a French king.’ (Hist. of France, p. 19.) Gifford tells us it consisted of ‘thirty-three bishops;’ that it was assembled by the order of Clovis, and that ‘he fixed on the topics of discussion.’ This, he says, ‘was the last remarkable event in the life of Clovis.’ He died in November of 511. (Mezary, p. 17.)

The author of the *Decline and Fall of Rome* states the fact, that the successors of Clovis inflicted ‘one hundred lashes on the peasants who refused to destroy their idols.’ (M’s Gib. vol. 2, p. 406.)

From all these facts it must be evident that the scale preponderated in favor of popery by the agency of Clovis. So far as paganism was concerned, popery had no serious dangers to encounter after his triumphs; and whenever it had a battle to fight with some fresh horde of barbarians from the north, as in the case of the Lombards, it fought to defend, not to obtain its position. Its future battles were with rebellious emperors and kings, or with other Christians, whom the Church of Rome has always considered 'heretics.' Somewhere in the career of Clovis, it would seem, then the event referred to in the text must be found.

In our former calculation, we supposed the setting up of the Papacy was effected by the success of its arms, and as he fought the last battle of his 'religious wars' in 508, that was made the date at which the periods now under consideration were supposed to begin. In the present calculation, however, we refer to the latest date possible; and as the establishing of popery by law seems more like the event specified in the prophecy—that of placing, or setting up; and as it could not take place later than 511, if it took place in the lifetime of Clovis, we begin the 1290 and 1335 days or years at that point.

1335 years
Added to A. D. - - 511

Extend to - - - 1846

We have already seen that the earliest and latest boundaries for the period in which the 2300 years must terminate, according to the data used, are Aug. of 1845, and Dec. of 1847; and that the most natural view we can take of all the facts stated by the evangelists, brings the termination at least one year earlier than that latest point. It must be seen, therefore, that the harmony in the termination of these two periods is as exact as in our former calculation.

Let us now consider the other period—the 1290 days or years. The first question usually asked in reference to that period is this. With what event does it terminate? No event is stated in the text; but as it evidently relates to 'the abomination that maketh desolate'—Popery, we must apply it to some noted period in its history. The text says: 'From the time that the daily shall be taken away, and the abomination that maketh desolate set up, (margin, to set up the abomination that maketh desolate,) shall be a thousand two hundred and ninety days.' By referring to other parts of this prophecy, as well as other prophecies, we find that two grand epochs mark the early and latter history of the Papacy. In its early history it was, first, to take the place of Paganism. Second, The saints were to be given into his hand. In its decline, it was first to have its dominion taken away. Second, To be destroyed by the brightness of Christ's coming. The 1290 and 1335 days, or years, begin at the point where the Papacy takes the place of Paganism; but as Popery is to be 'destroyed at the end,' where the 1335 days also terminate, the 1290 must terminate at the taking away of its dominion. Has that event taken place? Yes. That is as evident as that Popery exists. The whole Papal communion are sighing over the loss of its former authority and power, promising that if they can but enjoy their 'liberty'—(liberty to lord it over the world as they please) they will regain everything; and because they cannot have their 'liberty,' they raise the cry of persecution.—They ought to thank heaven and earth that they have not long since been exterminated; but they must do their work, and their day of visitation is at hand.

The ancient Papal dominion has been taken away. When was it done? That act is fresh in the minds of thousands now living. It was done by the arms of the same nation that set it up in the place of Paganism, and by one whose will,

like that of Clovis, was law in Western Rome, Napoleon. The act of Napoleon, by which the Pope was divested of his ancient prerogatives, is spoken of by Sir Walter Scott in these terms:—

'This important treaty was managed by Joseph Bonaparte, who, with three colleagues, held conferences for that purpose, with the plenipotentiaries of the Pope. The ratifications were exchanged on the 18th of September, 1801, and when they were published, it was singular to behold how submissive the once proud See of Rome lay prostrate before the power of Bonaparte, and how absolutely he must have dictated all the terms of the treaty. Every article innovated on some of those rights and claims which the church of Rome had for ages asserted as the inalienable privileges of her infallible head.' 'Such was the celebrated compact, by which Pius VII. surrendered to a soldier, whose name was five or six years before unheard of in Europe, those high claims to supremacy in spiritual affairs, which his predecessors had maintained for so many ages against the whole potentates of Europe. A puritan might have said of the power seated on the Seven Hills, 'Babylon is fallen, it is fallen, that great city!' The more rigid Catholics were of the same opinion. The Concordat, they alleged, showed rather the abasement of the Roman Hierarchy than the re-erection of the Gallic Church.' Life of Napoleon, vol. 1, p. 502. Philadelphia, 1827.—(See also Rotteck's History of the World, vol. 4, p. 148. Thiers' Consulate and Empire, pp. 326—339.)

'This important treaty' was signed at Paris, by Joseph Bonaparte and 'the Plenipotentiaries of the Pope,' as Thiers tells us, in 'July, 1801,' just 1290 years after the Council of Orleans was held by Clovis. Its ratification at Rome took place in September of the same year.

1290
Added to - - - 511

Extend to - - - 1801

Here also the harmony is very exact.

In our former calculation, it will be remembered, this taking away of the dominion of popery was supposed to have been effected at the conquest of Rome by the French, in 1798, as these periods also were supposed to commence with the conquests of Clovis in 508. But we now take the latest date to which we can reasonably refer for their termination, as we have done for their commencement. And if the Pope was ever humbled by Napoleon; if he has ever been divested of those high claims to supremacy in spiritual affairs, which his predecessors had maintained for ages against the whole potentates of Europe, it was done by the voluntary, though constrained ratification of the Concordat in 1801.

And here it should be remarked, that in the restoration effected by the 'Holy Alliance' in 1815, the supremacy of the Pope was not recognized; but it was distinctly rejected, as the following statement of 'the principle of all the conduct of the allied,' by Rotteck, shows: 'They—the allied—guarantee an indissoluble fraternity and mutual assistance in all cases, and acknowledge all of the christian name as one nation united under the only supreme sovereign Jesus Christ.'—'Of this,' he says, 'the history of the world offers no example.' Vol. 4, pp. 255—6. It is also well known that the provisions of the Concordat have been the basis of some of the most important negotiations between the nations of Europe and the Pope down to the present time.

There is also one other period intimately connected with those now under consideration, though not brought to view in the text, on which a few remarks should be made. It is the period of 'a time, times and half a time' or 1260 days or years, during which 'the saints' were to 'be given into the hand of popery,' as predicted in

the seventh of Daniel. The giving the saints in the hands of popery must, in the nature of the case, follow its triumph over paganism in Western Rome; and that the period, during which they were to be in this subjection, has expired, is as evident as that the Pope has surrendered his high claims to supremacy over them. The 1260 days or years must have ended with the 1290 in 1801. With what event then did they begin?

To give a clear idea of the course of events in the early history of popery, that we may see the development of its true character, and by what agencies it attained the position assigned to it in the prophecies, we call the attention to a few well authenticated facts. The conversion of Clovis, as we have seen, turned the triumphant arms of the West in favor of popery. This was immediately followed by the excommunication of Anastasius, emperor of the East. And there is very good evidence to believe, what has been asserted of Clovis, that he formed a conspiracy with the 'Catholic' bishops for the overthrow of all the Arian kingdoms within the limits of the fallen empire. Mezary says of his wars, 'they were waged under the specious pretence of religion;' and ascribes to him the vilest character for treachery and cruelty. (Hist. of France, p. 16.) Du Pin, a papal historian, in his account of a visit of Avitus, bishop of Vienna, to Gondebald, king of Burgundy, for the purpose of holding a conference with that king, and to convert him to the faith, says, 'Gondebald, perceiving them, came to meet them, and spoke reproachfully of the king of the French, Clovis.' The amount of the reproach was a remark of the king to this effect, if your religion is so much better than ours, why does Clovis continue to make war on me without any provocation? 'The bishop answered him, That the way to make peace was to agree about the faith.' (Hist. of Eccles. writers, vol. 1, p. 530.) To the same effect is the testimony of Baronius, before stated; and Gibbon gives us these words of Clovis, as an expression of his motives in entering upon the Gothic war:

'It grieves me to see the Arians still possess the fairest portion of Gaul. Let us march against them with the aid of God, and having vanquished the heretics, we will possess and divide their fertile provinces.' M.'s Gib. vol. 2, p. 416.

The success of this conspiracy in placing popery in the ascendancy in Western Rome, we have already seen. By the strength thus secured to the 'Catholic faction' in the West the same faction were placed in a position to commence open hostilities in the capital of the Eastern Empire, Constantinople. In 508 the whirlwind of fanaticism swept in fire and blood through the streets of the city. Gibbon thus speaks of this first outbreak of the abomination that maketh desolate in that quarter. 'The streets were instantly crowded with innumerable swarms of men, women and children; the legions of monks in regular array, marched and shouted, and fought at their head. 'Christians! this is the day of martyrdom; let us not desert our spiritual father; anathema to the Manichean tyrant! he is unworthy to reign.' Such was the Catholic cry; and the galleys of Anastasius lay upon their oars before the palace, till the (Catholic) patriarch had pardoned his penitent, (the emperor) and hushed the waves of the troubled multitude. - - Day and night they were incessantly busied either in singing hymns to the honor of their God, or in pillaging and murdering the servants of their prince. The head of his favorite monk was borne aloft on a spear; and the fire-brands which had been darted against heretical structures, diffused the undistinguishing flames over the most orthodox buildings. The statues of the emperor were broken, and his person was concealed in a suburb, till at the end of three days he dared to implore the mercy of his subjects. And they accepted the

blood of two unpopular ministers, whom their master without hesitation condemned to the lions.—Ib. vol. 3, p. 262.

This exhibition of the Man of Sin was followed in 514, by a still more important 'rebellion' in the east, in which Vitalian, whom Gibbon styles 'The Champion of the Catholic faith,' depopulated Thrace, and exterminated *sixty-five thousands of his fellow Christians*. Du Pin says, in speaking of this movement of Vitalian, 'The Emperor was forced to make peace with him upon condition that a council should be called to regulate the affairs of the church, by the advice of the Bishop of Rome. This obliged the Emperor to write to Hormisdas, successor of Symmachus, to pray him that he would be mediator for pacifying these commotions, and that he would labor to restore the unity of the church.' In this manner was accomplished what the historian calls, 'the triumph of Roman pertinacity.'

These illustrations of the character of Romanism, during the reign of Anastasius, had their desired effect upon his nephew and successor, Justinian, who ascended the throne of the Eastern Empire in 528, though he had controlled its decisions to a great extent, for some time before.—Justinian did even more, as an ally of the Pope, than Clovis had done. In the first great transaction of his reign—the revision of the laws of the Empire, which produced the celebrated Justinian Code—'the supremacy of the pontificate' was declared to belong to 'the elder Rome;' and the 131st of the 'Novellæ,' on the ecclesiastical titles and privileges, chapter II reads:—

'We therefore decree that the most holy Pope of the elder Rome is the first of all the priesthood.' Justinian was a most furious persecutor. By a single edict designed to 'unite all men in one faith,' the whole band of mercenary papists were let loose to plunder and murder those who did not 'in the space of three months, embrace the Catholic faith.' The 'heretics' of different religions, who were slaughtered by his orders, must be estimated by hundreds of thousands. And this was only the introduction of a scene of carnage which has been continued and sustained, in the christian world, by the authority of the 'seat of the beast' for more than twelve hundred years.

The laws of Justinian, in behalf of Popery, were followed by the appropriation of his choicest armies for the destruction of its enemies. In our former calculation it was supposed that the 1260 years began with the conquest of Rome by the armies of Justinian, in 538, and that they terminated with its conquest by the French in 1798. Is there any later event in the series of events which marked the rise of Popery which would more properly constitute the giving of the saints into the hands of the Pope? There is but one form of power, recognized at Rome, which could be supposed to stand in the way of the legal or actual supremacy of the Pope at the time the city was conquered in 538—that was the consular power. And Gibbon testifies that in '541,' thirty years after the death of Clovis, 'the succession of consuls finally ceased, in the thirteenth year of Justinian, whose despotic temper might be gratified by the silent extinction of a title which admonished the Romans of their ancient freedom.' (M.'s Gib. vol. 3, p. 55.) So that there was never afterwards any power resident at Rome, acknowledged as supreme, excepting that of the Pope, till after its conquest by the French in 1798. 1260 years, the period during which the saints were to be subject to the Papacy, beginning in 541, extend to 1801. 1290 years, beginning in 511, terminate at the same point, and 1801 is the latest date that can be assigned for the humiliation of the Pope by Napoleon.

Then the 'Justinian Code,' as far as the Pope was concerned, was to give place to the 'Code Napoleon.' And accordingly, 1846 is the latest

point to which the 1335 days or years can extend, when Daniel shall stand up to receive his lot in the everlasting inheritance. 'Blessed is he that waiteth and cometh unto the thousand three hundred and five and thirty days: thou shalt stand up to receive thy lot, thy portion, thy immortal inheritance, at the end of the days. Amen.'

NIGH, EVEN AT THE DOOR.

Should we dismiss the subject here, the fair conclusion that would naturally be drawn from the foregoing arguments would be, that Christ will come the second time, near the close of this present year. There seems to be a perfect harmony in the testimony in pointing to that time for his appearing. And were there no other testimony to be brought into the account, which has the highest claims to infallibility, and which is less definite, then we should be warranted in proclaiming, with the strongest assurance, the coming of the Son of man at the specified time, to which the testimony already given seems clearly to point.

By these remarks we wish not to be understood that we have just cause to doubt the veracity of any of the testimony in the case; no, no, tho' some of it is uninspired, yet stubborn facts prove beyond all successful contradiction, that it utters the truth; and is just such testimony as God has seen fit to give us, to aid in producing the most unwavering faith in the coming of the Son of man nigh, even at the door. The point on which we should not be too confident is, the *definite year, month, and day*, to which the *uninspired* testimony seems clearly to point for the revelation of the Son of man. We have *inspired* and *uninspired* testimony to guide us in this highly important investigation. All will admit that the most perfect agreement must exist in the testimony, inspired and uninspired. If an apparent disagreement is seen, the seeming discrepancy must be attributed to our imperfect understanding of the *precise* meaning of certain words of the witnesses. And in trying to harmonize their testimony, the *inspired* testimony should invariably be suffered to explain and define the meaning of the *uninspired*.

Shall we follow these safe principles in defining the *precise* time of our Lord's coming? If not, then by what principles shall we be guided? There are none on which we may safely rely to infallibly guide us into a perfect understanding of the case. Pledging ourselves, then, to be guided in our decisions by the principles here laid down, we will look at the case as it is.

The *uninspired* witnesses in the case, according to our understanding of the definiteness of their testimony, point to A. D. 1846 as the year for the appearing of the Son of man: they have not, however, named *that* or any other specific year. But *inspired* testimony has positively said that from a certain event it would be so many days or years to the grand event. *Uninspired* testimony tells us, as we think, when to commence these days, and of course we can count the number of years to the one in which we suppose they will end. In this way we obtain all the knowledge we have of the definite year, month, or day, for the consummation of the grand prophetic numbers. Take the *uninspired* testimony *alone*, and it would justify this definiteness, but when we take into the account the testimony of him who spake as never man spake, and are willing to let Him explain the meaning of the *uninspired* testimony, the *most definite* meaning we are justified in giving to the most definite words of any part of the testimony, inspired and uninspired, is, "*Nigh, even at the door.*"

We all believe that these words, 'nigh, even at the door,' were uttered by our Savior in reference to the definite time of his Second coming; and we must also admit that they were spoken

with a special design to be understood by his children who would be living at the time of his appearing. Well, did our Lord speak understandingly on this point? No Christian will say he did not: he perfectly understood all about the subject on which he so freely discoursed. And it will be wisdom in us, *poor erring mortals*, to pay implicit obedience to His divine instruction. His words should be as confidently believed, and cheerfully obeyed, as though he were personally here, speaking to us. He understood all about the evidences, definite and indefinite, which would be presented at *this very time*, to prove his second coming, and in view of the whole, especially the signs, he said, "When ye shall see *all these things*, know that he is nigh, even at the doors." He says nothing about our knowing (for he is talking to us) the year, month, or day; only, 'of that *day and hour* knoweth no man.' &c.

The prime meaning of the words 'at the door,' and especially, 'nigh, even at the door,' is, very near the door, the next step would bring the person into the door or house. That this is the sense in which Christ uses the words in Matthew 24: and the corresponding texts in Mark and Luke, is very evident from the use he makes of the parable of the fig-tree. He says, 'Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that he is near, even at the doors.' The meaning is, when the fig-tree buds, it is a sure evidence that summer will soon come, will be the next season in the annual revolution of the earth; no other season can intervene between the leafing out of the fig-tree and summer. And as summer is nigh when the fig-tree begins to leaf, so the coming of the Lord will be near, when the signs he names shall all be seen. We are not to understand that his coming will be just as nigh when the signs are seen which he names, as summer is when the fig-tree buds, but as summer is nigh at the leafing of the trees, so Christ's coming will be near at the appearing of the signs; it will most assuredly be the next event marked in prophecy; none other worthy of prophetic note can intervene between the signs and His appearing. Hence the meaning of 'nigh, even at the door,' is, *the next event, very near, which may take place, and should be confidently looked for, not on any specific day or hour, but NOW, EVERY MOMENT.*

"NIGH, EVEN AT THE DOOR," is the position we take on definite time; and to show that we are now occupying this fearful point in prophetic history, has been our object in sending out this sheet. We think we have the strongest assurance from the signs, the historical and chronological prophecies to justify this conclusion. *The signs* in the natural, political, moral and religious world, which have become undeniable matters of history, to the watchful observer, clearly proclaim the coming of the Son of man nigh, even at the door.

Historic prophecy, which predicts the rise and fall of empires and kingdoms, down to the destruction of all earthly governments, and the setting up of God's everlasting kingdom under the whole heavens, on the new earth, heralds to the Bible student, in trumpet tones, the Kingdom of God nigh, even at the door.

Chronological Prophecy, though more difficult to be understood than other prophecies, yet it fills an important rank with the other witnesses, and positively and most solemnly lifts its hands to heaven, and swears by him that liveth for ever and ever, "that when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." (Dan. 12) and from the evidences presented in this sheet, on the termination of those numbers, the matter seems placed beyond a doubt, to the understanding of the wise, that the time for gathering God's

scattered people into the everlasting kingdom, is now "nigh, even at the door."

It seems that the period covered by the expression, "nigh, even at the door," cannot extend much farther into the future; the strong probability is, that *this* year, or not far from its close, will be the extreme point, beyond which it cannot pass. But if in this we misjudge, and time should continue much longer than we now desire or expect, the position, "nigh, even at the door," will not, in the least, be impaired. On this imperishable rock we may stand secure, fearing no evil from any foe, but rejoicing in that blessed hope of the glorious appearing of our long absent Lord being "nigh, even at the door."

But we do not like to talk about what we shall or may do in the future: not on our own account, but on the account of certain unbelieving ones, who, to justify their love of this present world, eagerly grasp every word, however cautiously spoken, which seems to put the Lord's coming far in the future. To such ones, we will here plainly say, that no such meaning can be placed upon any thing we have said in this sheet. And we warn you, in the fear of the Lord, not to deceive yourselves with the delusive hope, that the "Lord delayeth his coming," or that it may not be witnessed for an indefinite number of years. There is not one valid evidence which you can present, that he may not come at any moment, while no truth is more clearly and strongly demonstrated than this: that his coming is "nigh, even at the door," may take place at any moment—no warrant of a *day* or an *hour* more, before he will say, "Time shall be no longer!" Do not, therefore, deceive yourself, nor suffer any one to deceive you at this perilous hour; at this time of moral apathy, unbelief, and backsliding from God—in this day of pleasure, vain show, and love of the fashions—maxims, and things of the world—and at this time, when the church and world walk hand in hand in the sins of this degenerate age. O, follow not with them, for their ways take hold on death. But hear and obey your coming Lord—follow him wherever he shall call you to go, and great will be your peace here, and reward in the world to come.

Your pilgrimage here will soon end; the next moment the glory of that long looked for city may appear to your enraptured vision; it cannot be long—a few days, months, or even years, and what are they? how soon they are gone.—But we cannot count on years for you to labor in this world of pain and sore trial. No, no, your last work is being done up—your last hours of suffering are swiftly passing away. Spend the few fleeting moments in faithful obedience to the commandments of your God, and soon it will be said to you, "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"—"enter thou into the joy of thy Lord."

MISTAKES EXPLAINED.

We have *not* been mistaken in our faith relative to the second personal advent of Christ.—The evidences that he will come again have not been in the least invalidated by any mistakes of ours.

We have *not* been mistaken in our faith in the pro-millennial advent of Christ. The evidences that his coming precedes the millennial glory are conclusive.

Nor have we been mistaken in our views on the return of the Jews according to the flesh, to the land of Canaan; the more critically the question has been investigated, the more satisfactory have the evidences appeared, that he is not a Jew who is one outwardly, but inwardly, one who is Christ's, and that such only will be gathered into the land promised to their father Abraham, the heavenly country.

We have *not* been mistaken in our faith in the resurrection both of the just and of the unjust, and that of the just taking place at the coming of Christ.

We have *not* been mistaken in the solemn and fearful truth that at the coming of Christ he will destroy all earthly and anti-Christian governments, and them who know not God, and obey not the gospel of Christ.

We have *not* been mistaken in our faith that at the advent of Christ, the heavens and earth that now are, will be dissolved, and new heavens and a new earth, wherein dwelleth righteousness, will then be created.

We have *not* been mistaken in our precious faith that the new earth, under the whole heaven, will be the territory of the kingdom of Christ, and the everlasting inheritance of those who shall be counted worthy to live and reign with him.

In all these fundamental principles of our faith no mistake has been detected; the foundation, thus far, on which our hopes rest, is immovable. Whatever errors may be detected in *other* points of our faith, these pillars in the fabric should not be removed. Not a defect can be found in one of them. Wisdom hath hewed them out, and erected them, therefore they are perfect. But there is another important subject connected with our faith, which should not be overlooked while inquiring for mistakes. It is the *definite time* in which we confidently believed the Savior would make his Second Advent. Well, here we cheerfully acknowledge we have been mistaken; but not in the general theory of time, but in a single particular, in which we were misled by standard chronologists, whose error time has proved.

No mistake has been detected in our understanding of the signs which were to precede the Advent of Christ. Immutable facts justify us here, for the signs have become an undeniable matter of history; they have been seen by thousands of credible witnesses, hence, the evidence we derived from this source, is yet unimpeached, and clearly as ever shows that the coming of the Lord is at the door.

No mistake has been detected in our interpretation and application of historical prophecy.—Babylon, Medo-Persia, Grecia, Rome pagan, and the 1260 years of the bloody rule of Rome papal, are all well known matters of history, and according to the prophetic word, that which is to succeed them is God's everlasting kingdom.—Hence, the evidence on this point is unimpaired, and justifies our constantly looking for the glorious manifestation of the promised inheritance.

That we have not been mistaken in our *manner* of computing the prophetic periods, a *day* for a *year*, is made nearly, if not absolutely certain, by well known facts in the history of the church and the world. *Facts* have demonstrated that a day stands for a year in the prophecy of the seventy weeks of Daniel 9. Also the papal persecution, predicted in Dan. 7: 25; 12: 7, and corresponding texts in Rev. 11th, 12th, and 13th chapters, have been fulfilled in that manner.—And nothing can be more clear than that a day is to be counted for a year, from the exact fulfilment of the predictions under the fifth and sixth trumpets. It is well known that Bro. Litch, years before the event, calculated the exact time of the sounding of the sixth trumpet, and the occurrence of the things predicted proves the correctness of this principle of interpreting symbolical chronology; and besides, the best expositors of the Bible of various sects have adopted this principle and indeed would throw confusion into the harmony of God's word, to follow any other.

Thus, dear brethren, this view of the subject makes it clear that we have not erred in any fundamental principle of our faith. The point, and only point of mistake, is the *precise commencement and termination* of the prophetic numbers.

The glorious events to be witnessed at the *termination* of the greater numbers, we are still confident we understand; but as before said, the exact *time* of their termination, we have not fully understood. But our failure in this one point, should not cause us to abandon the whole, especially as the disappointment can be satisfactorily explained. With your candid attention for a moment, we will in a word, endeavor to give an explanation of this,

OUR ONE MISTAKE.

1st. If it can be accounted for on no other principle than the discrepancies among approved chronologists, in settling the precise time of the commencement of the prophetic reckoning, we think a knowledge of this fact should be satisfactory. Our brethren, and many of our opponents very well know, that such a discrepancy exists; and that the difference in dispute, covers the ground of at least three or four years. Instead of claiming the entire ground of dispute for the commencement of the periods reaching to the end, we took the earliest dates, which of course brought the time of their supposed termination at the earliest point at which it could occur.—Time has proved the earlier dates incorrect; but the whole time in dispute has not expired; hence in fact, taking all the testimony into account, no material mistake has yet appeared; for the whole testimony gives sufficient latitude to the commencement of the prophetic numbers, to bring their termination any time between A. D. 1843, and 1847.

We speak to those who understand this subject, and know that the best chronologists will justify what we say. And we candidly ask if these facts do not satisfactorily explain the cause of our mistake on definite time. They most certainly do, at least until we have tested the very extreme dates in the time in dispute.

2d. The investigations on these unsettled points of chronology, since entering upon the ground in dispute, have very conclusively shown to many understanding minds, that the later dates have as strong, and to some, much stronger claims to correctness than the first. Our object now is to impress this upon the minds of our brethren, and that so long as we know this to be the fact, our mistake in looking for the consummation of our hopes at the earliest dates in the prophetic reckoning, should be satisfactorily explained on this principle, that we were not fully warranted in looking for the termination of the grand numbers, until about the present year.

3d. Another ground on which our mistake on definite time may be explained, we think is, in not understanding the plain instructions of our Savior on this very subject. The prophetic numbers in connection with the types of the law when critically examined and explained, we thought necessarily led to very definite conclusions, relative to the time of their termination. And such was our confidence in the correctness of those conclusions, that we lost sight of the Savior's instructions on this point. We must admit, if he has spoken at all on this question, that he spoke understandingly, and that his counsel should be heeded. We find that he has discoursed at length on this very subject, and if we are willing to let the New Testament be an expositor of the Old, then the whole matter in question is made plain and easy to the comprehension of the most common capacity.

In Matthew 24, a question was asked our Lord on the time of his coming and end of the world. The conclusion or point of the whole lengthy, critical and definite answer is, "when ye shall see all these things, know that He is near, even at the door." This is as definite as our Lord warrants us in being on the time of his coming and end of the world. And to guard against extremes, which he evidently saw would grow out

of that class of testimony drawn from the prophetic numbers, if taken *alone*, he repeats the caution in the following and similar words. 'Of that *day and hour* knoweth no man, &c. Watch, for ye know neither the day nor hour when the Son of Man cometh.' We may take, then, this position, 'nigh, even at the door, and safely plant our feet on the plain words of our Divine Lord, as the imperishable foundation of our hopes, and our mistakes on definite time are at once explained, and the evidences on definite and indefinite time have lost none of their force; but they all unite in proclaiming the coming of our Lord emphatically nigh at the door.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, MAY 27, 1846.

Removal of Office.

We have removed our Office into Simpson's new block on Works Street just back of the Arcade. We occupy the second floor in the west end of the building: entrance from Works Street.

This Number.

It will be perceived that we print on this sheet two numbers of our paper. This has been necessary in order to give at once our long promised evidences on the time of the Lord's coming. Read the arguments we now lay before you with prayerful interest, and doubtless you will be greatly strengthened in the faith of the near coming of Christ. We were sorry to withhold from our anxious readers their paper for one week without first giving them notice that we designed to do so; but we hope they will find sufficient truth, *present truth*, or 'meat in due season,' in this number to amply compensate them for their disappointment.

The price of the *promised* extra was named at \$2 per hundred copies. We found that the sheet which we could afford for that price was too small to contain all the matter which we wished to lay before our readers, consequently we have been under the necessity of doubling our sheet; and as a matter of course, its price; so that now we shall have to put it at \$1 per hundred.

Those who desire to aid in this one more effort to enlighten our fellow beings on the time of the revelation of the Son of Man, by circulating this sheet, can have it at the price named, or free to those who will candidly read, and are unable to pay.

It is high time to wake up ourselves, and go to work with fresh zeal in trying to engage others in making full preparation to meet our Lord and King. Let us not be weary in well doing—Occupy, said Christ, till I come; and blessed will be those servants, who, at the return of their Lord will be found so doing, or giving meat, or imparting the present truth to the household of faith. It will be said to such, 'Thou hast been faithful over a few things, I will make thee ruler over many, enter thou into the joy of thy Lord.'

Meat in Due Season.

"Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing."—Matt. 24: 44-46.

The leading sentiment of this text is, that at the time of the Second Advent of Christ, he will have some ministers, or servants, who will be found faithfully proclaiming the glad tidings of his coming, and for doing which they will receive the approbation, or blessing of their Lord. That a proclamation of this

truth, at that time, will be the 'meat in due season' referred to in the text, is evident.

1st, From the fact that the appearing of the Son of man, was the theme, and nearly the entire burden of the conversation at that time; and it would be unnatural and unreasonable to suppose that he made one subject the topic of conversation, but referred to another, and that too, without naming it. We have no right to take such liberties as this with the plain instructions of our Lord and Master. Proclaiming the great truths he was then uttering, doubtless, is the 'meat in due season,' to which he refers.

2d. The work of the 'unwise servants,' named in the following verses, at that time, will be 'Saying in their heart, 'My Lord delayeth his coming,' smiting their fellow servants, &c. They will be found doing this at the very time of the appearing of their offended Lord! and must, in consequence of their unfaithfulness, be forever banished from his presence! They give, of course, that which is *not* meat in due season, the opposite of the true meat.—If then, the work of the unwise servant is, to 'say in his heart, My Lord delayeth his coming,' the opposite work of the wise servant is, to proclaim—*My Lord is coming*, and instead of smiting his fellow servants, and eating with the drunken, he will be found comforting the saints with the glad tidings of the coming of their Lord, and warning the unprepared to make full preparation to meet Him in peace. This is the 'meat in due season,' referred to in the text. Or, in other words, a faithful presentation of the evidences which prove the coming of the Son of man nigh, even at the door, is the meat in due season, which to give to the household, will be the prominent work of the faithful servants of Christ, near the time of his coming.

Who of the servants of Christ, or professedly so, are now dealing out this meat to the perishing thousands around them? Comparatively none. The great multitude of ministers and people are saying, 'My Lord delayeth his coming,' or that there is no evidence of his coming being nearer now than a thousand years ago; he may never come in any other than a spiritual sense, but if he does come personally, it will be thousands of years in the future. Who among the advent ranks is as faithfully and bountifully dealing out this meat, as they once did, or as the nature of the momentous question requires at their hand? Should our Lord appear to day, while I write, or while you read this sheet, we ask, who among us would be found giving meat in due season to the famishing household? Judging from the communications, oral and written, which we hear and read, but few even in our own small body would be recognized as faithful servants in this respect.

We have not kept the *time* of our Lord's coming as constantly before the people as we should have done. It was once the burden of all our communications. We doubtless dwelt on it too much, or not on other subjects as much as was necessary. Many have now run into the opposite extreme; time is entirely left out of the question; or it is seldom named in their prayers, verbal and written communications, whereas it should seldom be omitted in either. And what have been the sad consequences of this course?—'Meat in due season' has not been given, or the 'present truth,' the doctrine of the coming of the Son of man 'nigh, even at the door,' has not been kept before the people as constantly as it should have been, and, to an alarming degree, the Bible, especially the prophetic part, is seldom read, even by many of those who once made it their meditation by day and by night! The prayer-meeting is thinly attended, and a death-like coldness now infrequently seems to chill the atmosphere of our once heavenly

meetings. A disinclination to hear more on the time of our Lord's return, is evidently on the rapid increase among us! In short, all of our efforts to keep the people awake, and from starving, without the aid of the *time* have proved fruitless. A cold apathy has imperceptibly stolen over them, until not a few have become in fact as indifferent on this important subject as the unbelieving world and lifeless churches around them. And why should it be otherwise with them, if they eat of the same meat or hear the same or similar preaching that is listened to by the church or world? The effect must be the same on each.

The Lord knew best what kind of food would keep his children alive, healthy, strong and vigorous, in these last days, these perilous times; and has promised a blessing on those servants who will faithfully deal it out to the people whether they will receive it or not. It is the *time* and the glorious truths connected with the time of the Second coming of Christ, which should be made the burthen of our message now. Yes, the evidences on the time of the appearing of Christ and his kingdom must be revived again in the minds of our doubting brethren, or they will not hold fast their confidence, firm unto the end: they will, many of them, draw back, and we fear unto perdition.

We do not think that the faithful and wise servant is required to define the time of the second advent of Christ, any differently from what Christ himself has defined it. He has told us to 'know that he is near, even at the door.' Let his servants follow the instruction of their Lord in this respect, and you will have nothing to fear about being too definite, or not sufficiently so, nor of producing another unhealthy excitement, or of meeting another mortifying disappointment in consequence of the passing by of the time. All these evils will be avoided if you proclaim the coming of the Lord, 'nigh, even at the door'; and there leave the matter in the hands of Him who has told you to give this 'meat in due season' to the household, and has promised to reward you for your faithfulness, with his richest blessings, at his coming.

When we say you are not required to define the time of the second advent of Christ any differently from what he has defined it, we do not mean that you are not to use the prophetic numbers to aid in arriving at a knowledge of the time of that event.—We should use and give to them all the definiteness that the circumstances with which they are surrounded, will justify. If we think they clearly point to '46, or '47, or any other specific year, as the time for the appearing of our Lord, then tell the people your honest convictions, and give them the reasons of your faith. Tell them also, that you do not *know* that you are correct in this *precise* calculation, but you think you are. At any rate you can most confidently say that the evidence in the case, if it does not positively define the day, month, or even the year, makes the matter absolutely certain that the coming of the Lord is *nigh, even at the door*, which means *very near*, the next event, which may take place, and should be looked for, every moment. Let all the evidences you can gather, definite and indefinite, inspired and uninspired, be brought to bear upon this *one point*, this immutable truth of the Son of God,—NIGH, EVEN AT THE DOOR.—Give the people this truth, and you will feel them with 'meat, in due season,' and thereby use a means to save yourself and those to whom you minister, in the day of the Lord Jesus.

The Man on the Cross.

In endeavoring, said a brother not long since, to prove that Christ would come in '43, I used to call the people that when 490 years of the vision of 23,) days had expired, or when we had travelled on the prophetic road 490 years, we came to the Man on

the Cross, which made the matter so certain, that a mistake about our correctness relative to the final consummation, seemed nearly impossible. But after all we were mistaken: for instead of the 490 years reaching to the Man on the Cross, they extend 3½ years beyond that tragical scene. Consequently our reckoning run out 3½ years too soon.

Our brother is not alone in this mistake: we all, or nearly all, supposed Christ was crucified at the 'end' of the seventy weeks, of Dan. 9, whereas that prophecy teaches us that it was in the 'midst' of the last week of the seventy that he was to be cut off. Add the half week, and it carries forward the termination of the 70 weeks or 490 years 3½ years later than where our former calculation placed it; consequently the termination of the 2300 days would be placed the same length of time further in the future than we at first calculated. It would make them end in A. D. 1846 vulgar era, or 1847 true era.

That this view is correct, any one will readily see, by examining the subject a little. He will find that our former calculations were made on the supposition that John the Baptist preached 3½ years, when in fact he preached only six months. This of course would make our calculations run out at least three years too early. A few months more, at longest, and the correctness of this view of the subject will be tested. Let us constantly be ready for the dread crisis. We certainly have the fullest assurance from every consideration to look for the Son of man every moment. "Be ye also ready; for in such an hour as ye think not the Son of man cometh."

Mission to England.

We see by the 'Advent Herald,' that Br'n. Himes and Hutchinson expect to start the first of June on a mission to England. The Lord bless them in proclaiming the everlasting gospel in proud Victoria's realm. These brethren will need considerable funds to meet the expenses of their voyage, and those who wish to aid in defraying those expenses can send their free-will offerings to J. V. Himes, Boston, Mass.

This subject reminds us of another which it seems to be duty to name. In noticing our receipts recently, we said that a part which had been acknowledged in our published list was for books, and belonged to Bro. Himes, &c. This might convey the idea that Bro. Himes was receiving large profits from this office. It is true we have sent him considerable money arising from the sale of books, but so far as dollars and cents are concerned, we should think the book business connected with this office, had not been a very profitable affair. For Bro. Himes has always paid all the freight for transportation of his books, has given a fair per centage on all sold, has always given to those who were unable to purchase, and at different times when here, he has gratuitously distributed some hundreds of dollars worth of his books; this was the case at his recent visit to this city. We want, so far as the good of the cause demands, that the simple facts in the case should be known to our friends and brethren.

"Children's Advent Herald."

This is the title of a sheet half the size of the 'Advent Herald,' the first number of which has just been issued from the Office of the 'Herald' in Boston, Mass. It is proposed to print it monthly at the price of twenty-five cents per volume, or \$2 per hundred copies of one number. It is designed especially for the benefit of Sabbath Schools, or for the instruction in the ways of righteousness of our children who cannot grasp in their infant minds, that kind of teaching suited to the capacity of riper years. We hope Bro. Himes, the publisher of this paper, will not only receive sufficient encouragement to

warrant the continuation of it, but that it will prove a lasting blessing to many of the little children who may read it. Orders for the paper should be sent to J. V. Himes, Boston, Mass.

Matter of This Number.

Considerable of the matter which fills this sheet has been published in previous numbers of our paper. Many of our brethren have advised us to re-publish the whole on one sheet, that all the argument on the most probable time for the advent of Christ, might be presented in a connected form, to those who will read. This we have done; and besides, have given additional new evidences that we have not followed cunningly devised fables in making known our faith in the speedy coming of the Lord.

Bro. Pearson's article will be read by all who love the appearing of Christ, with interest and profit, as will the other matter presented in this sheet. Give the whole a candid examination; receive the truth, and rejoice in it—it alone can make you free, pure and happy.

Conference Address.

This work has been highly spoken of by a number of our understanding brethren, and against it we have heard no complaint. Several hundred copies are now on hand, and should be circulated immediately. Who will aid in doing the work! They can be had at \$2 per hundred, or free to those who are unable to pay.

To Correspondents.

Some of your communications are deferred in order to give the promised evidences on the time of the advent of Christ. We thank you for your favors; hope you will continue to write, and solicit certain other ones to resume their pens again in defence of the good cause in which we are engaged.

News of the Day.

The all-absorbing news of the day is the existing war between this country and Mexico. Actual hostilities have commenced, and some scores of our fellow beings have been butchered in this unholy strife about this accursed earth which is soon to be wrested from under the wicked tread and usurpation of every despotic and oppressive aspirant. War has been officially declared, and the wisdom, wealth, and physical energies of the two Republics, especially those of our own christian land (!) are being brought into requisition with all the zeal of the inhabitants of the pit to conquer the belligerent foe.

When this bloody strife will end we do not pretend to predict, but we give it as our decided opinion that it will be of short duration. If the "four winds," named in Rev. 7, are yet held, that they shall not hurt the earth, then this war, like many other recent out-breaks among the different nations of the globe; will have a speedy termination, and peace will be restored. But if those winds are loosed, then the sealing time is over, and the coming of the King of kings to fight the great battle of God Almighty will soon be witnessed. Hence, according to either view here presented, war will be of short continuance. Let christians stand aloof from its wicked spirit and work of death; keep yourselves in the love of the peaceful Jesus, and be constantly ready to meet him at his coming, and all will be well. Come, Lord Jesus, and reign in righteousness.

WAR AND RUM.—Our government have recently ordered sixty thousand gallons of rum for the use of the Navy!—*Norway Advertiser.*

Yes, and they have supplied the navy with chaplains to ask blessings on the rum, and pray for the success of their arms in butchering their enemies. —*Pleasure Boat.*

Definite Time.

Is the time of the Second Advent revealed?—the connection between the seventy weeks and twenty-three hundred days.

That there are many chronological difficulties to contend with, in attempting to fix upon a definite termination for the prophetic periods should not be denied. But if we take a correct view of this question, these obstacles will not have the effect to lessen our interest in, nor serve to discourage our desires and diligent efforts to understand more perfectly, this interesting subject. And, therefore, whilst the consideration, that learned chronologists are not agreed in the fixing of the most important dates upon which we depend, should influence us not to assume a dogmatical, overbearing spirit of dictation, requiring all to entertain our opinions as to the precise ending of these times, we should also be careful that we treat with becoming reverence, those portions of God's word which not only foretell future events, but likewise determine the time when they shall come to pass. While we thus frankly admit that there is much trouble in finding the commencement of the prophetic numbers, we at the same time contend, that there is a sufficient measure of certainty or definiteness to these dates, to demonstrate the truth, that we are living very near their termination, and the second advent of our Savior.

One objection urged against our arriving with any degree of accuracy, at the beginning of the longer periods is, "that points so remote as two thousand years in the past, there must, of necessity, be obstacles, which we should not encounter if we were called on to fix the era of some event which had occurred since the birth of the Savior." As we before said, we are willing to admit the truth of this sentiment. But notwithstanding all these difficulties stand in the path of the humble seeker after truth, we may be emboldened to persevere in this investigation, by the opinions of not only good and learned men, but we may rely with confidence upon the promise of God, that "the wise shall understand," referring, undoubtedly, to these long prophetic times.

Arch Bishop Usher says, "if any one, well seen in the knowledge, not only of sacred and exotic (foreign) history, but of astronomical calculations, and the old Hebrew calendar, shall apply himself to these studies, I judge it indeed difficult, but not impossible, for such an one to attain, not only the number of years, but even of the days, from the creation of the world." If this opinion be correct, (and we ask, who is better able to give judgment concerning these matters, than Usher?) that it is not an impossibility to attain to the day of the creation, an era six thousand years in the past, may we not determine the era of an important event within a year, which is only about one third the distance, with much less trouble?

Again, "There must, of necessity, be obstacles which we should not encounter (in fixing eras B. C.) if we were called upon to fix the era of some event which had occurred since the birth of the Savior."—True, and at the first glance, this may appear to be good and sound logic against any attempt to fix within quite a number of years, the commencement, and consequently, the termination of either of the prophetic times that extend many years before the christian era: but it will be seen that such kind of objections are not valid, and are of no force when applied to the 2300 years of Daniel 8. We hold it to be a fundamental point, that the 70 weeks of chap 9: 24, and the 2300 years of the previous chapter are connected, and bear the same date, (upon this we shall offer a few reasons in their proper place,) and, altho' obstacles insurmountable, stood in the way of ascertaining the event which marked their beginning, yet this truth, (the connection of the 70 weeks and 2300 years,) furnishes a number of the most prominent events in this world's history, this side of our Anno Domini, which stand forth as chronological beacon lights, from which we can, by a retrograde computation, define their commencement, and by adding, learn the time of their closing up.

DEFINITE TIME,

is Bible ground. The prophetic periods were given for our learning, and especial benefit, who live in these last days, that we may the more perfectly understand how rapidly we are approximating on the current of time, (on whose bosom millions of our race have been borne,) to the ocean of eternity.

We are aware that there have been two extremes on this question: the one, casting away with scorn

and ridicule all scripture that relates to definite time, and the other, fixing on the very hour and even minute, for the termination of the prophetic numbers.—Now, whilst we would shun both of these extremes as unscriptural, we also would cherish and maintain all that significance God intended should be conveyed through these periods to us. Here is another extreme which many who once loved and defended these points with much power and effect, are in danger:—they still admit the bearing of these numbers, but their confidence in chronology is shaken by disappointment, and with them, the evidence of the speedy coming of Christ through this channel, has lost all its force on their hearts, and there is with them much apathy and indifference, respecting this question. The point of their faith is blunted, and they say it may come this year, and it may come next, we can't tell any thing about the time, and it may not come for years in the future. We have been disappointed twice, and the fact is, we can't put much dependence on the prophetic periods, and I hope and pray that we may never have another excitement on this question. It is not uncharitable to say, that such kind of reasoning is sinking this portion of God's prophetic word on a level with the ambiguous, equivocal, and uncertain nature of the pagan oracles, and that they have no determined meaning.

I will here give an extract from a short article written some time since to the "Morning Watch," by our beloved brother J. Litch. It expresses my mind better than I can do it for myself. It is as follows:

"PROPHETIC TIMES."

"Does the Bible reveal the time of the Advent?—If the 12th chapter of Daniel does not reveal the time of the advent, provided the resurrection of the just, the glorification of the saints and reign of Christ are its accompaniments, then I confess I cannot understand the import of the plainest words in the English language. "How long shall it be to the end of these wonders?" If that question is answered (and it is,) we certainly have the time revealed.

Will that revelation be understood? If it is never to be understood, then it is not a revelation, but a concealment. That it was concealed or shut up for a season, the passage positively declares. But, does not that very fact imply, that when the given time of concealment is passed, then it will be opened? So it seems to me. Continue to read on, and the testimony is positive—"the wise shall understand." But it is objected, we must necessarily depend on human chronology for our dates, and they are fallible. As to the fallibility of human chronology, I am as well aware of it as the objector. But still, I have so much confidence in the power, wisdom, and goodness of God, that I believe he can and will render available, the entire revelation of his will. Because I have been presumptuous and run to an extreme, and fixed with positiveness, the day when these times will end—and the time has proved me wrong, is it any reason why I should run off to an opposite extreme, and say I was wrong once, hence, neither I nor any body else can ever get right? Would not such a course be most unwise? If I have been rash, let me learn wisdom, prudence, and moderation: and with the preparatives, return again to the search. *The Bible, and the whole Bible!* is my motto—I cannot spare any part of it—let me have times and all: and while searching it, my constant prayer shall be, "O Lord, what I know not, teach thou to me."

I wish also to give a short extract from the writings of Wm. W. Pym, A. M. vicar of William Hurts, on the same subject. He says: (after speaking of the exact fulfilment of the seventy years captivity,) "and why are we to suppose it should be otherwise? Is God's word then only to be inaccurate when the Ancient of Days condescends to stoop to the measures of time? Why are we to suppose that the mind of him who has calculated the courses of this world long before—who has given an instinctive accuracy to the stork in the heavens, that she should know her appointed times, and to the turtle, the crane, and the swallow, that they should observe the time of their coming: (Jer. 8: 7,) who hath appointed the moon for certain seasons, and made the sun to know his going down: (Psa. 101: 19,) who brings forth the twelve signs in their season, and guides Arcturus with her sons: (Job 38: 32,) why, I ask, are we to conclude that the mind of the mighty Numberer should only fail when he stoops from his exaltation, from the length, and breadth, and height and depth of the calculations of eternity, to the puny

measures of man's arithmetic? But, if it be conceded, that the divine chronology must be correct, if only we are sure that it is what God has revealed: then, I ask, why are we to suppose that God will permit his purpose, in bestowing it, to be disappointed by the carelessness or cunning craftiness of man or of the sons of men? Why are we to suppose that he who "frustrateth the tokens of the liars, and maketh diviners mad," will not frustrate, by some overruling manifestation of his manifold wisdom, the designs of those who would, in this case, corrupt the word of God? If, therefore, but one only of these revealed numbers can be shewn to be what God has given, then I ask of every believer, whether it be not our bounden duty thankfully to receive it: to bring to it as to a standard, other numbers: to make it, as it were, a scriptural chronometer, by which, so far as possible, to measure the times and the seasons, which God has thus given us to know: instead of rejecting one and all as unworthy of any heed, because some have been corrupted by man's device!"

Bro. Litch commenced his article with the remark, "If the 12th chapter of Daniel does not reveal the time of the advent, provided the resurrection of the just, the glorification of the saints, and the reign of Christ, are accompaniments, then I confess I cannot understand the import of the plainest words in the English language."

The brother does not thus speak because he has a question in his mind: that the commencement of this chapter does refer to the resurrection of the saints, but, as a strong assertion, that the periods in this chapter do refer to the second advent of the Savior. And this is a point to which I desire to call the candid attention of the reader, who professes to believe in the second, personal, literal coming of Christ, to raise the saints, change the living, and destroy the wicked. These are fundamental points in your faith, but you do not believe with us, that the time when these great events shall transpire, is revealed.—Well, are you prepared to deny that the strong and vivid language at the beginning of this chapter, point to the resurrection and rewarding of the saints?—Look at this scripture carefully, and without prejudice, "and at that time thy people shall be delivered, every one that shall be found written in the book, and many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever and ever."

Look close, remember this is God's word, and not poor, frail, erring mortals. Let us examine this with parallel passages. "And at that time thy people shall be delivered, [who? and how many?] every one that shall be found written in the book." [what book?] Ex. 32: 32. "Yet now, if thou wilt forgive their sin;—and if not, blot me, I pray thee, out of thy book which thou [God] hast written." Mat. 3: 16, 17. "Then they that feared the Lord, [his children,] spake often, one to another: and the Lord hearkened and heard it: and a book of remembrance was written before him for them that feared the Lord, and thought upon his name, and they, [every one written in the book, Dan. 12: 1,] shall be mine, saith the Lord of hosts, in that day [of deliverance,] when I make up my jewels." Luke 10: 20. "Rejoice, because your names are written in heaven." Phil. 4: 3.—Whose names are written in the book of life. Rev. 3: 5 "He that overcometh, the same shall be clothed in white raiment: and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." 21: 27. "And there shall in no wise enter into it (the new Jerusalem,) any thing that defileth, neither what-soever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Dan. 12: 2. "And many of them that sleep in the dust of the earth shall awake." Isa. 26: 19–21. "Thy dead shall live, with my dead body shall they arise; awake and sing, ye that dwell [or sleep] in dust." John 5: 28. "All that are in the graves shall come forth." 1 Cor. 15: 51, 52. "We shall not all sleep." v. 52. "And the dead shall be raised [from their sleep,] incorruptible." Dan. 12: 3. And they that be wise shall shine as the brightness of the firmament." Mat. thew 13: 43. "Then shall the righteous shine forth as the sun in the kingdom of their Father." "As the stars for ever and ever." Eternally!

Say, dear reader, how shall we dispose of such a glorious description of the standing up of Michael,

[who is like God, the archangel,] the time of deliverance—the opening of the book of life—the awakening of those who sleep in the dust, to everlasting life—the wise shineth forth as the sun, for ever and ever. Will you, can you deny the clear & self-evident proof here contained, that this language points directly to those great and momentous events yet to transpire? Can you upon the principles which you profess, do as others have done, and must do, (in order to avoid the conclusions,) content that this is a description of the times of Antiochus?

Scott, in commenting upon the first three verses of this chapter, says: "The language so accords with that of the New Testament respecting the general resurrection, that it must be expounded of it as the closing event of all, when that which is determined, shall be done." Bishop Newton says, respecting the latter part of the prophecy of Daniel, "What an amazing prophecy is this, comprehending so many various events, and extending through so many successive ages; from the first establishment of the Persian empire, to the general resurrection! How much nobler and more exalted the sense, more important and more worthy to be known by men, and to be revealed by God, when taken in this extended view, and applied to this long, and yet regular series of affairs, by the most easy and natural construction, than when confined and limited to the times and actions of Antiochus, [mark!] to whom yet it cannot be reconciled by the most strained and unnatural interpretation!"

It does seem to me that the larger portion of those who profess faith in the coming of Christ again, do not realize the nature of the controversy which has been progressing for the past few years, on the question of definite time. The host of opponents who have arrayed themselves against the speedy coming of the Son of man, have been obliged not only to assume a position which Bishop Newton says, "cannot be reconciled by the most strained and unnatural interpretation," but, also by denying that the 12th of Daniel has its application to the closing scenes of probation and the resurrection; have become completely powerless in the hands of Universalists, and Swedenborgians, and this is one reason of their so rapidly increasing the past year. Rather than be stigmatized with the odious [become so by contending for the faith once delivered to the saints,] name of "Millerite," they are willing to yield up the vantage-ground to those who spiritualize away the Christians' hope: the resurrection and the second personal advent of the Lord Jesus Christ.

But we will now leave this part of our argument with the reader to settle in his mind, whether "thy people" were "delivered" in the days of Antiochus, every one found written in the book, and many that slept in the dust was awakened to everlasting life, and shone as the brightness of the firmament, and as the stars for ever and ever: or decide that this glorious scene is yet to come, and believe that God will make good his promise, that "the wise shall understand," "how long it shall be to the end of these wonders." We will now offer some remarks on the

2300 YEARS.

At the commencement of this article, we freely admitted the fact, that there were perplexing difficulties and embarrassments to meet, in searching after the dates of the prophetic numbers, and it is my object to lay before the reader, (who may never have examined this subject,) a few of those troubles, that he may be better able to appreciate the position the adventists now occupy, judge of the character of our past disappointments, and the strong evidence we now possess, to justify us in looking for the realizing of our fond hopes within a few months.

These 2300 years measure the length of the prophets' vision recorded in the 8th chapter. The vision commences with a symbolical representation of the Medo Persian kingdom, when a universal ruler, Dan. 8: 4. "I saw the ram pushing westward and northward, and southward, so that no beasts [or kingdoms,] might stand before him, neither was there any that could deliver out of his hand:—and extends down through the Grecian and Roman empires, until the last power "shall be broken without hand." 8: 25. This is parallel with 2: 34. "Thou sawest till that a stone was cut out without hands, which smote the image [representing the universal kingdoms of the world,] upon his feet, and break them to pieces."

In this chapter alone, we have sufficient evidence to enable us to determine within the circle of a few

years, when this long period of 2300 years will terminate. As we have seen, the vision, and of course these years, are dated when the Medo-Persian empire was universal conqueror. According to history, it cannot now be far from 2300 years since that time; so that the time attached to this vision, gives a degree of definiteness to this prophecy, which it would not otherwise have.

But God has been pleased to give us a much greater amount of proof where to fix the date of this period, than contained in this chapter, by connecting the 70 weeks of chapter 9: 24, with the 2300 years of the 8th. This removes many obstacles, and furnishes us with adequate means, by which we can calculate with considerable accuracy, from events this side of the Christian era. Before offering any further annotations relating to the determining of these numbers, perhaps it would not be improper to offer some reasons why we believe the 70 weeks are given as a key, to understand, more perfectly, the 2300 years.

Very much has been written and said, to prove the relation of these two prophetic times, by a criticism on the word "determined" (9: 24,) showing that it should have been rendered, *cut off*, and this passage would then read, "seventy weeks a *cut off* (from the 2300 years,) upon thy people;" i. e., 490 of the 2300 years, are deducted from the 2300, as a season of mercy to the Jews as a nation, in which they would reject and crucify the Messiah, and thus fill up the measure of their iniquity, and the remainder given for the fulfilling of the gospel message throughout the world. A collateral matter on this point would be superfluous, but I wish to present other testimony, which, to my mind, is conclusive evidence that the 9th chapter is an explanation of the 8th, even if the word *determined* is a correct translation as it now stands.

At the time the angel was interpreting the vision, Daniel says, 8: 27, "And I Daniel fainted, and was sick certain days; afterward I rose up and did the king's business: & I was astonished at the vision, but none understood it." The question that would naturally arise in the mind after reading this verse would be, what was there in the explanations of the angel, that should produce such a debilitating effect upon the prophet's mind as to cause him to faint, and be "sick certain days?" It must have been some truth connected with his vision, of which, previous to this, he was unaware, because he is completely "lost in amazement, and breaks out with the exclamation, "And I was astonished at the vision, but none understood it." It could not have been because he now learned for the first time, that there were yet three universal kingdoms in the future, for the dream of Nebuchadnezzar in the 2d chapter, and his own in the 7th, had already taught him this truth. Neither could it be the long time of 2300 years, that measured these governments: for in the 7th chapter were given him 1260 years, as the length of time; the saints should be given into the hands of a power that should arise after the fourth universal empire should have been divided into ten parts. Neither could it be because there would be such a long interval before the everlasting kingdom of God would be set up, for of this he was well aware. The question is, what truth was communicated by the explanation of the angel to Daniel, that should cause such astonishment? It seems to me that a correct understanding of this will prove, 1st, That the 9th chapter is given for the *especial* purpose as an exposition of the 8th containing the vision. 2d, That the 2300 years extend to the second advent of Christ, and the resurrection. 3d, That the Jews can never, by the decree of Jehovah, be a distinct people again.

There was evidently a misunderstanding among the prophets, who lived in the days of the Babylonian captivity, respecting the designs of God toward this people. They supposed the 70 years captivity would end their punishment, and they consequently believed the promises of God to be fulfilled at the end of those years, as to mean not only that they should be permitted to return to their own land again, and build up the waste places, erect the temple, establish their worship, but that they should also at that time be freed from the oppressor's arm, and once more become an independent nation, and have restored to them all their former glory and happiness. This was their strong hope and desire, and these fond anticipations buoyed them up amid their afflictions, as captives in a foreign land. Their prophets so taught them, and thus they believed. They did not know that that captivity was only a small part of an irro-

vable punishment which would continue to the end of the world—that the indignation of God was upon them, and would cease only in their final destruction, with all who disobey his command—that they had already commenced drinking from the cup of God's displeasure, a mixture which would "make them a desolation, an astonishment, an hissing, and a curse," until the Lord shall roar from on high, and utter his voice from his holy habitation, against all the inhabitants of the earth. I say the prophets were ignorant of this fact, until God, by repeated and particular instructions, gave to them a just view of his purposes towards that rebellious people.

The prophet Jeremiah exhibited the same astonishment that Daniel did when this truth first faintly broke into his mind, and he even charged God with deception, before he comprehended the extent of these promises made through him to that nation.—See Jer. 4: 5-28. "Declare ye in Judah, and publish in Jerusalem; and say, blow ye the trumpet in the land; cry, gather together, and say, assemble yourselves, and let us go to the defence of cities. Set up the standard toward Zion; retire, stay not; for I will bring evil from the north, and great destruction. The lion is come up from his thicket, and the destroyer of the gentiles is on his way: he is gone forth from his place to make the land desolate; and thy cities shall be laid waste without an inhabitant. For this, shall ye with sackcloth, lament and howl; for the fierce anger of the Lord is not turned back from us." Now mark the astonishment of the prophet: Verse 10. "Then said I, ah, Lord God! surely thou hast greatly deceived this people and Jerusalem," [how?] saying, ye shall have peace, [he says God promised them peace,] whereas the sword reacheth to the soul." Jeremiah also betrays the same anguish that Daniel did in v. 19. He says, "My bowels, my bowels! I am pained at the very heart; my heart maketh a noise in me: I cannot hold my peace, [why?] because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried, for the whole land is spoiled." The next verse is a question, to know how long the standard shall be towards Zion. "How long shall I see the standard, and hear the sound of the trumpet?" Verse 25 tells, "I beheld the earth, and lo, it was without form, and void; [unfitted] and the heavens, and they had no light. I beheld the mountains, and lo, they trembled, and all the hills moved lightly. I beheld, and lo, there was no man, [the wicked destroyed, the righteous caught up,] and all the birds of the heavens are fled. I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down by the presence of the Lord, and by his fierce anger. [8th v.] For thus hath the Lord said, "The whole land shall be desolate, [7th v.] yet will I not make a full end; [renew it.] For this shall ye even mourn, and the heavens above be black; because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it."

Thus the reader will perceive that the prophet was under a mistaken view of God's promises to the Jews. He had confidently and rashly charged God with deceiving his people with promises of peace, but he is now informed that their punishment would continue until the destruction of the world. Read also from the 7th verse of the 14th chapter, to the 8th verse of the 15th. The Lord tells the prophet not even to pray for his people, for he says, "when they fast, I will not hear their cry; and when they offer burnt-offering and an oblation, I will not accept them; but I will consume them by the sword, and by the famine, and by the pestilence." Like Daniel, after he learnt in part, the sentence of God on them, the prophet still pleads for a mitigation of the judgment: 19-22. Had the Lord uttered, rejected, or cast off Judah. Did he loathe Zion? Is there no healing for us? Are our glorious expectations to be frustrated? Are these enemies continually to oppress the people? He then acknowledges their sins but still pleads that God would not "disgrace the vine of Jerusalem." The Lord, in order to convince Jeremiah of the hopelessness of his request, declares, "though Moses and Samuel stood before him," [they who had repeatedly prevailed with him to pardon this people in past years,] to intercede for ever their four kindred, [margin, families,] and cause them to be removed into all kingdoms of the earth.

We will briefly notice the prophecy of Zech. on this point, and then return to the argument in Daniel. Zech. 1: 12. The question is asked, "O Lord of hosts, how long wilt thou not have mercy on Je-

rualem, and on the cities of Judah, against which thou hast had indignation, [mark the word,] these three score and ten years?" i. e., will the "indignation" cease when the 70 years captivity is accomplished? The Lord will explain to this prophet also the amount of the mercies to be extended toward Jerusalem at the end of the 70 years, but that the indignation is to continue through four universal kingdoms, until the Lord shall rise up out of "the habitation of his holiness." 13 v. "And the Lord answered the angel that talked with me, with good words, and comfortable words." 16 v. "Therefore thus saith the Lord, I am returned to Jerusalem with mercies: [will he give them their independence again?] my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem." This is the amount of the mercies to that people. Another message is given to Zerubbabab in the 17th verse: "And the Lord shall yet comfort Zion, and shall yet choose Jerusalem." When? at the end of the three score and ten years? No; as we shall see. The prophet saw in vision next, *four horns*, which represent four kingdoms, and are taught that these are the kingdoms which have scattered Judah, Israel, and Jerusalem. Thus, he instructs Zechariah that his people are to be oppressed and scattered by four monarchies, and the "indignation" will not end at the termination of the seventy years captivity. But, says the objector, the Lord said he would yet comfort Zion, and choose Jerusalem.—Read from the 10th verse of the 2d chapter, to the close, and the time when he will comfort Zion, and choose Jerusalem, is made known. "Sing and rejoice, O daughter of Zion, for lo I come, and I will dwell in the midst of thee, saith the Lord. And many nations" ["out of every kindred, and tongue, and people, and nation,"] shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee," [and I heard a voice out of heaven, saying, Behold, the tabernacle of God is with men, and they shall be his people,] and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah, his portion in the holy land, and choose Jerusalem again. [When?] Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation."

Daniel labored under the same false notion of God's determined purpose respecting that people but the interpretation of this vision, spread out before his prophetic eye, the fearful history of the future, and at once dashed to the ground all his pleasing hopes and anticipations, and so overwhelmed his mind as to cause him to faint, and after recovering, to utter the exclamation, "And I was astonished at the vision, but none understood it."

A query may arise in the mind of the reader, like this: you say Daniel did understand the import of the vision, and he says, "but none understood it." True, and so I say, he *did* understand, and *did not* understand! and both assertions can be easily maintained. Here the reader will not fail to see the uncontestable evidence of the connection between this chapter and the following, and of course, the connection of the 70 weeks in the 9th chapter, with the 2300 years of the 8th.

As soon as Daniel recovers from sickness, he seeks instruction from the prophecy of Jeremiah, touching this subject, [9: 2.] and says, "I, Daniel, understood by books, the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years [not 2300,] in the desolations of Jerusalem." Now, permit me to return a question to the same enquirer. Is here not proof positive that Daniel did understand the angel to say that there would be 2300 years in the desolations of Jerusalem? if not, why does the prophet bring forth this prophecy, and declare it is *only* 70 years? It was this prophecy of Jeremiah that led the prophet to believe the Babylonian oppression would end their punishment, fulfill all God's threatenings against them, and that produced such astonishment in his mind when informed that there were 2300 years *yet* in the future, and caused him to say, "none understood it."—i. e., he could not reconcile the promises made by the Lord through the prophet Jeremiah, how 70 years would accomplish the desolation of Jerusalem, and yet 2300 years of desolation remain to be accomplished.

In this perplexity of mind, he seeks, by prayer and supplications, with fastings, and sackcloth and ashes, with confessions of the sins and iniquities of his people, a pardon, in the most touching language. "O Lord, according to all thy righteousness, I beseech thee let thine anger and thy fury be turned away from thy city, Jerusalem, thy holy mountain." O Lord, hear; O Lord forgive; O Lord, hearken and do; defer not, for thine own sake, O my God; for thy city and thy people, are called by thy name." And while the prophet is thus engaged in prayer, the angel Gabriel, the same whom he had seen in the vision "at the beginning, being caused to fly swiftly," touches him, and informs him that he is now come again according "to the commandment," to make him skillful of understanding in the pre-determined decree of God, respecting Jerusalem, and that people.

The reader will now perceive at once by examining the remainder of this chapter, that the only, and express object of this second visit of the angel is, to reconcile the dilemma of Daniel, and show him that the import which he received from the interpretation of the vision, was correct, and also that the prophecy of Jeremiah will be fulfilled agreeably to its predictions. Says the angel, "therefore understand the matter and consider the vision. Seventy weeks [490 years.] are determined [cut off the 2300.] upon thy people, and upon thy holy city." He is called on also to understand, that from the going forth of the commandment to restore Jerusalem, unto the Messiah, would be seven weeks, and sixty-two weeks; during the seven weeks, the street and walls of the city would be rebuilt, amid much opposition; and after the sixty-two weeks [making sixty-nine.] in the seventieth week, the Messiah would be cut off, but the whole would be devoted to confirming the new covenant.

The sacrifice of Messiah in the midst of the last week, would terminate the Mosaic dispensation, make void the ceremonial law, do away with all sacrifices and oblations, and end the designs of God for preserving them a distinct and separate people. The Jewish nation would reject with scorn, this great sacrifice, the Lamb of God, to which all their sacrifices pointed, by continuing to adhere to the sacrificing of beasts, and in consequence of thus refusing to receive the Messiah, they would fill up the measure of their iniquity, and [as the margin reads.] "they shall be no more his people," but God would permit Jerusalem again to be "compassed with armies;" [the abomination of desolation," Math. 24: 15.] and "destroy the city and the sanctuary," "and for the over-spreading of abominations, he shall make it [Jerusalem] desolate, even until the consummation, [the end of the 2300 years and vision,] and that determined, shall be poured upon the desolate." ["broken without hand."]

The people here described that will desolate the city, is portrayed in the vision as "a little horn," that shall arise after the Grecian kingdom shall be divided into four parts, and wax exceeding great [conquer,] towards "the pleasant land," and explained by the angel, as a "kind of fierce countenance, and understanding dark sentences," that "shall stand up," and "written in the law of Moses." Deut. 28: 48-57.

These definite instructions reconciles the vision with the promise made to this people at the end of the seventy years captivity; that they should return and build the city—the number of years in building—the length of time to the long promised Messiah—that his nation would refuse to receive him, and that in consequence of their great wickedness in so doing, the city should be again desolated; he saw the perfect justice and harmony of God's designs, and we hear him next declare, [10: 1.] "a thing was revealed unto Daniel, whose name was called Belteshezzar;

and the thing was true, but the time appointed [2300 years.] was long; and he understood the thing, and had understanding of THE VISION."

Tell me, reader, what would Daniel have done for understanding in the word of God as declared by Jeremiah, and as interpreted to him by the angel in the vision, were it not for the definite instructions contained in this 9th chapter? Take notice, also, that the understanding of the vision continued his feelings of dejection; for, in this sad picture, he could see nothing but unceasing wickedness in the people he loved, and that their persevering stubbornness would bring down upon them dreadful judgments from God. He says, "In those days, I, Daniel, was mourning three full weeks. [Margin, of days.] I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled." It appears that when this time of fasting and mourning was ended, another heavenly messenger comes to him and speaks words of comfort in his affliction, and assures him that he is "a man greatly beloved," and tells Daniel to "fear not," "for thy words are heard, and I am come for thy words."—Then the angel introduces the subject of this third visit; "Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days." [2300.] At the allusion that the angel is again to open before Daniel a resuscitation of events to come, he says, "and when he had spoken such words unto me, I set my face toward the ground, and I became dumb," and gave vent to the anguish of his heart, thus: "O my Lord, by the vision my sorrows are turned upon me, and I have retained no strength." Again the prophet is comforted by the words of "one like the sons of men." "O man, greatly beloved, fear not; peace be unto thee; be strong, yea, be strong."

The angel next proceeds to give the prophet a very particular and minute historical detail. He commences again at the Medo Persian kingdom, passes down through the Grecian, its division into four parts—then the Roman, describing some of the Caesars—the destruction of great multitudes of the Jews—the taking away of "the daily," [Pagan religion] placing "the abomination that maketh desolate,"—[Papacy,] the falling of "many by the sword, and by the flame, by captivity, and by spoil, [given into his hand until a time, and times, and the dividing of time,] 1260 years,] the conquering of the papal dominion by the French Government, the stretching forth of his hand upon the land of Egypt, [the French armies under Napoleon, but a few years in the past,] then describes the standing up of the King of the next universal kingdom, Michael in the beautiful and sublime language which we have quoted, of the resurrection and rewarding of the saints.

I wish the reader would notice an expression in this verse. [12: 1.] which will show an unbroken chain of interpretation of the 8th chapter, to the end of this prophecy. Daniel could see no hope and comfort in futurity by the exposition of his vision, but we now see God has been leading his mind down the stream of time step by step, until he arrives at the close of this long dreary period, and then opens before him, the glorious and eternal deliverance that shall mark the closing up of his vision, and the 2300 years. "At that time shall Michael stand up, the great prince [what will he stand up for?] which standeth for the children of thy people; and then shall be a time of trouble, [as described by the different prophets at the end of the indignation:] such as never was since there was a nation, even to that same time: and at that time, [when Michael shall stand up, and the time of trouble, the end of

the vision, and 2300 years, and consummation,] thy people shall be delivered, every one that shall be found written in the book." Then the question was asked, how long? and the answer is, "and when he shall have ACCOMPLISHED to scatter the power of the holy people, [Daniel thought at first, that 70 years would accomplish the desolations, but the angel convinced him that it would be 2300 years,] all these things shall be finished."

To my mind, this view of the subject conclusively shows us, that the 70 weeks are a part of the 2300 years, and that this long period does extend to the resurrection of all that are found written in the Lamb's book of life.

The seventy weeks being connected with the 2300 years, furnish us with evidence where we can fix the date of this long period with more precision than is contained in the 8th chapter. The angel said, "from the going forth of the commandment to restore and to build Jerusalem."—But, with this additional light, we find much difficulty in determining, within quite a number of years, where to date the "going forth of the commandment." The majority of learned men, place it in the seventh year of Artaxerxes' reign; while others, in the first year of Cyrus, the second of Darius, and the twentieth of Artaxerxes. Then again, there is a wide dispute on the number of years B. C., when Artaxerxes commenced his reign: thus, chronologists cover a ground of dispute of at least one hundred years in length! What a fine opportunity here for unbelief! Definite time! "The wise shall understand!" And one hundred years of dispute to range over!—But stop, dear reader, God has not thus indefinitely left this matter. According to the prediction, the era of the "going forth of the commandment" must be only seven weeks [49 years,] before completing the city, and from the time Darius in his second year, made a renewal of the order given by Cyrus, to the twentieth of Artaxerxes, when it was told him that the wall was broken down, and the gates burnt with fire, it was at least eighty years, and with the angel's authority, we will then deduct about eighty years from the one hundred, which will leave only about twenty years of dispute to contend with, because, the only points of contention is on what is termed the different decrees. All the trouble lays between the seventh of Artaxerxes and his twentieth. Bro. Miller, it is well known, chose the seventh of Artaxerxes' reign for the commencement of the 2300 years, and in fixing upon this with the date B. C. 457, he followed the opinion of the greatest number of learned men: and those who least understand the many perplexities with which he labored as a pioneer in this cause, will, as a matter of course, be the less qualified to appreciate the position he assumed. Perhaps I am digressing from my argument, but if I am, it arises from a desire to do justice to him who receives but a scanty measure from those for whose spiritual good he has so arduously toiled for the past few years. When the Lord comes, "then shall every man have praise of God."

A writer in the "Morning Watch," of Feb. 27, 1845, has given us perhaps, the most discouraging view in attempting to fix the era of the commencement with any accuracy. He says, H. Brown, A. M., Principal of the Diocesan College, Chichester, England, supposes the commandment was issued B. C., 449. According to this, the 2300 years would have terminated in 1842, A. D.

JANX, author of the "Hebrew commonwealth," supposes the seventh year of Artaxerxes, to be in the fall of 457 B. C., [and so do the great majority.] This would also have ended the 2300 years in the fall of 1844 A. D.

Prideaux, in the fall of B. C., 456. This would extend the 2300 years to the fall of 1845,

According to USHER, the seventh of Artaxerxes, falls in B. C. 465; agreeably to this, the 2300 years would have ended A. D. 1836.

HENGSTENBERG fixes on the 20th year of Artaxerxes as the era of the commandment, which falls B. C. 455. In accordance with this, the 2300 years will end this year 1846 A. D.

T. R. BIRKS, in his translation of Ptolmey's "Canon," marks the year of Artaxerxes' accession, correspond with the year B. C., 424. His seventh year, therefore, corresponds to B. C. 417. This calculation will extend the 2300 years to 1844, A. D.

The reader will take notice that this last testimony is given by the translator of Ptolmey's "Canon," and this opinion is given in that translation; but in the "Canon" of Ptolmey itself, the first year of Artaxerxes, is "pinned down" to the year 4250 of the Julian Period, or B. C. 464, which would make his seventh year correspond to B. C. 457.

Thus, we see that time, the great truth-teller in these matters, has already proved the most of these opinions to be incorrect, and removed very many embarrassing perplexities from our way, in prosecuting this investigation.

As we previously stated, the connection and division of the seventy weeks, removes the necessity of going so far in the past to get the ending of this important measure, and is also a "binder" on any calculation far in the future.

The second division of the seventy weeks, [unto Messiah the Prince, shall be seven weeks, and threescore and two weeks.] is universally admitted to reach and point to the commencement of Christ's ministry. Bring the opinions of such as Bruk to the test of the sixty-nine weeks. Suppose we fix the seventh year of Artaxerxes' reign to correspond to B. C. 417, and there date these weeks, when would it bring the commencement of Christ's ministry? Within about three years of the destruction of Jerusalem by the Roman army, and the crucifixion after the city was destroyed! Has God thus indefinitely left the fulfilment of his word? If so, well may the Jews class Daniel among the Hagiographi, and no prophet. Nay, let us, while endeavoring to guard against too much definiteness on the one side, be equally vigilant to contend and enforce all the significance God purposed they should have.

The third part, and last week, is allotted to the confirming the [new] covenant; by himself the first half of the week, and by his disciples the latter half; for "he should to cause the sacrifice and the oblation to cease" in the midst or middle of the week. Thus 433 years [69 weeks.] of the 2300 years, were fulfilled at the commencement of the Savior's ministry—484 at the crucifixion—190 when the disciples finished their exclusive work in behalf of the Jews, and turned to offer the "glad tidings" of the gospel to the gentile nations.

These are prominent way marks in our Anno Domini, by which the whole circle of chronological dispute is limited to the small extent of only about six years. But in the last few years, time, with his sharp scythe, has been rapidly cutting off, and diminishing even these few years, and we now stand in the small compass of only two short years of remaining chronological controversy. For example: at our Savior's crucifixion, 4864 years of the 2300, were fulfilled, which will leave 18134 years of the 2500. Some place the crucifixion in the year A. D. 29. 18134 added to 29 A. D., extend into the year 1843, A. D. Time has proved this incorrect. Usher, Scaliger, Prideaux, Ferguson, Bacon, and others, fix this era in A. D. 33. In accordance with this, the 2300 years will end some time in the fall of THIS YEAR. Time will soon test this strong testimony. Isaac Newton supposes that Christ

was crucified in A. D. 33. If this be correct, time will extend to the fall of 1847, A. D.

Permit me to close these lengthy remarks, by saying, that in conformity with the best light that can be gathered from God's word, we are reduced to the unavoidable necessity of believing that the time of the Second Advent of the Savior is a matter of revelation—that God has plainly promised that "the wise shall understand," "how long to the end of these wonders," embracing the resurrection—that the 2300 yrs. extend from the time the Medo-Persian kingdom was a universal ruler, to the consummation—that the seventy weeks are a part of this long period, and given for the more definite understanding of the vision of the 6th chapter, both historically and chronologically—that from this relation, it amounts to a complete demonstration, that the Savior will make his second advent into this world ere two years more shall close—that this short space of time covers all remaining controversial ground on which learned men disagree in fixing the important event, upon which we depend. And do we, in a sufficient degree, realize that we are thus rapidly approximating to the closing scenes of this world's history, and to the time when we shall be placed before the great tribunal, to be judged and rewarded according to our works? Ho who will dash the kingdoms of the world to pieces as a potter's vessel, is most emphatically "near, even at the door!" The individual who is described in the 12th of Daniel, as lifting "up his right hand and his left hand unto heaven, swearing by him that liveth forever," how long it should be, is the same who uttered these words. Then let not unbelief take unauthorized liberty with this expression. One is given to guard the other. The worldly minded adventist may exclaim, "near, even at the door!" while getting "overcharged with surfeiting, and drunkenness, and cares of this life," laying plans for years in the future; but the prophetic periods cry in his dull ear, "NEAR, EVEN AT THE DOOR!" with the outside limit of only a few months time. Oh let us take earnest heed to the things which we have heard! Let not a species of semi-infidelity enter your hearts respecting the prophetic periods; they are a part of God's word, and given for our especial benefit, that the day may not overtake us as a thief in the night. Beware how you tread;—"for as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

J. PEARSON, Jr.

Rochester N. Y., May 21, 1846.

Sister R. F. C. Bailey, Lowell Mass. April 29, writes:

It seems as though we might hope and pray with faith for good results from the Address, to those who cannot be reached in other ways. Bro. Hale gave us his views upon time last Sabbath. The arguments seem very plain and conclusive, and I believe we are living in the time when we may expect all the realities of eternity to burst upon us without any further warning. That we may be found ready and waiting for the redemption of Israel, is the state of mind for which, I trust we are all striving, who have not attained it. We still love your paper, and may the Lord reward you with a crown at His coming, for all your faithfulness. Yours, believing the Lord is at hand.

Conference at Jackson, Mich.

Bro. Marsh:—We received the 4th No. of the Voice of Truth before we did the 3d, consequently we did not know whether any of the brethren at the east would attend the Conference

in Michign. It rejoices our hearts to hear that they are coming, or intending to come; the Lord grant that we may not be disappointed. The brethren here are able to do something towards defraying the expenses, and are willing to do all they can. If you should conclude to have the Conference here, please give a timely notice that all the brethren throughout the state may hear of it in time. We give them all a cordial invitation to attend.

C. SMITH, }
J. C. BOWLES, } Com-
J. PALMER, } mittee.
D. PALMER, }

Jackson, May 4, '46.

The Conference at Jackson, Mich. is appointed to commence June 16th.

THE SONG OF THE PILGRIM.

My rest is not here, my rest is above;
Then why should I fear, borne by Jesus' love;
My dark spirit be calm! the worst that can come,
But shortens the journey, and hastens their home.

It is not for me to be looking for ease,
And seeking for pleasure in regions like these;
I look for a 'mansion' which Christ has prepared—
I seek for a place which no sinner hath shared.

The thorn and the briar may trouble me here,
The darts of the enemy cause me to fear;
But come! joy, or sorrow—whatever may befall,
The love of my Jesus will make up for all.

Afflictions may damp me, but cannot destroy
The love of my God which turns all to joy,
And the bitterest tears, if He smile but on them,
Like dew in the sunshine grow diamond and gem.

Let doubt, then, and danger before me arise,
By the grace of my Jesus I'll win the high prize;
Then away I will fly on the wings of a dove,
And back in the sunlight of Jesus' love.

Northfield, Ct. S. S. LAW.

CONFERENCES.

Table listing conferences in Ferris, N. Y., Buffalo, N. Y., Cleveland, O., Cincinnati, O., and Jackson Mich. with dates.

Wanted Immediately.

We want immediately, a practical printer to work at the case, make up the form, read proof, keep books, mail papers, &c., &c. We want a man of industrious habits, and a believer in the speedy coming of the Lord.

Bro. E. Miller's Post Office address is Door Village Laporte Co., Ia.

Letters and Receipts for two weeks, ending May 27, '46.

N. Jones, Northfield Vt., \$1.50; S. Weeks Cooperstown, \$1. L. N. Dewey, Bloomfield Ia., \$2; J. Wadley, Pine Hill \$1; A. Hart, New Britain, We can't comply with your request; B. G. St. John New York, \$3; Bro. J. Battersby's paper is directed to "New York City," and has been regularly sent; this is as he ordered; if a different direction should be given, will be told how; R. L. Benjamin, Irving Mass.; S. G. Hill Westville Ct. \$1; H. E. Kinney, Manchester N. H. \$2; A. Warren, Worcester Mass. \$1; J. J. Porter, Buffalo, the business get by Bro. Chandler, all right; A. Boynton, Batavia; P. Allen, Newark O. \$1; L. Osler, Portland Me.; P. G. Potts, Pomeroy, \$1; E. Martin, Akron, O. \$1; E. Miller, Bloomfield O.; H. Morgan, Rochester Vt. \$1; A. Hastings \$1; and Sister E. Richardson \$5, Newton, Upper Falls Mass. Our Sister is credited the three dollars of which she speaks. Smith, Bowles, and Palmer, Jackson, Mich.; J. Thompson, Broadalbin, for himself and others, \$5.50; S. D. Wheeler, Peachum, Vt., \$1; pays to Vol. II, No. 3; J. Wilson, Granville O. \$10; A. A. Sears, Lake Zurich, Ill. \$1; J. G. White, Jacksonville Ia. \$2.50; T. W. Grafton Fairhaven Mass.; S. Judson Mayfield; R. Lake, West Loxing Ia. \$1.50; J. Scavay, Salmon River, Me.; E. L. Sault, Enclid; O. Wilcox, Canandaigua; the paper has been sent. W. Dewey, 500 1/2 Ct. C. W. \$2; H. Pond, Hornby; J. Cuan, Wallingford, Ct. \$10; L. N. Dow, Manchester N. H. \$1; H. Partridge, Geneva; you have paid to Vol. II, No. 7. The Address can be sent by mail or express; how shall we send them; I. H. Stone, Southbridge Mass. \$1; pays to Vol. II, No. 6; C. E. Gillet, Springwater; L. H. Benson, Southbridge, Mass.; W. Ongle, Syracuse; D. Dunslow, Liverpool; J. W. Marsh, Bloomfield Ill.; W. Marsh, Springfield Ill.; T. F. Pomeroy, Cleveland O. \$2; N. Saffel Albany, \$2; H. Barton, Spruzaev; P. M. Fols, Herkimer; the credit is right on our book. Wm. Barron, New Astor Vt. \$2; R. Winchell, North East; G. Young, Delaware, C. W.; T. Smith, China, Me. \$1; E. A. Haskall, Westboro, Mass. \$1; D. Crane Chelsea Vt.; J. G. Smith, Meredith N. H. \$2; M. M. Mumford, New Market N. H.; J. Colborn, C. W.; S. A. Alley, Lynn Mass. \$1; pays to close of Vol. 19; B. Hollister, Ballston \$2; W. G. O'Connell, Auburn \$1; P. S. Warner Bridg. Vt. \$2.50; G. C. W. Sherry; L. Morse, Ackworth N. H. \$2; T. L. Salmonfall Litchfield Ct. \$1; B. F. Streeter, Stratford Vt. \$1; W. Washburn, Gloverville, \$1; J. Brown, Danville \$1; J. Weston, New Ipswich N. H.; J. Hazleton, Derry N. H.; A. B. Huntington, Hart, 500 Ct. \$3; J. pays to close of Vol. 10; we send no paper to Gilesville. T. Bro. A. H. A., who simply wished his name sent to another office, should have paid his postage; \$7. He will not forget it next time, and it would not be amiss for some few others, occasionally to rub up their memories a little when they write to us,

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. X.

ROCHESTER, N. Y.—WEDNESDAY, JUNE 3, 1846.

NO. 10.

THE VOICE OF TRUTH

IS PUBLISHED EVERY WEDNESDAY

In Simpson's Block, Works Street, Rochester, N. Y.

By J. MARSH.

TERMS—50 cents per Volume of 13 Numbers.

\$2 for Five copies.

WITHOUT CHARGE to those who are unable to pay.

All communications for the Voice of Truth, and orders or remittances for Books should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscribers' names, with their Post Office should be plainly written.

Moral Condition of the Church.

The following remarks on the moral wretchedness of the church, we extract from a sermon by E. N. Bartlett, recently published in the Oberlin Evangelist. If Mr. Bartlett (and many others belonging to the different churches who have recently written on the same subject,) has told the truth, (and facts say he has,) deplorable indeed is the condition of the once holy and triumphant church of Christ. Truly, the mighty have fallen—the most fine gold has become dim—the people have backslidden with a perpetual backsliding—truth has fallen in our streets, and those who have rejected and trodden it under foot, are turned unto fables—the blind are leading the blind, and leaders and the led have already reached the very verge of destruction! Yet peace, peace, when the Lord has not said peace, is the syren song which charms the fears of the deceived throng. And in view of the end, the dreadful end of this fatal delusion, this infatuated folly and madness, the child of God, whose soul is overflowing with the love of the benevolent Jesus, involuntarily cries out, "Oh that my head were waters, and my eyes a fountain of tears that I might weep day and night, for the slain of the daughter of thy people." And oh! that they had known, in this their day of merciful visitation, the things which belong to their peace, but now they are hid from their eyes!

If such men as Mr. Bartlett, whose sympathies and dearest interests are with the church, see and expose its corruptions, what should we do, who understand that this state of things is a prominent subject of prophecy, which was to be witnessed just before the second advent of Christ? Shall we be silent? we should not. But we should lift up our voices like a trumpet, cry aloud and spare not, and show the house of Israel their sins, and approaching doom, that if by any means, some may be saved in the day of the Lord Jesus. Mr. Bartlett says:

"The deepest, and soundest, and hottest theologians have never by their orthodoxy, nor their theological zeal established a rightful claim to a reputation for active, deep-toned piety.

"The distinction now made is important in enabling us to decide whether the church at the present time, is or is not in a state of spiritual slumber. It is manifest that mind, both in the church and out, is awake; that there is an abundance of zeal and of controversy; but is there spiritual life and energy? Is Zion awake? To determine this, let us inquire, what are the characteristics, respectively, of a waking and of a slumbering church? The following are some of them:

"A church awake enjoys a heart-felt interest in the spiritual duties of religion; a church slumbering relies on the form without the spirit. A church awake is quick to descry the approach of

danger, either from false teachers or demoralizing principles; a church slumbering is insensible to danger and blind to corrupting influences. The former will watch the signs of the times, and wisely improve every favorable indication; the latter will show neither wisdom nor foresight in discerning the indications of providence, nor skill in improving them; God may indeed be 'in the place' and they 'know it not.' The one is jealous for the honor of God, and grieved at every occasion for reproach; the other may witness the reproach, but will not lay it to heart. The members of the one will deeply sympathize with their fellow-members, and watch over each other with a godly jealousy, warning, reproving and exhorting with all long suffering; those of the other are indifferent to each other's spiritual welfare, and lax in the discharge of their covenant vows. The one contends for the inward and spiritual form of religion; the other for the outward and ritual form. The one feeds on the kernel; the other on the shell.

"But it is needless to enumerate. The difference between a waking and a slumbering church is as obvious as that between a living, waking, energetic man, and a pale, ghastly corpse. Let me ask, then, in what condition is the church at the present time? If awake, where is its vigilance, its promptness, its wisdom, its energy?—Where is its spirit of self-denial and self-sacrifice?—the jealousy for God and his cause?—the faithful admonition of brethren and friendly solicitude for their reputation and spiritual welfare?—the deep-toned piety—the effectual, fervent prayer—and the panting after the fullness of gospel grace? That these fruits of the spirit are found to some extent, is admitted, but alas! that the drought of apathy, and pinching frosts of unbelief should have rendered them so rare!

"The second characteristic of Zion's condition which the prophets exhort her to rectify, is that of depression, weakness and irresolution.—There were many causes operating in the time of the prophet to dishearten the people of God.—The energies of Zion had become paralyzed, and hence, instead of making conquests, and going on from victory to victory, spreading the knowledge of the true God, and gaining converts to the true religion, she had become faithless and powerless, a reproach and a derision to all the nations round about.

"Thus it has been in modern days. Where now is the strength of Zion? Where is that mighty moral influence which once the christian church possessed? Where is the buoyant hope—the daring courage—the unconquerable resolution, and the overcoming faith, which marked her progress in the first century? Painfully evident is the fact that she does not now, as then, prevail against her enemies. The Man of sin, and the kingdoms of hell and darkness have repeatedly laughed her efforts to scorn. And now can she expect to prevail against the marshaled hosts of the enemy, while distracted with internal division, and rent, torn and chagled by her own suicidal hand? One cannot 'mangle a thousand,' nor two 'put ten thousand to flight,' while thus weakened by division and faint through unbelief.

"But a still further reason why the church does not now as in primitive times, prevail against her enemies, is found in the next characteristic which I am to notice, viz:

"She is in captivity, and spoiled of her beauty,

and glory. The beautiful garments are the emblems of righteousness. The priests were clothed with fine linen; hence the Psalmist prays—'Let thy priests be clothed with righteousness.' And the 'bride, the Lamb's wife,' was seen by John in his vision, 'arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints.'—Rev. xix. 8. When therefore Zion is exhorted to put on her 'beautiful garments,' it is an exhortation to put away her sins and be arrayed in robes of righteousness. The ancient church had, in the days of the prophet, become grievously corrupt. Many had apostatized from God, and the uncircumcised and the unclean had entered and polluted the holy courts. The distinction was scarcely discernible 'between him that served God, and him that served Him not.' A mere rituary, a ceremonial form, which left the heart full of iniquity, and free to go after its covetousness, had been substituted for the pure worship of the heart and a godly life. Hence the strength and glory of Zion were departed;—her garments were defiled, and all the nations discovered her nakedness and laughed her to scorn.

"To what a lamentable extent are these things true of the church at the present day! How difficult to discern between the righteous and the wicked! The conformity to the world in respect to fashion, the adoption of selfish maxims in business, the sectarian prejudice, the frequent derelictions in virtue among the members of the various churches, the tenacity for creeds and the forms of worship with but little attention to the spirit, and the difficulty of maintaining even the form, where self-interest or indulgence at all intervene—these things, and the like of these, so frequently witnessed in the churches, show a great departure from God, and despoil Zion of her beauty and her glory. Surely there is need of the prophet's exhortation, 'Put on thy beautiful garments.'"

Speaking of the standard of piety which should be raised in the Church, Mr. Bartlett says:

"To preach as many ministers preach, and believe as most of the church believe—to hold up a standard to be looked at and admired but not followed—to be aimed at but not attained—to be acknowledged as duty, but by no means to be deemed practicable under the pains and penalties of ecclesiastical proscription—this will never renovate the church or the world. For ages the church has been listening to such teaching, and she has drunk it in, till it has become incorporated into her very being, and flows through all her veins. She is horrified at the very names by which the Holy Ghost has designated her duty. She dares not ask to be cleansed from all sin, lest she should not be kept sufficiently humble; or if she asks, she dares not expect what she asks lest she be found departing from the 'Fathers,' and be chargeable with 'dangerous error.' Thus, by false teaching, her energies have been paralyzed, the subtle poison thus infused has coursed through her veins, and drunk up her spirits, and darkened her vision. She has seated herself but a little above the foot of the ascent of holiness, and with the summit but dimly discerned, has been casting towards it an occasional, wishful look and giving utterance to faint desires; but with energies crushed, and vision obscured, and faith drooping, and apparent obstacles to impede her course, and cal-

CHARLOTTE ELIZABETH.

culating her future progress in the light of past failures, she still sits and bemoans her condition, and cherishes her guilty fears, and refuses to ascend.

"Is not this the true picture? Where is the church? The religion of the apostolic churches was living, peace-giving, energetic, triumphant. It was life, and soul, and spirit, and power. But what is it now? With unfeigned pleasure we hail the indications of an awakening interest in spiritual religion—the religion of faith and of love. We freely admit that individuals, and sometimes clusters of individuals have been found, whose religion has partaken of the same energetic character as that of the apostolic churches. But these exceptions being made, how is it with the mass! What has their religion been but a mere skeleton a body without a soul, bare bones without nerve or sinew, scattered and bleached in the broad valley of darkness and unbelief? Such language may seem severe, but what are the facts in the case? What proportion of the so-called evangelical churches are actually living above the world, and giving any decisive evidence that they hold as a practical truth the Savior's declaration, 'Except a man forsake all that he hath, he cannot be my disciple'? How much of the time, thought and energy of the churches is expended in direct and earnest efforts to advance the kingdom of Christ, and the salvation of the world? In their actual and practical estimation, are these objects their business, and all other things incidental, or is it the reverse? How many live above the world? How many have crucified the flesh with its affections and lusts? How many can withstand the temptations of life, so as not to be overcome with worldly cares and brought into condemnation? How many have sufficient vitality to live and breathe from week to week in the absence of external means and agencies to keep up an excitement? How many have daily communion with God? How many have joy unspeakable, and peace like a river, and love like an overflowing stream? Indeed I might ask, how many seek for or expect any such things in their experience? And how much self-denial is actually practised in churches? Who thinks of making sacrifices for the cause of Christ? Who enjoys any less ease, allows himself any the less luxuries, or dispenses with any more superfluities, because a world is perishing without the gospel? That some do, is admitted; but if 'out of the abundance of the heart the mouth speaketh,' and if faith is made manifest by works, and 'the tree is known by its fruit,' what judgment shall be pronounced upon the religion that has hitherto prevailed among the mass of church-members? Is it not manifest that it is neither patterned after the gospel, nor fit for the world?

"There must then, be a different aspect entirely to the religion of the church, a different standard elevated and actually attained, before Zion will wear her 'beautiful garments,' and possess moral power sufficient to go forth to conquest.—She must first be saved herself, before she can be blessed of God in saving the world. She must have a religion that elevates above the world, or she will never attract the world from its present position.

"Not only must there be a different standard of individual or personal piety, but in order that Zion may be perfected in beauty and strength, she must separate herself from every class of evil doers, neither receiving them into her communion nor admitting their claims to discipleship.—The 'uncircumcised and the unclean' must not be suffered to enter and remain within her courts. In other words, consistent christian character and conduct must be made the basis, and the only basis of christian fellowship. It is not sufficient that a person thinks he once experienced religion—that he has once had joys and ecstasies—that

he is only negatively a christian, being free from gross immoralities, but possessing none of the positive graces of religion, in order to a just claim to christian fellowship. We must be estimated by the gospel criterion, 'Except a man forsake all that he hath, he cannot be my disciple;' and unless he give evidence by his daily life and spirit that he is consecrated to God, and is no longer living for himself, what right has he to a place in the church of Christ? Still less has he a right to such a place, or the church any right to allow it to him, if any of his practices are manifestly in violation of the precepts or spirit of the gospel. If the hand of fellowship be given to those who disregard the principles of justice, or the interests and claims of humanity—to the covetous, the extortioner, or the oppressor—the church by such acts proclaims to the world, either that such practices are not sinful, or that 'righteousness' can have 'fellowship with unrighteousness,' and Christ have 'concord with Belial.' Will it be plead in justification of continued fellowship with such persons that, 'we cannot judge the heart! that many good men have at different times been engaged in unlawful practices; and that we must exercise charity toward all who profess to be christians?' I reply, we are not to extend our charity beyond the limitations of the gospel, nor beyond that of Christ himself. 'If any man love me,' says the Savior 'he will keep my words.' Shall we fellowship those in our charity who keep not his words?—The divine word declares, 'If any man love the world, the love of the Father is not in him,' 'If any man will be a friend of the world, he is the enemy of God.' Shall our charity extend over the enemies of God? And again, 'They that are Christ's have crucified the flesh with its affections and lusts.' Shall we fellowship the slave of lust, and prejudice, and passion? And again, 'A good tree bringeth forth not evil fruit.' Shall we admit the tree laden with evil fruit to the table of the Lord? Such charity will not find favor with God. Its broad folds have already been enwrapped at different periods around almost every species of evil doers, and introduced confusion upon the order of Christ's house. It has baptised iniquity in the name of the Lord, and put evil for good and good for evil. It has annulled the plainest declarations of God's word, lowering the conditions of discipleship to suit the worldliness and sensuality of the depraved heart. And what mischief and corruption have not been the result—and when will Zion put on her beautiful garments if such sentiments and practices be suffered to continue? So long as worldlings, and covetous, and rum-sellers, and slave-holders, are baptized with holy hands and received into the fraternal embrace of Christians, and men are even ushered into holy orders and received as ministers of Christ with handcuffs in their pockets, and their fingers stained with blood from the gory backs of slaves; and so long as good and regular standing is allowed to those who refuse to open their mouths for the dumb, and who denounce the benevolent operations of the day;—who would exclude the cause of humanity from the pulpit and the prayer meeting—who 'admit the claims of rectitude in the abstract and neglect them in practice—who serve their Creator on the Sabbath and themselves during the week—who worship God in the sanctuary, and mammon in the market-place, and Satan at the polls'—who are opposed to slavery in the abstract and justify it in the concrete—who pray for good rulers and vote for wicked ones—who denounce oppression and vote the oppressor into power—while these and such like inconsistencies continue, when will the distinction between the church and the world become manifest, and Zion be clothed with her primitive strength and beauty?"

Pray without ceasing, and in all things give thanks.

Bro. Marsh:—I have been thinking for some time, that I would make some extracts from the writings of Charlotte Elizabeth for your paper, which might be interesting and instructive to your readers, which, if you think proper, you may give them. But as some of your readers may wish to know who Charlotte Elizabeth is, I will first answer their inquiries. She is a very popular writer in England, who considers herself called to work in the Lord's vineyard, in the capacity of a writer for the religious instruction and improvement of her fellow beings. Her father was an Episcopal clergyman. She was entirely deaf until she was ten years old, and though brought up in the forms of the church, she knew nothing of vital godliness, until she had acquired the strength of womanhood. The bible alone was her guide then, for she, at that time, was mostly isolated from society, and entirely from religious instruction, except the Holy Spirit, which brought the truth to remembrance, and took of the things of God and showed them unto her, and thus she was soundly converted after a fortnight's deep depression, on account of sin.—Now, her buoyant spirit, which in her youth had loved romance and fictitious writings, was now delighted with the Bible; and the various doctrines, theories, &c., presented to her, were tested by that book, and thus she has been kept from many errors.

Within 23 years, since her conversion, she has written many tracts which have been published by the Dublin Tract Society, and beside several other works, she has written and published 18 volumes, containing about 3650 pages, re-published in New York. She has been the means of converting many of the poor Irish Catholics to the faith of our Lord Jesus Christ; in short, she seems to have been a christian, whose "faith works by love." I would write of these things, and more of her personal efforts, for the good of her fellow beings, to stimulate if possible, others, to efforts to do good to our dying fellow mortals.

I will now give her experience on the second advent, as she related it in her "Personal Recollections," p. 301.

"I have noticed that I did not go with Mr. Howells, (her minister,) on the subject of the second Advent: I could not. In fact, I was a millennarian against my will. The three particulars on which I did not believe myself to be convinced, were the vengeful dispensation against the Lord's enemies, preparatory to the thousand years of blessedness; the literal nature of the first, premillennial resurrection, and the personal reign. With regard to the first, I wished to believe that the gospel would be victorious, universally subduing every heart, and bringing the whole world into peaceful submission to acknowledge the Lord as King. I had once as before stated, been startled, by a reference to the sixty-third chapter of Isaiah, and lulled to sleep again by the far fetched comments of good Matthew Henry: and I confessed I had taken up the missionary cause on the gratuitous assumption that we were to convert every body, could not agree upon a less extensive triumph. Well, I did not choose to bring this to the test of scripture, because I did not wish to be undeceived; but just after the Irish meeting, the one which was held with reference to the Jews, at which I was present; and forth stepped my valued friend M'Neil, whom I had not seen for a year, and with his little bible in his hand, preached the obnoxious doctrine to my infinite annoyance and conviction!—He took up my precise objection without knowing it; he spoke of those who could not see that part of God's mercy was his judgment; [this is the objection of many in this country. O that they might see with interest, this answer,] with that glowing ardor tempered with deep solemnity,

hat always gives him so much of prophetic, characteristic, if I must so speak, he read from 16th Psa. "To Him that smote Egypt in their first-born; for his mercy endureth forever." "To Him which smote great kings, for his mercy endureth forever; and slow famous kings, for his mercy endureth forever." This was the key-note of my strain that I deeply felt resounded through the whole scripture, though I had refused to heed it; and then he turned to the 61st chapter of Isaiah, and read the first and part of the second verse, as quoted by our blessed Lord, 4th of St. Luke, to where he shut the book, saying, "this day is *this* cripture fulfilled in your ears." But did the cripture end here? No: the first advent fulfilled so much of it; and he who then proclaimed "the acceptable year of the Lord," should, at his second coming, proceed with that unfulfilled cripture, "The day of vengeance of our God." And go on thence, "To comfort all that mourn: to appoint unto them that mourn in Zion,"—and so on the whole beautiful picture of millennial gladness and glory on which Isaiah expatiates, close before me, as consequent upon that "day of vengeance which Christ has not yet in person, proclaimed. How angry I felt with that dauntless champion of God's whole truth, for trampling on my darling prejudices! nevertheless he had done it; and thenceforth I opened my mind to drink in the pure simple meaning of the literal promise.

The first resurrection I considered to be a resurrection of the souls of the martyrs, whose spirits were to animate the happy face of believers during a thousand years. I confess some things puzzled me sorely in this interpretation: for instance, how could a soul be buried; and if not buried, how could it rise? again, those souls were under an altar in heaven, waiting for the completion of their company by means of a new persecution on earth, and it seemed rather a heathenish doctrine to transmigrate them into other bodies; more especially as their own bodies would read them again. Besides, they were with Christ personally in heaven; and to be without Christ personally on earth, was by no means an additional privilege. I found the thing untenable, and resolved to consider it as wholly figurative; but if so, then the final judgment described in that chapter, might be figurative too. I could not look my own inferences in the face; so I wished to let the subject alone; but then a blessing was distinctly pronounced on such as should read and hear the words of that prophecy; and I did not like to lose the blessing.

Thus the matter stood: I had rigidly foreborne to read any book, pro or con, or to be talked to about it. One day, when the subject found itself on me, I resolved to strengthen myself against the modern view, (as I wisely supposed it,) by prayerfully reading again what I already so well knew—the 15th chapter of 1st Cor. I did so;—and was suddenly struck by a recollection of the passage where the saying is written, "Death is swallowed up in victory." I turned to Isaiah 25, read it, and found it unequivocally a description of the church's blessedness on earth—the millennium—at the outset of which the saying is written, which "shall come to pass," when Christ's people rise from the dead. But will not all rise then? I went over the apostle's description once more, and found no word of the resurrection to condemnation. The corruptible then raised, will all put on incorruption; the weakness, power; the mortal, immortality; having borne the image of the earthly, they were to bear the image of the heavenly. I was quite overpowered: could I reply against God? The passage that I thought so formidable on my side, failed me. "Afterwards, they that are his at his coming, then cometh the end." But an interval of a thousand years might surely precede that, "Then," since more than

eighteen hundred have already intervened since the acceptable year of the Lord, and we have not seen the day of vengeance of our God," though only a comma separates them in the Bible. From this starting point, I explored the scripture in reference to a literal resurrection of Christ's people, at a literal coming previous to the thousand years of satan's binding, and the peace of the church. I saw it clearly: I received it fully; and I hold it firmly unto this day.

It was written in 1840, and she is here speaking of her experience in 1834.

Yours in haste,
JONAS D. JOHNSON.

Simpson's Plea.

I will avail myself of this opportunity of again copying from Simpson's Plea. I wish the work was more generally known.

Simpson is writing of the "Bishoprics, Prebendaries, Deaneries, &c., &c., one of whom has 20,000 pounds yearly, another 15,000, another 10,000, another 5,000, another 3,000, another 2,000, and another 1,000. One shall heap living upon living, preferment upon preferment to a vast amount, merely because he has got access, too often by mean compliances, to some great man, while his more worthy brother is almost in want of bread for his children. He says: "Would there be any thing inconsistent in the character of a minister of the Gospel of Christ, if the poor Rectors, Vicars, and Curates of the coventry, should make a common cause, and associate together in one body against their unfeeling oppressors? In a peaceful address to the king, (not by violence.)

"Every man is an oppressor who holds that, which ought to be in the hands of another. It does not appear to me that we can justly blame any man for being a Deist, while the great body of us, the Bishops and clergy conduct ourselves in the manner we usually do. The spirit of our hierarchy seems, in various respects, in direct opposition to the spirit of the gospel. A conscientious Deist, if such can be found, who worships God in spirit and in truth, is infinitely preferable to a proud, haughty, pompous Bishop, or dignified Clergyman, who trades in living and souls, and his condemnation will be far less severe. Whatever Bishops and Clergymen of this description may profess, they are infidels at bottom. They believe nothing of the spirit of christianity. Religion is their trade, and gain with them is godliness. They live in the spirit of the ancient Scribes and Pharisees," and they may expect to share in their fate.—Comp. Isa. 56: 9-12.

Let the clerical reader return to the conclusion of Bishop Burnet's History of his own times, and he will find the negligent Bishops of the land very justly and smartly reprehended for their improper conduct. Mr. Ostervald, in his ext. treatise concerning the causes of the present corruption of christians, attributes that corruption chiefly to the Clergy. His words are these:—"The cause of corruptions of Christians, is chiefly to be found in the Clergy. I do not mean to speak here of all churchmen, indifferently. We must do right to some, who distinguish themselves by their talents, their zeal, and the holiness of their lives. But the number of these is not considerable enough to stop the course of those disorders which are occasioned in the church by the vast multitude of remiss and corrupt pastors.—These pull down what the others endeavor to build up. p. 2, cause 3.

After going on to enumerate other abuses, &c. &c., he says: we Clergymen should do well frequently to study the 34th chap. of Ezek. It might do us much good. The following address of Cowper, is also worthy of our attention:

"Ye Clergy, while your orbit is your place,
Lights of the world, and stars of human race;
But if eccentric, you forsake your sphere,

Prodigious, ominous, and viewed with fear;
The comet's baneful influence is a dream,
Yours real and pernicious in the extreme.
Oh laugh, or mourn with me, the rueful jest,
A caesop'd huntsman, and a fiddling priest,
Set Paul to music, he shall quote him too.
He takes the field; master of the pack,
Cries, well done, saint!—and claps him on the back.
Is this the path of sanctify? Is this
To stand a way-mark in the road to bliss?
Himself a wanderer from the narrow way,
His silly sheep, what wonder if they stray?
The sacred function, in your hands is made
Sad sacrifice! no function but a trade."

It is supposed the corruptions of the French clergy, hastened on the Revolutions.

"The church of France before the revolution, consisted of 18 Archbishops, 118 Bishops, 366,264 Clergy, regular and secular, who, together, enjoyed a revenue of about five millions sterling. The kingdom was divided into 34,498 parishes, besides 4,644 annexed parishes; in all 39,142 parishes."

Bishop Burnet says, "I have lamented, during my whole life, that I saw so little true zeal among our clergy. I saw much of it in the clergy of the church of Rome, though it is both ill-directed and ill-conducted. I saw much zeal likewise throughout the foreign churches. The Dissenters have a great deal among them: but I must own that the main body of our Clergy has always appeared dead and lifeless to me; and, instead of animating one another, they seem rather to lay one another to sleep."—Conclusion of the History of his own Times.

"It holds equally true, that all through the kingdom, wherever there is a cathedral, and a greater number of Parsons than ordinary, there is usually the least appearance of real religion among the people. The general lukewarmness of the Clergy, is a curse to every neighborhood where they abound! It is the same in Catholic countries, and must be so, in the nature of things, through every country, unless we live in the spirit of the Gospel."

Sir Isaac Newton is reported to have said, that Infidelity will overrun Europe, before the millennial reign of Christ commences. The corruption of religion in all the christian establishments, cannot easily be purged away in any other manner. They must be subverted by violence and blood. There is much reason to fear it will be impossible to remove them in any other way.—Whiston's Essay on the Revelation of St. John, p. 321. Dr. Hartley was of the same opinion. Observations on Man. Part 2d.

We cannot fully appreciate the infinite goodness of God, in preserving us till these latter days of gospel light, and the near approach of immortal glory. Blessed be his name for the call, 'come out of her; my people, lest ye be partakers of her plagues.'

May the Lord preserve and bless you and all his children scattered abroad, until he shall come, whose right it is to reign.

Yours, in the love of Jesus,
JOHN REEVE.

Cleveland O., May 25, 1846.

Bro. E. Miller, Bloomingville, May 4, writes:—My soul rejoices in God—never did I labor in the vineyard of the Lord with more delight than now—never did the truths of the bible appear so clear, so sweet and precious to me as at the present—and never did I look for the immediate coming of the Lord with such confidence and joy as now. We trust that the hardest trial from those who are saying "the Lord has come," is past in this vicinity: but we feel most deeply, the reproach that is brought upon the cause by their conduct. They have indeed caused "the way of truth to be evil spoken of." May God reclaim them from their errors, and keep us all in the way of truth, till "he who is our life shall appear."

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, JUNE 3, 1846.

A Request.

We kindly request those who are indebted for the Voice of Truth, to pay all they can on these dues without delay. Our receipts for a few weeks past have not met our current expenses. If we do not misjudge, our brethren and sisters will see to this matter in a proper manner, and in due time.

Perils of the Last Days.

"This know also, that in the last days perilous times shall come." 2 Tim. 3: 1.

This text speaks prophetically of the "last days," and tells us to "know" that in those days perilous times shall come. Similar language is used by the Savior in reference to the last days. In speaking of the signs of his coming, he says, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21: 30. Peter says, in reference to the last days, "Knowing this first, that there shall come in the last days, scoffers, walking after their own lusts, saying where is the promise of his coming?" 2 Pe. 3: 1, 2. Jude uses very similar words when speaking on the same subject. "Beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ, how that they told you there should be mockers in the last time, who shall walk after their own ungodly lusts." Jude 17, 18.

From these and similar declarations of the prophetic word, it appears very clear that certain signs of the coming of Christ were to be given in the "last days," or shortly before his advent would be witnessed. It is also apparent that those signs might and should be understood by the watchful christian; he is commanded to understand or know them; and if it is a matter of no consequence whether he complies with this requirement or not, then that portion of the inspired word which foretells the signs, describes their character, and commands us to know them, and when they appear, is altogether superfluous. That word means what it says, and is imperative in all its requirements.

But what does this text require us to know shall come in the "last days?" That "perilous times" would come then. But how are we to decide when those perils come? We are to determine this point

1st. *By the origin of the perils named.* Paul said that there would be perils in the last days, and has so fully described their origin and character, that it is a very easy matter to know them when they come. The perils of the last days were to have their origin among, not a few, but the great mass of the professed children of God. Hence, Paul gives as a prominent trait in the character of those who would cause those perils, "a form of godliness, but denying the power." That it is a professedly religious people that will cause these perils, is evident from the description Paul further gives of them. He says, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4: 3, 4. These are church-going people, for "they shall heap to themselves teachers," which is a work of the church. "Shall turn away their ears from the truth;" had once heard and loved it, but now love fables more than the truth. This too, can only be applicable to the church. In the church then, according to the testimony of Paul, are the perils of the last days to arise.

Peter strengthens this view of the subject. In

connection with what he has said of the last day scoffers in chapter 3 of his second epistle, in the preceding chapter, in reference to the same characters he says, "There shall be false teachers among you, who shall bring in damnable heresies"—"and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of, and through covetousness shall they with feigned words make merchandise of you"—"Spots they are and blemishes, sporting themselves with their own deceivings, while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; an heart they have, exercised with covetous practices; cursed children." That this strong language belongs to the church is clearly evident from the expressions that immediately follow. "Which have forsaken the right way"—"while they promise them liberty, they themselves are the servants of corruption"—"for if after they have escaped the pollutions of the world, through the knowledge of the Lord Jesus Christ, they are again entangled therein and overcome, the latter end is worse than the beginning." This description certainly can fit none but the professed people of God.

Chapter 3 continues the subject, and says, "knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Jude freely discourses on this same subject. He speaks of certain men having "crept in unawares"—"ungodly men, turning the grace of God into lasciviousness"—"filthy dreamers"—who "speak evil of those things which they know not"—"these are spots in your feasts of charity." That Jude was describing the character of the church in the last days is evident from the following declarations; "And Enoch the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints to execute judgment upon all," &c. "These are mourners, complainers, walking after their own lusts"—"But beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ, how that they told you that there should be mockers in the last time, who should walk after their own ungodly lusts. These are they who separate themselves [from the truth, and of course were once in it] sensual, having not the Spirit."

Nothing is more evident than that Jude, Peter, and Paul, in the words we have given from their writings, were speaking of the professed church of the last days. And according to these predictions it was to become worldly-minded, and deeply fallen in moral corruption. This would be her character, yet she would keep up the "form of godliness." In this body would be found the "mockers in the last times"—"the last day scoffers," and by which the spiritual life of the true child of God would be placed in the most dangerous perils of the last days.—Therefore, we conclude that among the professed people of God, in the church, we are to look for the origin of the perils of the last days. If we find perils coming from any other quarter, be assured they are not those pointed out by Paul, which were to come in the last days.

2d. We may know the perils of the last days by the character they sustain. If they are to partake of war and persecution, then we must look for this state of things before the coming of Christ, or before it can be said we are in the "last days;" for the perils under consideration were to come in the last days. We think they will not partake of the nature of blood-shed or persecution, because those cruel acts, instead of putting in peril the spiritual life of the christian, have, when directed against the church

ever caused the child of God to cleave nearer and nearer to Christ, our life and only rock of safety.—But this question may be settled at once without multiplying words. Paul plainly gives the character of the perils of the last days.

By consulting the first five verses of the chapter in which our text is found, you will fully learn the character of these perils. They were to consist of selfishness, or self-love, covetousness, boasting, pride, blasphemy, disobedience to parents, ingratitude, unholiness, alienation of christian, and even natural affection; finally, in Paul's own words, there is to be found in the church "truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof—from such turn away."

When we find perils of this kind existing in the church, then we may be assured that we have reached the last days. Well, do these sins exist in the church now? Every one of them not only exist there, but they form the most prominent trait of her character. No understanding person will deny this; for the oft repeated acknowledgments of understanding members of the church, of her coldness, moral corruption, wretchedness and death, abundantly justify what we say concerning her. But you ask, supposing these evils do exist in the church, how can they be considered perilous to the true christian? Because these sins are tolerated by the church in opposition to express commands of the gospel of Christ, which judges those who commit them unworthy of the kingdom of God.

But it may be asked, how can moral evils, admitting they do exist in the church, be reasonably viewed in the light of perils? Have not such evils always existed to a greater or less degree in and out of the church? Most certainly they have. Why then are they perils now any more than in any other age of the world? Because they are more generally committed by the church now than at any former period, and besides, by a majority of the church these crying sins are winked at now, if not looked upon as no sins. Hence, a person may make the highest profession of godliness, but daily practice all these sins, and still be held in good fellowship by the church. This is true of the large majority of the nominal church in these last days. According to Macknight's translation of 2 Tim. the church is now filled up with "self-lovers, money-lovers, boasters, proud, blasphemers, disobedient to parents, ungrateful, unholy, without natural affection, covenant-breakers, slanderers, incontinent, fierce, without any love to good men, betrayers, headstrong, puffed up, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power." And the peril consists in these things being considered by the church not sufficiently sinful to exclude from its fellowship those who practice them; when at the same time they are sins which will exclude all who commit them from the kingdom of God.

It is highly important that the true child of God rightly understands this subject, or knows that by the church his eternal life is put in jeopardy every moment. The church could never boast of more numbers, wealth, science and popularity than now. The offence of the cross with her has ceased; she is at peace, if not joined hand in hand with the world—the world speaks well of her—she has lowered the standard of her piety so as to admit to her communion men of worldly principles, whose chief rule of action is self-gratification. She has become the school of fashion and pride, and the fruitful nursery of pleasure and worldly extravagance. She lauds the religion of the spotless Jesus with her tongue, and inscribes it upon her temples, but offers upon her altars sacri-

fices to the god of this world, and daily tramples under her polluted feet the most sacred principles of the law of truth and righteousness.

Within the pale of this church the great mass of this age are taught, and made to believe, there is safety and no where else. When in fact the spirit and practice of the general body puts the salvation of the humble child of God in fearful jeopardy every hour. And O that we could make the pure, yet unsuspecting ones see, and flee from these deceptive dangers, these perils to which they are fearfully exposed so long as they stand identified with a body that is the cause of them.

We are aware of the existence of strong prejudices against exposing the sins of the church; but shall we for this hold our peace? we cannot, we dare not do it. We are told to "*know that in the last days perilous times shall come.*" We are sure that those days have come, and know that those perils exist; and as a watchman, true to our trust, we must proclaim the actual existence of these painful facts, whether men will hear or not. We do it for the salvation of those who are in danger of losing their eternal all, by the deceptive snares which surround them, and to confirm them in the faith of the near coming of Christ; for the perils of the last days constitute a sure evidence that the Lord will soon appear, and give a crown of righteousness to all who love his appearing. Lift up your heads, therefore, ye disciples of Jesus, for your redemption draweth nigh. Wash your hands from every sin whether committed by the world, or legalized and practiced by the church; and keep your hearts and lives pure before God, for none but the pure in heart have the promise of seeing, and reigning with him in that world wherein dwelleth righteousness.

BEFORE '43.

In looking not long since, at one of the many letters we received when in the Palladium office, we were peculiarly struck with the following expression. We will give it.

"Elder G. W. Burnham is coming here to lecture on '43 advent, the second Sabbath in this month, and hold a protracted meeting. I hope the result will be favorable. I should think the more thinking part of community regard it as rather *fanatical*, yet to me it is a solemn subject, and I preach to my hearers to be also ready. Christ may come in a time when they think not. Whether those who think he will come in '43 will be disappointed or not, time will disclose. As ever, yours,

Freehold N. Y., Dec. 9, '42. JOHN SPOON.

This is only a specimen of hundreds of letters we received before '43. Ministers and people thought that the doctrine of the second advent of Christ was "a solemn subject;" it carried conviction of its truth to their very souls, and at first hearing it, like Felix, they were convicted, believed, and trembled; but had not moral honesty and courage sufficient to cause them fully and fearlessly to make the good confession before the world. They chose to stand non-committal until '43 passed. Then, instead of frankly acknowledging that they had virtually been in the faith of '43, they backed out of the matter like cowards, and from that time, many of them have been our most violent opposers. They have acted well the part of saying in heart and with the tongue, "my Lord delayeth his coming," and in smiting their fellow servants. Instead of thinking it "a solemn subject," they now ridicule it—and instead of preaching that "Christ may come in a time when they think not"—they warrant the people that he cannot come until after the return of the Jews, the millennium of glory on this earth. O that they would see their folly, and once more receive and rejoice in the truth. But alas! they will not; for the god of this world, of sect and party, has blinded their eyes! so that there is no light in them!

Declined.

We chose not to publish the brother's article, who commences it with the notice that he is going to "let the Lord speak," and then directly speaks very imprudently himself. In reference to Rev. 20, he says, "can you believe the chain to be of *real iron links*? that old satan, the *real devil*, is to be chained by that iron chain a thousand years, in a great hole underground, or any where until destroyed? If so, there being no bottom to the pit, of what use would it be to seal the top?" and so on to the end of the long catalogue of similar questions, the object of which is to gain his point, that the first resurrection is a spiritual one, is passed, as are also the thousand years in Rev. 20, the dragon there named has been bound a thousand years and loosed again, and the kindred dogmas of these absurdities. *Self*, is clearly developed in the communication, and besides, the above questions partake more of the character of skeptical caviling on God's word, than a disposition to understand it. We hope our brother will profit from this friendly, yet severe rebuke. It is no trifling matter to deal lightly with the *word of the Lord*.

Also, the lengthy article advocating the setting up of God's kingdom in the days of Christ's ministry, lacks, in our judgment, sound argument and Bible testimony, to sustain the position it assumes. It is a labored and fruitless effort to prove true a doctrine which has repeatedly been shown not to be taught in the Word of inspiration; and we think it would be unprofitable to our tried brethren, at this time, to call up a controversy on this subject. That the kingdom of God is not yet set up, is incontrovertibly evident, from the *fact* that Christ does *not* reign over one foot of this earth; it is under gentile rule yet, and from the plain testimony of the Bible, we are taught, on seeing certain signs, to "*know that the kingdom of God is nigh at hand.*"

News of the Day.

The all-absorbing topic of conversation, is still the Mexican war. A number of bloody battles have already been fought, in which, according to report, between one and two thousand Mexicans, and several hundred Americans have been killed. Large recruits on both sides are hastening to the field of blood. To all human appearances some hard fighting will soon be reported from the seat of hostilities. A few weeks, in all probability, will give a character to this carnal strife, by which we may better determine whether it has any thing directly to do in fulfilling any portion of the prophetic Word. One thing, however, seems certain, taking into consideration the war-like attitude, out-breaks, seditions, revolutions, and the restless and convulsed state of all the nations of the earth, that they are becoming angry, and rapidly fitting themselves for the day of God's wrath, or battle of the great day.—It is a fearful moment which we occupy! O let us keep our garments unspotted, that we may be found worthy to stand when the Son of man appeareth.

Fulfillment of Prophecy.

First, permit me to notice some prophecies respecting Christ's first advent, the exact fulfillment, of which, among the Jews, plainly identified him to be the true "Messiah the Prince," heir of David's throne.

2d. Their unbelief, ignorance and blindness, compared with characters of the present day.

3d. The severity or wrath of God, which come upon them as a consequence of their willing ignorance and unbelief, an example of that last fiery "indignation," which shall be poured out upon all who are found pursuing the same manner of unbelief.

1st. The holy prophets had spoken hundreds of years ere their words were fulfilled, of the child that should be born and "son given,"—of a "virgin,"—his name—birth place, and lineage—of his flight into Egypt—being "called a Nazarene"—the 69 weeks of Daniel reaching to his Messiahship—that one should be sent before him to "prepare his way"—that he appointed one should "preach the gospel to the poor—deliverance to captives,"—"take the sicknesses, and bare the sorrows of the people,"—be retiring in his manners—should not "strive nor cry, neither should any man hear his voice in the streets"—that he should "open his mouth in parables"—that the light and power of his words and works should be great in the "land of Zebulon, and Nephthaliim, by the way of the sea, beyond Jordan, galilee of the gentiles,"—He should be filled with "wisdom and knowledge," the "spirit of counsel and might"—be of a "quick understanding in the fear of the Lord"—"not reprove after the hearing of his ears, nor judge after the sight of his eyes"—that he should enter Jerusalem, "riding upon an ass," and be hailed as David's son, and Israel's King—but notwithstanding this, his character as a "man of sorrows and acquainted with grief," as testified amidst the thronging hosts who lauded his name over Jerusalem, was unchanged. He was to be "despised and rejected of men,"—"the Shepherd be smitten and the flock scattered"—should be betrayed by "one of his friends who partook of his bread"—the price for betraying him, "30 pieces of silver,"—with this "reward of iniquity," the "potter's field" should be "bought for the burial of strangers"—that he should be as one dumb before his accusers—"no fault should be found in him,"—yet, he should be "esteemed as one smitten of God and afflicted"—his enemies should "mock him, spit upon him, and smite him,"—he should be "led as a lamb to the slaughter,"—be "hung on a tree" as one "cursed,"—"numbered with transgressors,"—his "hands, feet, and side," should be "pierced"—while enduring these sufferings his enemies should taunt—he should "thirst"—the kind of drink which should be offered—he should "utter a loud voice" to his God—"why hast thou forsaken me,"—should die—his "garments should be divided," but they should "cast lots for his vesture"—a bone of him should not be broken,"—he "should make his grave with the rich,"—"rise the third day," not having "seen corruption." I forbear to speak of the signs and wonders done by the hands of his chosen witnesses, who said, he was alive—declaring to Israel that he was at God's right hand, there to remain till he should come to sit on David's throne, when his enemies would be made his footstool. All these things and more were "written in the law of Moses, in the Psalms and prophecies, concerning Jesus of Nazareth," and were read over in the synagogues, fulfilled in their ears, and before their eyes, by their own lips and wicked hands, and yet they "knew not what they did."

2d. Their unbelief, ignorance, &c., compared. Although they heard the words of the prophets read every Sabbath by their priests, yet they saw not, neither priest or people. So it is now with both the nominal and gentile church and ministry. They know not that the day of God is at hand, yet it is as plain from the words of the prophets, now being and having been for years fulfilled, as that Jesus was proved to be Christ.—They "sought honor one of another, loved the praise of men more than the praise of God," therefore "could not believe." So in these last days *ever learning*, and never able to come to the knowledge of the truth," having a form of godliness, but denying the power—proud, heady, high minded, &c., is their character.

The word of God was made void through their

traditions, the realities of truth, together with spiritual worship, was lost sight of through their teachings; and is it not so now with the people, and their teachers generally? The coming of Jesus the second time—resurrection from the dead, inheritance of Abraham and his seed on the new earth forever, even for ever and ever, is hardly spoken of by them, but in exchange for these thrilling motives of the gospel of Christ, they preach *death* as the final lot of all. A heaven *somewhere* in which the saints, when they die, go, some hold to a resurrection of the body, others do not. Thus, like the sects of the Pharisees and Sadducees, there is a division. It was said to them, "ye do err, not knowing the scriptures, nor the power of God." in their unbelief they said, "show us a sign from heaven—if thou be the Christ, tell us plainly—what sign shewest thou then, that we may see and believe thee? what dost thou work?" It was not enough, all the mighty works which he wrought in their midst, going step by step as "it was written of him." No, they entirely overlooked these *small things*, as they practically called them, and sought after a sign from heaven, some grand exhibition, that every one would be satisfied with.

Now, candid reader, I ask you if we have, and do not witness such skeptical, scoffing demands, by those who are called learned and great upon the advent believers? Have we not been assailed with, "what evidence do you have to look for the world to end, or Christ to come? I see nothing unusual, all things remain as they were from the creation, such and such things, have *always been*. The darkness of May 19th, 1780, of the sun and moon—the falling of the little meteors in November of 1833, could not have been signs—there was *natural causes* for all these things.—It seems to us, that if *that day* is so near, there would be signs we could all understand. Why cannot our wise men see as well as these poor, illiterate ones? They see no cause for alarm, and I will rest quiet about the matter."

Yes, the closing days of time, are come! The scoffer is here! saying just what the word of God declared they would say—"where is the promise of his coming." &c.

3d. Unbelief in God's prophetic word led the Jews to reject their Messiah, and scatter them to the four winds of heaven. So, unbelief now will ruin millions of the earth, and when he who will soon come, and will not tarry, a sleeping, dreaming world, will be destroyed!

Says Paul, (Rom. 11: 22,) Behold, therefore, the goodness and severity of God, on them which fell, *severity*, but towards thee, goodness, if thou continue in his goodness, otherwise thou also shall be cut off; also in the 20th verse, "Because of unbelief they were broken off, and thou standest by faith; be not high-minded, but fear." Heb. 3: 12. Take heed, lest there be in any of you an evil heart of unbelief, in departing from the living God. 4: 11. Let us labor to enter into that rest, lest any man fall after the same example of unbelief.

Although our profession, like apostate Judah, be as high as heaven, and our boast echo through the earth, yet if we have in our hearts something we love more than we do God, and his suffering cause, we shall reap his severity, with the mourning Jew, when we shall "see Abraham, Isaac, and Jacob, in the kingdom of God, and we thrust out! Dreadful word—LEFT! "Depart ye cursed!" O, may we be wise.

Let us awake! for soon! soon!! the Master will be here. GEO. W. BURNHAM.
East Durham, May 4, 1846.

Sister M. A. Seymour, Youngsville Pa., Apr. 19, writes:—For three months past we have been laboring in the mountainous regions of Pennsylvania, where the evidences of a coming Savior

never have been set forth for their consideration. When we came to this region, we found professing christians in a deplorable condition, being without the power of godliness, and immersed in prejudice by false representations. But we have been enabled by the word of the Lord and his Spirit, to remove this deep rooted prejudice from the minds of many, and now they tell us they are rationally convinced of the near approach of the Judge of nations: not because we have said so, but because they have found by reading their bibles, that this is what it teaches.

Letter from Bro. Everett.

Bro. Marsh:—I have been much interested in the meetings being held by the brethren this spring. I hope the brethren will hold fast the beginning of their confidence steadfast to the end and "exhort one another, and so much the more as they see the day approaching." The second coming of Christ is a heavenly doctrine, and its nearness points us directly to the heavenly kingdom, as our "blessed hope." We cannot have fellowship with those who oppose it, and the sectarian churches are generally in that position.—There are exceptions, but most of our brethren stand in a dangerous position in those bodies. I think the address to the brethren scattered abroad, is in the main, excellent, but on this point I wish they had spoken more decidedly. I know your position, and those agreeing with you. I must say candidly, I think your position is the right one. The sectarian churches have not reformed since our brethren "came out from among them." Of course, instead of returning to them, I must still say to the brethren who remain in fellowship with them, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you; and ye shall be my sons and daughters, saith the Lord Almighty." Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. 6: 17, 18, & 7: 1.

God is a good Father, and let us be obedient children, whatever it may cost us. Do not let your reputation among your neighbors, nor inconveniences, nor any other worldly consideration, hinder you from meeting and laboring with the Lord. The children of God have, in all ages, been called to pass through trials, and to suffer "the loss of all things" for Christ. The primitive Baptists and Methodists travelled in many instances, many miles to meet together in private houses and in remote neighborhoods, and they were thankful to meet in little flocks, relying on the promise. Math. 18: 20. "For where two or three are gathered together in my name, there am I in the midst of you." Living as we do, in the immediate prospect of the coming of the Lord, shall we shrink from any trials or withhold any sacrifice for Christ? Let us bear the cross, and expect the crown of life. Having "come out," let us "keep out" of a worldly spirit and a worldly church. Soon it will be proclaimed, "The marriage of the Lamb is come, and his wife hath made herself ready." "Blessed are they who are called unto the marriage supper of the Lamb." When will follow the alarm cry; "Babylon is fallen, is fallen." Let us be ready, Amen S. EVERETT.
North Leverett Mass., May 1, 1846.

Bro. J. V. Himes, Boston, May 23d, writes: We had a good meeting at New York. Bro. Galusha will be with us to-morrow, and on Tuesday the conference will meet. We hope to have a refreshing time. I leave for England, one week from Monday next. Bro. F. G. Brown will also go with us.

Extract of a Letter from Bro. Moffatt.

The brethren and sisters who write for the paper seem to possess the right kind of spirit; a so to feel the constraining influence of divine love urging them to labor for the good of souls, and patiently to endure, that God may be glorified in all things, through Jesus Christ. Forever blessed be his name, who enabled you to lift up your voice, against the hideous sins and abominations committed by the adulterous brood of the "woman," which reigneth over the kings of the earth.—Rev. 17, 18. I never could see the correctness of the opinion, that the work of calling—"come out of her, my people," devolved on the angel which John saw—Rev. 18, 1—"come down from heaven, having great power; and the earth was lighted with his glory." Hence I did not think of waiting for this glorious event, but rather thought it to be duty to "come out," in order to be prepared to meet the glorious coming One, in peace.

Moreover is not the passage, 2 Cor. 6: 14—17, strictly applicable to christians of this time, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." Now mark the terms of having God to be our Father, and promise of enjoying his favor, which is better than ten thousand worlds like this. Wherefore come out from among them, and be ye separate, saith the Lord; and touch not the unclean thing; and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. The light I had, thirty years ago, led me to join the dissenters from the "Kirk of Scotland," commonly known as the "Relief denomination." After coming to America I followed the Lord in the ordinance of baptism in 1835, and united with the body called "Disciples," where I remained till '43. At that period, I discovered that their faith and practice bore no resemblance to the requirements of the gospel, nor to the example of Jesus, the author and finisher of the faith, and this induced me at once to dissolve the previous connection. I never have regretted taking this step. On the contrary, I have enjoyed more of the presence of God in my soul since, than through all the former period of my christian profession.

Does any think that the sects, as such, can be reformed or converted? Such a notion is just as repugnant to scripture and right reason, as is the theory of the world's conversion. The days of Luther, Knox and Calvin are past and gone, and these great reformers are among the "blessed dead, who rest from their labors."—Rev. 14: 13. The church has come up out of the wilderness, but now, she leans not on the arm of the Lord.—Prosperity intoxicated her, and in this state, she made a sad "mistake" about the direction and dimensions of the road that leads to the celestial city, and obstinately refuses to "confess," or correct the error. At the present time her right hand grasps the flaming torch of war, whilst her left awkwardly holds the "olive branch;" but ah! her skirts are deeply tinged with the blood of souls. Thus, instead of being separated from evil, her iniquities have led her away from God, and from the hope of the gospel, "which is Christ in you the hope of glory. Within her pale she embraces those. Abundant evidence to substantiate this and much more has already met the public eye, in the monthly, semi-monthly and weekly publications of the various sects and parties.—Truly the "perilous times" (2 Tim. 3:), have come, when men are "lovers of their own selves,

covetuous, boasters, proud blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof; from such turn away."

Some have ceased to lift up the voice like a trumpet, against the enormities of the nominal church, because they opine, that there are yet many of God's dear people in her communion. Well, it is such that the apostle warns to flee from corruption.

J. MOFFATT.

Ellicott's Mills, Md., April 28, 1846.

Letter from Bro. Huntington.

DEAR BRO. MARSH:—

When yourself, or any of the dear Brethren have called upon the scattered flock for help, I have almost envied those who had the ability to respond to the call, the pleasure I felt that they must enjoy, in putting forth the helping hand.—Amongst those who have appealed in your behalf I know of none whose call has so often been recalled to my mind and so deeply effected my heart as that of dear Bro. Benedict. It was so much like the warm gushings of his loving heart, that it touched a chord that has not yet ceased to vibrate; and while I have been unable to yield you the aid I would gladly have done, it has prompted me to commend you, and your wants to God, and the word of his grace which has declared that "as your day is, so shall your strength be." I have never had any fears that the Voice of Truth would not be sustained, or that you would be left to suffer want, because of any sacrifice you might have made for the cause of truth: my only fears for you, have been, that you should become overburdened with care, and faint (not fall,) under your trials.

"The Voice of Truth," is a welcome weekly messenger, as it comes to hand, freighted with the "glad tidings of the kingdom at hand;" and bringing us intelligence from the tempted and tried ones, who are so soon expecting deliverance at the hands of the great Captain of their salvation. We have long since felt the blessedness of bearing one another's burthens, of rejoicing with those who rejoice: and weeping with those who weep. Our warmest sympathies are excited for those who have once known the way of life and truth, and have fallen away through the error of the wicked;—some of them we have known as efficient laborers in the vineyard of the Lord; and now to see what shipwrecks they have made concerning the faith, causes our hearts to bleed, and our souls to go out in fervent desires, that God's renovating and restoring grace might be bestowed upon them, and that they might be found enquiring for the old paths, and walking in the good way, that they may find rest to their souls.

The church here, as a general thing, are standing well. God is with us in power. "The faith of some is growing exceedingly," as did that of the church in Thessalonica—(2 Thess. 1: 3,)—for which I feel bound to thank God. For one, I believe unhesitatingly, that this is the year of our release, and my heart has been pained at the seeming indifference of many, as it regards time.

In Dan. 12:, the wonderful numberer has sworn to time; and with reference to that time, I believe, he has said, "the wise shall understand;"—nor does this (as I view it), conflict with the declaration of the Savior in Math. 24, so often quoted by our opposers, "Of that day and hour knoweth no man." I believe it is universally believed by Adventists, that the speaker in both chapters, was the same individual; and I am confident that his teaching in the chapter last men-

tioned, will not conflict with that in Dan. But, says one, "How will you reconcile it?" I apprehend he was speaking of two different events;—in Dan. the time appointed for the treading down of the sanctuary and host, was 2300 days; this was the time Jesus swore to, and which, I believe, without one doubt, ends this fall. The other event alluded to, was the coming of the Son of man; which, it seems to me, takes place this side of the termination of the 2300 days, and is not known; hence the importance of watching every moment, with our loins girded, and our lamps burning.

If the 70 weeks are a part of the 2300 years—(and who can doubt it?), and Christ was cut off in the middle of the 70th, leaving the last half to be filled up by the disciples, (and with our experience, I do not see how we can help believing this), I see no way that we can prolong the time beyond this fall. It has been settled by astronomy, to my satisfaction, that Christ was crucified in the spring of 33, half a week more, or 3½ yrs. carries to the fall of 36 where the 70 weeks or 490 years terminate, leaving 1810 more to the ending of the 2300;—add 1810 to the fall of A. D. 36, and it brings us to the fall of A. D. 1846, for the termination of the vision. And is it so? Are we so near the eternal inheritance? And shall we falter now? God forbid!! let us gird up once more, for the conflict; and feel that in the strength of the Captain of our salvation, we are well able to go up and possess the goodly land.

A. B. HUNTINGTON.

HARTFORD, Ct., May 16, 1846.

DRESS.—An Extract.

This subject is not so trifling as many imagine. God has been pleased by the mouth of his inspired servants, to express his disapprobation of extravagant dress, and the holy apostles have not thought it irrelevant to their design, to forbid the use of gold, pearls, and costly array, in which may be included every article of dress, which is not necessary to comfort, convenience, and propriety. It is a lamentable truth, that some, who profess to be followers of him whose garment was without a seam, are yet aping the fashions of the world. In what sense have such obeyed the injunction, be not conformed to the world? How does it appear that such have come out from among them whose livery they still wear? Plainness and simplicity of apparel, are the uniform of the christian. By this, he manifests to the world, at the first view, that he has voluntarily renounced the fascinating pleasures of time and sense, and is seeking sublimer enjoyments and more permanent felicities in the favor of God, and the anticipation of immortal blessedness.

"Be not conformed to this world," is the injunction of an inspired writer. Christians, do you believe that all scripture is given by the inspiration of God? then no longer lend your influence to the fashions of the world, by wearing its livery. If God has bestowed on you an abundant portion of the riches which perish in the using, let your persons be adorned with simplicity, and your fund of charity be proportionably increased;—so shall the widow and the orphan repeat with gratitude, the story of your benevolence, and the dignity of virtue impart a more attractive charm to your persons, than all the decorations of fashion have power to bestow.—Above all things, consider that all superfluity is incompatible with the strictness that the gospel enjoins, and a fashionable, expensive dress, indicates a conformity to the world, utterly inconsistent with the profession of godliness. Experience, happy experience dictates, that to advance in grace, is to advance in happiness; and the work of grace progresses in the soul in proportion as the world is subdued.

O, may the followers of him who is meek and lowly in heart, be induced to lay aside those badges of vanity and weakness which mark the costume of the age, and devote the time which has been occupied in unnecessary attention to dress, to a vigorous preparation to wear the robe that has been washed, and made white in the blood of the Lamb.

P.

W.—Vt., April, 1846.

Bro. George Hill, Guilford Ct., April 20th, writes:—The "Voice of Truth is a welcome messenger to me. My soul is often fed with the heart cheering letters which it contains from brethren and sisters, speaking the same things, rejoicing in the same hope, looking for the blessed inheritance promised to our Father Abraham;—for, says Paul, if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." Yes, heirs, not to a corruptible, but to an incorruptible crown. Seeing then we look for such things, what manner of persons ought we to be, in all holy conversation and godliness.

Brethren and sisters awake, the Lord is coming. Why should we sleep as do others? Seeing we are the children of the light, let us walk in the light; for now is our salvation nearer than when we believed. We have not followed a cunningly devised fable, no; it is the immutable truth of God, will you faint in sight of the prize? I know that trials surround you of no common nature, but the Lord Jehovah is your strength: lean upon his arm, his promises are sure, he is mighty to save. O tear away from every unholy influence that surrounds you, yield not to influences that would defile your conscience, or diminish your love to the Savior; for it is better to enter into life halt or maimed, than having two hands or two feet to be cast into hell. O cling close to the word of God, and it will be a lamp to your feet, and a light to guide your footsteps amid the moral darkness that now covers the earth, and soon you will enter that bright world of glory, where sin never will be known; then press forward, and we soon shall gain the prize!

I feel that the evidence for the coming of the Lord is strong on '46. I can see no argument against it. I am strong in the faith that Christ is at the door, and my soul is cheered with the blessed hope and the glorious appearing of the great God and our Savior, Jesus Christ. I have no desire to be any thing but just what the Lord would have me be. My desire is to do his will, and through his grace helping me. I mean to hold on to the end, and I trust then to meet my dear brethren in our Father's kingdom.

Letter from Sister Kenny.

Bro. Marsh:—There is a church of believers in this place. When I say believers, I mean not those that are believers in fables, and the traditions of the Elders; if so, I fear that it would include nearly the whole mass of people. But I mean those who have faith in the sacred writ, which is truth, and is to judge us in the last day, or by which we are to be judged. Paul tells us that "every man's work shall be tried with fire," so we see that nothing but the truth will do—this will stand, though heaven and earth pass away.

The brethren are well united in love, earnestly desiring and patiently waiting for the "redemption of the purchased people, unto the praise of his glory." We have been enabled thus far to keep our confidence in the Lord, knowing that he has been with us, and has promised to be with us even to the end of the world. And likewise, we have kept out from this church all strange and delusive doctrines, and are enabled to stand on the foundation, which is Christ Jesus. We are looking according to the Word, for that same Jesus to come in like manner as he went into hea-

ven; to come in the glory of his Father with all his holy angels with him. And we also are looking for the literal resurrection of the dead. This is the faith that was once delivered to the saints. I praise God that the gospel is shining in its purity, knowledge is increasing, the wise are understanding more and more, while on the other hand, the wicked are doing wickedly, and do not understand. Darkness is covering the land, and gross darkness, the people. They are going on in their blindness, and know it not; neither will they know or believe, and ere they are aware, they will be cut down like the grass, and wither like the green herb! O, lamentable thought!—But alas, true.

Brethren, trust in the Lord and do good, and thou shalt dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord, and he shall give thee the desires of thy heart. Praised be God for this promise. One desire of Paul was, that Israel might be saved; this is also our desire, yea, we even groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies. Well, we will take courage, for the word of truth says, the desires of our heart shall be given us. Commit thyself unto the Lord, trust also in him, and he shall bring it to pass.—Cense from anger and forsake wrath, fret not thyself in any wise, to do evil; for evil doers shall be cut off; but those that wait on the Lord, they shall inherit the earth, and delight themselves in the abundance of peace. The promises of God are good, and let us live so that we may claim them as ours. Toil on, strive on a little longer, and he that is to come will come and will not tarry. Even so, come Lord Jesus. The grace of God be with all, Amen.

Your sister in tribulation and in the hope of the gospel,
HANNAH E. KENNEY.
Manchester N. H., May 5th, 1846.

Letter from Bro. Baker.

Bro. Marsh:—Having to write on business, I would just say I am "looking for and hasting (earnestly desiring,) unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat.

All the evidence we had to induce us to look for the Lord in '43, holds good for expecting him the present year. Hence, the appropriateness of the admonition, "Watch therefore, for ye know not the day or hour wherein the Son of man cometh—lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."

The times are perilous and full of interest, and we are safe only in adhering to the sure word of prophecy, and abiding in Christ by faith, having our fruit unto holiness, and the end, everlasting life. While many tests are being given at the present, I think the 13th of 1st Cor., presents an excellent test by which we shall all do well to try ourselves. Also 1 John, 4: 7, 8, & 11; Col. 3: 12-14. "And that knowing the time, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed."—Rom. 13: 11. See to the end.

Soon the heavens and the earth will shake, but the Lord will be the strength of his people, and the hope of the children of Israel. "Soon the ransomed hosts will shout, we are come, we are come!"

In this region we have our trials in common with the brethren elsewhere, yet we find that

"Trials make the promise sweet—
Trials give new life to prayer."

"The God of all grace who hath called us unto his kingdom and glory by Christ Jesus, after that we have suffered awhile," will we trust, "make us perfect, stablish, strengthen, settle us." 1 Pet. 5: 10. "The last lovely morning all

blooming and fair," will soon come, and shine with undiminished splendor—and the inheritance of unfading beauty, and of undying glory, shall be possessed by the saints forever, even forever and ever. With what fidelity ought we to serve our Lord in doing good to our fellow men—in view of such infinite kindness and love. The Lord strengthen us to do his will, and preserve us unto his heavenly kingdom, and soon clothe us with our house, which is from heaven.

Yours in hope,

GEORGE C. BAKER.
Garrettsville, Portage Co. O., Apr. 15, '46.

DROUGHT AND FAMINE IN NORTHERN BRAZIL.—A letter received by a gentleman in this city, dated Aracaty, Feb. 20, gives a heart rending description of the sufferings of the inhabitants of portions of Northern Brazil. At Aracaty, in consequence of the protracted drought, the trees were withering, and the people were famishing for want of food. The writer says:—"Should the drought continue till May or June, we shall have few persons left here. They have already begun to flock to Pernambuco, the capital; and if opportunity offers, all that remain will immediately follow." The writer was at Ico, Feb. 9, and he there saw families, who a short time since enjoyed abundance, begging from door to door. "They appeared," he remarks, "more like skeletons than any thing else. Many were dying in the streets, of want, daily; and the deaths were so numerous that the amount of mortality could not be estimated." Articles of first necessity had risen to an exorbitant price.—A quarter of flour (half a bushel) could not be obtained for less than 24 millreas, or \$12; and biscuits, weighing half an ounce, sold for 30 reas, or one cent and a half each. Salt, which a short time previous was selling at 8 millreas, was held at 16 millreas. In the districts of Inhamum, Crato, the province of Parahyba, and the neighboring country, except the sea coast, the distress was great beyond description, and the inhabitants were perishing of hunger in all directions.
Baltimore American.

Bro. J. Weston, New Ipswich N. H., May 4, writes:—The brethren in Sutton region, have all believed that the bridegroom had come, but I appointed a meeting at Bro. Hazen's house, and it was in a neighborhood where the people had had much light, yet some 15 or 20 of those who had heretofore rejected the truth, came in and quite a number sat by the door. I showed from my bible that God had been with us in the past, and that we had a yet appointed time from the word. I never felt more like addressing the impenitent, and God was with his truth, so that many tears were shed, and some present who had believed that the "door was shut," in seeing the work of God, got their eyes open, and mouths too, and warned their neighbors to flee from the wrath to come.

Bro. C. E. Gillett, East Springwater N. Y., April 20, writes:—Since I left Rochester, I have continued my labors in Springwater and its vicinity, with the blessing of God to my own soul and to others, and parents and children, husbands and wives, brothers and sisters, are now rejoicing in the salvation of God, and the fact clearly demonstrated that Christ has yet power on earth to forgive sins. Lord's day, April 18th, I gave a discourse to a crowded, solemn audience, at "Faber's corners," from 1 Pet. 1: 25. "The word of the Lord endureth forever." The word was indeed like the "fire and the hammer, to break the flinty heart in pieces." After meeting we retired to the water side, and the multitude followed to see, and the oldest christians remarked they never saw happier converts, or a more sol-

emn occasion than this. The weather was pleasant, the place of baptism convenient, christians shouted, converts rejoiced, and some sinners did weep. These converts are all believers in Christ's speedy coming, and in baptizing them, (7 in number,) in the likeness of the Savior's death and resurrection, my faith was greatly strengthened in hope of a speedy resurrection of the saints; as Paul says, "If the dead rise not at all, what shall they do who are baptized for the dead, or in likeness of the dead?" Rom. 6: 31, Cor. 15th chap. Glory be to God, I believe without a doubt, the saints will soon see Jesus in glorious immortality. I do not think the work of revival is yet closed in this place. How long I may tarry here, I do not know. I hope no longer than God wants me to, yet many are quite anxious to hear the word, and some have already confessed it. I intend by the grace of God, to be a servant to the church, the truth, and to God, while life lasts, or time continues.

Bro. R. T. Haskins, South Watford, Maine, May 3, writes:—

Bro. Marsh:—We receive the Lord's weekly messenger, with joyful hearts, and may God expand our souls into more love and gratitude, that we are permitted, in these perilous times, to hear from our dear brethren abroad, who are struggling against so many opposing influences. But praised be the name of the Lord, that he has indeed, a few valiant soldiers of the cross, in nothing terrified by adversaries, will continue to feed the flock of God. Yes, just as long as they continue in that lovely spirit of Christ, remembering their strength is in Jehovah alone; such servants will be "apt to teach, patient unto all men, instructing those that oppose themselves."—May God put meekness into the hearts of all that write in opposition to error—among ourselves or to those who come out wholly opposed to the Adventists, that they may show to all around that it is the sword of the spirit, by which we are enabled to gain victory over all opposing spirits.

How ill it becomes any one professing to be a follower of the meek and lowly Jesus, to enter into a sarcastic controversy with those who oppose us in our blessed hope of soon seeing Jesus. If we are met by a Goliath, let us be a little David, for the good Lord will fight his own battles in his own way.

Removal of Our Office.

We have removed our Office into Simpson's new block on 17 Works Street, just back of the Arcade. We occupy the second floor in the west end of the building; entrance from 17 Works St.

Let the evidences on the time of our Lord's coming, published in our last week's sheet, be freely and speedily placed before the people. We have several hundred copies on hand, which can be had at \$4 per hundred, or free to those who will read and are unable to pay. Don't be tardy nor covetous in doing good.

Bro. D. Cray will act as agent for the Voice of Truth in Hartford Ct. Our subscribers there, who may not wish to transmit their own subscription, will pay to Bro. Cray.

We have on hand a supply of Harps, Question Books, Campbell and Macknight's translation of the New Testament, Concordances &c.

Letters and Receipts for week, ending May 27, '46.

A. R. Mead, Richfield, O.; E. D. Kentfield, Sunderland, Mass.; A. Wely, Auburn, \$1; D. Miller, Auburn, 50 cts. J. S. Crouch, Northfield, Mass. 63 cts.; J. W. Stewart, Dewittville, \$1; pays to close of vol. 16. J. A. Winchester, East Westmoreland, N. H. \$1; L. Dudley, Perry's Mills, \$1; J. J. Porter, Buffalo, J. Hatch, Montville, Me., \$1; T. M. Preble, Albany, \$2; A. Harris, Chapinville, \$1; J. R. Gates, Portsmouth, N. H.; J. Thompson, Broadbottom, J. Jones, Humihal, \$1; pays to close of vol. 8. E. Adams, Colchester, Vt.; R. Mayton, \$1; to close of vol. 13; C. Mackenzie, 50 cts. to vol. 10 No. 6; P. E. Putney, \$1; to close of vol. 10; W. Moore, Windsor, Vt., \$1; to close of vol. 16; A. Whiting, Peleahville, Vt., 50 cts. to close of vol. 9; S. Howd, Oswego, \$2; to vol. 10 No. 3; J. Woodgate, Scotsville, 50 cts.; J. Reeve, Cleveland, O.; J. Henth, Clarkson, \$1; A. Hewlet, Springwater, 62 cts.; R. Smith, Richford, Vt.; C. Morley, Whiteley, Mass.; G. W. Burnham, Little Falls, \$1; C. W. Cook, Litchfield; D. B. Wyatt Bangor; J. V. Himes, Boston, Mass.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. X.

ROCHESTER, N. Y.—WEDNESDAY, JUNE 10, 1846.

NO. 11.

THE VOICE OF TRUTH

IS PUBLISHED EVERY WEDNESDAY

In Simpson's Block, Works Street, Rochester, N. Y.

By J. MARSH.

TERMS—50 cents per Volume of 13 Numbers.

\$2 for Five copies.

WITHOUT CHARGE to those who are unable to pay.

All communications for the Voice of Truth, and orders or remittances for Books should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscribers' names, with their Post Office should be plainly written.

We've No Abiding City Here.

I've no abiding city here, no pleasant lovely spot.

Where roses bloom without a thorn, where sorrows are forgot;
No place where happiness is found, without a fear the morrow
Will overturn my cup of bliss and fill my heart with sorrow.

No place where love fills every heart, nor hate nor envy come
Within that sacred casket, where they ne'er should have a home;
No dear Elysian fields are here, where rest and pleasure reign,
And disappointment ne'er can come to blast our hopes again.

No place is found this world around, where friends all faithful
prove,

Where no harsh word is ever heard, but ever thought is love,
Where joys distil and ever will, from every passing shower,
And pride spreads not o'er every spot, its soul destroying power.

Ah no! for I had planned my schemes, with purest pleasure
fraught,

'Romantic schemes' they might have been, but O the bliss they
brought,

When fondly I believed them true: I thought not that the
morrow

Would blast my fondly cherished hopes, and fill my heart with
sorrow.

But hopes and schemes are blasted, and my spirit turns away
And seeks beyond this 'vale of tears' a brighter, better day;
Where night and sorrow never come, where joys and light are
given,

Where Christ has promised me a home, a 'rest' with him in
heaven.

There disappointment never spreads her dark and heavy wing;
There life, and love, and peace shall reign, there saints and
angels sing;

There, robed in light and glory, I shall dwell forever more,
And sorrow ne'er will reach me on that happy happy shore.

c. w. c.

Litchfield, Ct., May 1846.

THE NOMINAL CHURCH.

Her exalted and popular state in the last days.—
Her fall.

Having shown, I think conclusively, in my preceding communications on this subject, that "mystery Babylon that great city, reigning over the kings of the earth, applies to the present nominal christian sects, I proceed to inquire into the nature and time of her FALL.

Says John, "And after these things, I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies."—Rev. 18: 1-3.

The fall of Babylon must precede her final end at the coming of Christ. At her end she is to be utterly burned with fire. Like a great mill stone, cast into the sea, shall Babylon be thrown down, and shall be found no more at all. See verse 8, 21. But at her fall she becomes "a habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. At her

fall, her plagues come in one day, death and mourning, and famine. Verse 2, 8.

It is evident, therefore, that her fall, producing death, mourning and famine will precede the end, and continue till she is burned with fire. The specific time for her plagues to come upon her at her fall, is "one day." (Year.) But her riches are to be brought to naught, desolation, and final judgment, are to come in "one hour."—See chap. 18: 8.

The proclamation of the fall of Babylon, is to follow the preaching of the hour of his judgment, (definite time.) The order is given in Rev. 14th chapter. In this chapter is given a view first, of the 144,000 virgins sealed in their forehead under the sixth seal. 2d. The instrumentalities by which they are sealed. 3d. Their gathering by the sickle of the Son of Man, to stand "with him on Mount Zion, and the destruction of the wicked.

The first agency employed in sealing the wise and guileless virgins, was "an angel flying thro' the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth."—It is admitted that this prophecy has its fulfillment in an order of ministers, passing rapidly through the heavenly places, exhorting men to fear God proclaiming the time of his general judgment, as a motive. Mr. Miller and many others of different denominations in the four quarters of the earth, were sent at "supper time" to say "come, for all things are now ready."

Then, for the first time in the history of man, was the hour or period of his judgment generally proclaimed to man. The first angel has been faithfully proclaiming his message to sinful man for twelve or fifteen years past.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city," &c.—V. 8. This second angel is doubtless the same as the one that comes "down from heaven, having great power," lightening the earth with his glory.—They declare the same important truths to God's people. Now I ask, what reason can be assigned why the first angel should be a class of ministers, and the second, that follows, be our Lord Jesus Christ personally from heaven? I can see none. Was the first a class of the angels of the church? so also is the second and third. The second angel follows the first, and the third angel, the first and second.—See 14th chap.

The word follow, refers evidently, to both time and place. For, one angel or person to follow another, implies that the one that follows takes the same direction, and passes through the same places. Did the first fly through the midst of the church? so also does the second that follows.—The first class of messengers preach with a "loud voice," fear God, &c. Those that follow, preach "mightily with a strong voice," "Babylon is fallen," &c. Does the first preach "to every nation and kindred, and tongue, and people, that dwell on the earth;" so the one that follows, preaches the fall of "Mystery Babylon" to the nations that dwell on the earth. This prophecy was not fulfilled in my opinion, till A. D. 1844, when it was confessed, discovered and generally proclaimed, that Babylon or the nominal churches, were in a fallen and lifeless condition. But what is the true nature of her fall, and what are the evidences of the time of that event?

In answer to the first question, let it be observed, as we have seen that it must take place before her utter destruction at the end of the world,

when she shall be "thrown down with violence, and be found no more at all;" her fall does not, therefore, denote her final burning and end. As she becomes at her fall, "a habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird," she evidently exists after her fall, in a very strong, close, and organized form. Also the sound, "Come out of her my people, that ye be not partakers of her sins," is heard and obeyed after her fall. She must therefore exist in her fallen state, with God's people in her.

Nor does the apostacy of the church from Christ and holiness, signify the fall of Babylon, but is the cause of her fall, and by it her apostacy is perpetuated. Her moral and spiritual corruptions having become general and of long standing, were called fornication, was the fatal cause, but not the fall itself. Babylon is fallen, says the angel, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14: 8th ch. 17: 2. In showing to John the judgment of the woman sitting upon a scarlet colored beast, full of names of blasphemy, it is said, "with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." And chap. 18, 3. After crying, "Babylon is fallen," it is added as the true cause or reason for it, "For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies." It is clear as a sunbeam, that the unholy commerce between the church and the nations, kings and merchants of the earth constitute her Babylon or a harlot daughter and member of the Babylonish family, that great spiritual city, which reigneth over the kings of the earth. A sect may therefore become Babylon by apostacy, long before her fall, and continuing in her, is sure to share her fate. When this unholy mixture and confusion of worldly and spiritual interests become general and confirmed, and every remedy and warning resisted and neglected, then will her final separation from grace and pardon come.

The fall of Babylon is the act of giving the nominal church as a body, a bill of divorcement for her sins, and leaving her. This is done by Christ, the Bridegroom, to his professed church, the bride, in consequence of her unlawful connection to this ungodly world, as the supreme object of her love.

Let us illustrate. The saints heavenly calling, and fellowship with Christ in this state of trial, and their final glorification with him in their resurrection state, is very frequently compared in the scriptures, to the formation and consummation of the marriage contract between the man and his wife. This is certainly the most important and sacred of all human obligations. Christ is called the Man, the Bridegroom, and the husband. The church is termed the woman, the bride, and the Lamb's wife. A connection is constantly forming between Christ and his church, the most sacred and endearing in this life, and will be completed at his second coming, when they "that are ready will go in with him to the marriage, and the door is shut." Here the church is most solemnly pledged and espoused to Christ. She has professedly given up all for his sake, and chosen him for her portion, and the object of her love; and promised to be ready in

perfect holiness, for the marriage supper of the Lamb. Now, when her affections become alienated, and that without cause, and she pays her respect and love to another, the honors, riches, pleasures, and pride of this vain world, she becomes Babylon; a harlot, or mother of harlots; forsakes her Savior, breaks her vows to be true to him, and commits fornication with the kings and merchants of the earth. Christ bears with her profligacy, visits her, warns, commands, threatens, promises, entreats, but all to little or no purpose; she grows more cold in her affections to him, and strongly attached to her new lover. Unwilling however, to give her up to perish, at last, in infinite kindness, he reminds her of the approaching marriage at the resurrection, speaks of the judgment and the joys of meeting in the New Jerusalem, never to part where there are joys and pleasures forevermore. He also warns her of the nearness of the time.—He sends his servants at supper time, saying, "Come, for all things are now ready." The hour of his judgment is come. He now graciously offers pardon, if she will repent and turn to him, and be ready for the marriage. This must be, in the very nature of the case, the last offer. And how was this infinite condescension and loving kindness, to a corrupt, proud, worldly minded, apostate church received? Did the church as a body, hear, believe, and get ready for the happy union which she was admonished would soon take place. Alas! Alas! No. They made light of it. And they all, with one consent, began to make excuse. They generally treated the subject and the messengers, with indifference, lightness, or contempt; made their excuses, and went their way. Not only the time, but almost every single point of scripture doctrine connected with, and clustering around the coming of the glorious Bridegroom, resurrection, and marriage of the Lamb, was either altered or denied altogether by some one branch of the nominal church. Thus, was the literal interpretation of the Bible, concerning the second Advent, resurrection, conflagration, new creation, millennial reign, knowledge of the time, nearness of the time, utterly rejected. The blessed hope of the righteous, in all ages, the mark and prize of our great high calling, the great motives to a life of holiness and preparation for the world to come, were so mystified as to lose their influence upon our conduct, or they were utterly cut off. The great redeeming truths of the church were denied or mystified, and their redeeming influence consequently lost. This constituted the crowning sin of Babylon. The rejection of the premillennial advent of Christ, and the nearness of the time. This was the topstone of the multitude of her sins which "reached to heaven," and for which, God "remembered her iniquities," and she fell.

Christ loved the church as a body, and did not leave them in their apostacy, till they had rejected the messengers preaching, "fear God and give glory to him, for the hour of his judgment is come." This being done, there followed another angel, crying, Babylon is fallen, &c. Christ saw there was no hope for her as a body, divorced her, and withdrew his Spirit from her, as a body, and gave her up to her own delusions. This is the true fall of Babylon. Christ leaves her; she falls from his favor as a body, without recovery. The fall of Babylon is a judicial act of God, on remembering her iniquities; and is a part of her judgment. By this act he takes his Spirit from her, and reprobates her forever. Luke, the Evangelist, says: The Master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither, the poor, the maimed, the halt, and the blind.—When the bidden guests excused themselves, they were as a body, left, and should not taste of the supper, so the insulted and angry Jesus com-

manded others to be called from the streets and lanes of the city. (Babylon.) This is evidently fulfilled just after the fall of Babylon. Says Isaiah, 2d chap., after prophecy of pride, and abominable idolatry of the church in the last days,—"therefore, forgive them not." "Jerusalem is ruined, and Judah is fallen; because their tongue and their doings, are against the Lord, to provoke the eyes of his glory." 3d ch., 2. The corruptions of the church are increased however, by her fall. She becomes a habitation of devils, &c. All restraining and sanctifying grace having been withdrawn by her fall from the favor of heaven. "Her plagues come in one day, death, and mourning, and famine." This is the immediate consequence of her fall; then at her end, "she shall be utterly burned with fire." This death, mourning, and famine, must be spiritually understood; otherwise, she could not be called a "cage of unclean and hateful birds;"—a "hold of foul spirits." This clearly teaches the nature of her dreadful fall. "These two things shall come to thee in a moment, in one day, the loss of children and widowhood; they shall come upon thee in their perfection, for the multitude of thy sorceries, and for the great abundance of thine enchantments." Isa. 47: 9. The death then referred to, is the loss of her husband, leaving Babylon a widow. When Christ the Bridegroom, leaves the church, it is spiritual death indeed. The mourning is occasioned by loss of children, and her widowed and solitary state.—God calls—"Come out of her my people;" and she mourns their loss. Christ says, "I am the bread of life." When, therefore, he withdraws himself, there is a famine in the church. The word and ordinances are no longer meat in due season. All is cold formality. The soul is hungry, and remains dissatisfied under this famine of the spirit.

If the church is compared to "a city that is set on a hill, which cannot be hid," in its pure and primitive state, and in its corrupt and unholy intercourse with the world, to a "great city reigning over the kings of the earth," of which, ancient Babylon could be the true type, we arrive to the same conclusion respecting its fall.—As this city become more and more corrupt under Belshazzar, its last monarch, till it lost its power and independence, and fell, in its fancied security, an easy prey to its enemies, before the people of God left it, and returned from their seventy years captivity and bondage, and also before its end, so, when Christ deserts that great city, Mystery Babylon, the nominal church, she, by this act falls from her spiritual independence and power, and is taken by the strong man, armed. And as God provided a way for the escape of his people in the type, by overcoming and inclining the will of the Prince of Persia, to let his people go; though he withstood Gabriel one and twenty days; so he has, and will interfere in some way, for the deliverance of all his dear people from mystic Babylon.

But in what prophetic day did her fall take place, and the prophecies concerning it, have their fulfillment? In my opinion, in the year A. D., 1844, near the termination of the Jewish year 1843. It was then and there that Christ deserted her as a body; and I will not withhold this, my solemn conviction, from the world. It was on this prophetic day, so noted in the history of man, that she completed her rejection of the time of the coming of her Lord, and the consequent preparation, which she could not disprove, and yet she refused to go out to meet him. Thus was her gross unbelief and attachment to the present world, fully brought to light. It was also at this period, that her plagues came upon her;—death, mourning, and famine. This is evident from her convictions of her most spiritual members, and ministers, her lamentable confessions,

subsequently, of the famine of the Spirit; uncommon death and barrenness—the failure of revival efforts, except in some instances, in her suburbs, or less sectarian places and denominations, where the most life existed. Her worldly mindedness, pride, hatred to vital godliness, immortality and crime, have, since that time, rapidly increased.

A state of stupidity, darkness and death exists, so deep and fearful in its character, that it is easily discerned by the slightest observer. I do not say that there are none of God's dear people within the pale of the various sects. I believe there are some, or they could not be called out by the commanding voice of God. These, in my opinion, are a small minority, which did not partake sufficiently of her haughty, unbelieving spirit, and practice her abominations as to be involved in her general fall and ruin. But were her expectations and hopes at this period, such as correspond with the spirit of prophecy? She was saying in heart, "I sit a queen." We shall have a millennium previous to the day of judgment—all will be converted, and the church bear rule over all the earth. "And am no widow,"—Christ is with us, and the world, with its riches, greatness, and learning, courts my favor. "And shall see no sorrow." My prospects are brightening. Learning, talent, riches, honor, missionary funds, stations, and numbers, are increasing. She was actually singing this song with all self-confidence, when lo! from different sections, and almost universally, was heard the cry, the Spirit has left us; what shall be done? fast and pray.—Death, mourning, and famine, have come. These solemn facts are stubborn proof, of which we are witnesses. Many ministers, who were preaching definite time as '43 passed, had their minds particularly interested and impressed with the fallen, death like condition of the sects; saw the application and fulfilment of prophecy—felt internally moved on the subject, and began to cry, "Babylon is fallen."—"Come out of her my people." There seemed to be a new impulse given to this cry, at the rise of the seventh month movement; when this cry was coupled with the phrase, "Go ye out to meet him." At this, they rushed out of the nominal sects in all directions. This was, indeed, like "another voice from heaven." The three angels of Rev. 14, have, therefore, successfully commenced their respective messages of solemn truth, and are laboring together for the sanctification of the virgins, and the ripening of the world, for the great harvest. These great truths will be published to the end, proving a savor of life unto life to some, and of death unto death to others. D. B. W.

Moir N. Y., 1846.

VALUABLE EXTRACT

On the First Resurrection, by T. R. Birks, Cambridge, England.

Let us consider for a few moments the tendency of this doctrine to quicken the zeal, and enlarge the hopes, of the servants of God.

It is true that an opposite assertion has been often made. Hope, it is said, is the parent of activity. But this doctrine destroys all hope of full success in missionary labors, and, therefore, must paralyze the zeal of the church, and damp all efforts for the conversion and salvation of the world. The more we expect Divine miracles, the less strenuous shall we be, it is thought, in the use of present means: we shall rather wait with folded arms, in lazy apathy, for signs and wonders from heaven. A closer inquiry, however, will prove to us that these assertions are groundless, and that no doctrine yields more powerful motives for devoted labor and Christian zeal.

And, first, let us view it solely in its personal

aspect. The gospel has, in every age, been exposed to that licentious abuse—"Let us continue in sin, that grace may abound." The freeness of the offered salvation may not only be perverted by the unbelievers to their ruin, but by true christians themselves to their grievous loss.—They may pride themselves on the fancied clearness of their views of the gospel, till the severest warnings, and the most earnest exhortations of God's word fail to impress them, and are passed by as legal statements, with which they have nothing to do.

Now, one most powerful antidote to this deadly evil, this palsy of the soul, is the hope of the first resurrection. Each doctrine of God's word is shielded from abuse by some truth which is its contrast. And such is the judgment of believers, according to their works, at the coming of Christ. To remove this into the far distance, is to destroy the main-spring of christian diligence; to bring it near, is to present to the conscience the most stirring motive of devotedness and zeal. It is not merely that it tells us of a solemn separation near at hand, when one shall be taken and another left, and none but the true followers of Christ can stand in his presence. This doctrine goes farther still. It tells us plainly, that in the resurrection, one star differeth from another star in glory. It shows us the martyrs, and those who have suffered in the cause of Christ, standing foremost in the blessed company of his followers. The words of our Lord, it reminds us, apply to the holy and the righteous, no less than to the filthy and the unjust: "My reward is with me, to render to every man according as his work shall be." His righteousness as the Judge is not set aside by his grace as the Savior, but it is joined with it in the closet harmony; while he assigns to the thousands of his saints, according to their several faithfulness, the various degrees of recompense and of glory.

And say, my brethren, is not the near prospect of this judgment a powerful call to entire devotedness and unreserved obedience? Next to the dying love of Christ, what truth can be so fitted to quicken the faith and animate the zeal of God's servants? And although pure gratitude and zeal for the divine glory, of all motives are doubtless the highest, and ought to be supreme in the heart; yet, in times of backsliding and lukewarmness, this truth is the most suited of all to rouse the christian from this trance, and to awaken him to renewed energy and laborious zeal. Yes, on that day, every one shall receive as his work hath been. Each star shall shine with its own separate brilliance. Those who have suffered or labored much for Christ shall have the foremost seats in his kingdom.

Here, then, is a scope for the noblest ambition,—an ambition free from all stain of sin; for its prizes are all forfeited by selfishness and vain glory; humility and love can alone attain them.—Here, a cup of cold water given to a disciple, shall be recompensed with draughts of living joy. Here, riches consecrated to Christ's service, shall be replaced by durable riches, the treasures of eternity. Each offering laid at the feet of Christ, shall in no wise lose its reward. Each various grace of the christian believer in this life, shall be reflected in corresponding hues of light and glory in that kingdom of the Lord. And surely this truth, in near prospect, cannot fail to be a motive for redoubled zeal and devotedness. Surely it must teach the christian to covet earnestly the best gifts; and to be steadfast, immovable, always abounding in the work of the Lord, when he sees that the blessed recompense is so near at hand.

But this direct tendency of the doctrine, it will perhaps be rejoined, is more than balanced by its deadening effects on the collective hopes and missionary prospects of the church. This prejudice is rooted so deeply in the minds of many

christians, that I must endeavor, though hastening to a close, to remove this stumbling-block out of their way.

Now, doubtless, if the word of God has revealed to us that the whole world will be converted by the preaching of the gospel and the missionary labors of the church, a denial of the promise must be injurious. Error cannot have the effects of truth. And, in this case, the church would be deprived of one important element in the real and lawful springs of missionary zeal. But if the word of God has never sanctioned this expectation, then to indulge a false and unscriptural hope, must be equally injurious. Our first inquiry must be simply, what is the revealed truth of God? The most animating hopes without this Divine warrant, will prove only a vain and perilous delusion.

But we may consent to abandon this high ground of Scripture testimony, and compare these two expectations, simply in themselves. The doctrine of the first resurrection, when seen in its true light, will be found the most animating, quickening, and glorious.

For wherein lies the real contrast? We believe alike, that God's work of redemption shall yet be complete, and the earth be filled with the knowledge of the Lord. We are alike persuaded that there is a large blessing promised, even now, to the preaching of the gospel, and to every effort of Christian love. We are further led to expect, that at the time of the end, such labors will be signally prospered; that the latter rain of the Spirit shall begin to descend, and a vast number of converts be prepared for that great harvest at the coming of our Lord. Here only is the point of divergence. While many think that the means now in use will of themselves, complete the world's redemption, we believe that the ministers of Christ are only the heralds to prepare his way, and that the full triumph of Divine grace over man's rebellion, will be in that great day when the Lord himself shall appear.

Now what will be the practical tendency of this difference? The immediate duty of christian labor and missionary exertion continues the same. The motive in the assurance of present success, is the same also. The blessed privilege of turning sinners from the error of their ways, and saving many souls from death, is open to our prayers and labors on either view. Here only the practical contrast begins. The prospect of the first resurrection forbids the church to rest on her own efforts, or to trust in the outward instruments she employs. It commands her not to sacrifice to her own net, nor to burn incense to her own drags, but to centre all her hopes around the person of the Savior. No present success can now elate her with pride; she knows that the full triumph must visibly belong to the Lord alone. No seeming want of success can now discourage her; she sees behind her a mighty reverse of supernatural agency in the counsels of heaven, which shall vanquish every enemy, and complete her triumph. She will not now be tempted, in a mechanical age, and amidst the bustle of her own labors, to turn the gospel itself into a system of machinery, and to forget the mystery and the grandeur of things unseen and eternal. All the present stimulants to action and diligence, she still retains. But there is infused into them a deeper feeling of majesty and holiness; there is thrown around them a sacred mantle of Divine glory. The meanest labors of her children in the service of Christ, are now seen to be linked, in close and immediate union, with all the unutterable solemnity of that great day of the Lord's appearing.

And if we look beyond the present labors of the church to the future season of her triumph, the practical excellence of this truth will still more plainly appear. No other view tends so

powerfully to enlarge and ennoble the hopes of the christian in the near prospect of the Millennial glory.

Letter from Bro. Deverell.

Dear Brother:—I am very much pleased with the course you pursue in your editorial department, and I pray God that he would give you wisdom, still to pursue the same course. Your paper is read with pleasure by all those who can appreciate the truth. I am still endeavoring to blow the trump of Jubilee. A few of late have believed to the saving of their souls, if they continue faithful to the end. The evidences are very clear that we shall soon be delivered. I hope we shall be found doing our Master's will, O when I look back, say two or three years, what, ah, what have not some of the faithful watchmen had to pass through. But, blessed be God, me thinks I hear them all say, "none of these things move me."

I was glad to hear from my Bro. Gates, thro' the medium of the Voice of Truth, with whom I formed a short acquaintance in the memorable year of 1843. Never shall we forget the scenes that we then passed through. While penning this, it seems to stir all within me with feelings of pleasure. I find that some of the brethren hardly know what to do at this interval. I would say to all, keep before you next October. Time is short. If ever it was duty to preach, it is much more so now. If ever it was duty to give to the support of the gospel, it is now. I hope that the dear brethren and sisters that have abundance of this world's goods, will not let there be any lack or want of money to continue the publication of the glad tidings of the coming kingdom, till the kingdoms of this world shall become the kingdom of our God. I would say to all my fellow laborers in the vineyard of my Master, be encouraged and go forward, for we shall soon reap if we faint not. I do intend, if it should please the good Lord, in a short time, to pay a visit to some of those places where I first proclaimed the truth in the years '42 and '43. I hope to pay you a short visit at Rochester, if the Lord will. Amen.

W. DEVERELL.

Southold C. W., May 9, 1846.

Bro. A. Benedict, West Bloomfield N. Y., June 1, writes:—I send you four dollars for the extras which we received a few days since. They are just what we need, "meat in due season," to the household—and calculated to convince every candid mind, that the coming of Christ is at the door.

I bless the Lord that they have been published, and that now, especially, all who love the Savior may engage anew in purchasing and scattering these evidences on the time of the Lord's coming. Let us all engage in this delightful employment. O, Bro. Marsh, what a feast this truth is to my soul. The Lord is coming and that quickly. Amen—my heart responds, and so does yours, and a multitude of others who are waiting for the Lord.

Oh how I love the dear brethren and sisters scattered abroad over the land, how comforting and cheering their epistles, amid the trials and hardships of the way. O what a meeting when we all get home.

Bro. E. R. Pinney, Seneca Falls N. Y., May 27, writes:—My health is such I shall not be able to attend the Conferences in Canada, &c. My health is quite poor, and improves very slowly, if at all. I had desired very much to attend those Conferences, but the Lord has seen fit to disappoint me. The brethren from Toronto were very anxious to have me bring with me a lot of my exposition of the 24th chapter of Matthew, as they wished for some; but as I am unable to go, I shall have to send them by mail.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, JUNE 10, 1846.

Removal of our Office.

We have removed our Office into Simpson's new block on Works Street just back of the Arcade. We occupy the second floor in the west end of the building; entrance from Works Street.

Faith on the Earth.

'Nevertheless, when the Son of man cometh, shall he find faith on the earth?'—Luke 18: 8.

But few understand the true meaning of this question: for it is a question. They are at a loss whether to give it a negative or an affirmative answer. The context, and other plain Bible truths which relate to the same subject, must decide its true meaning.

Chapter 17th from verse 20th to the close of the chapter, clearly speaks of the second advent of Christ. The state of the world at the time is predicted to be 'as it was in the days of Noe and Lot.' Then the great mass of mankind 'were eating and drinking, and knew it not' until the flood and the fire came and 'destroyed them all,' with the solitary exceptions of the families of Noe and Lot. Will there be any faith in the coming of the Lord in a community like this? No,—is the ready answer of every understanding mind. But does it necessarily imply that no one will have faith? We think not: any more than it is implied that Noah and Lot did not believe, because it is said of the great mass, that the flood and the fire 'destroyed them all.'—The destruction was so general that the few who were saved barely made an exception, when speaking of the general destruction. So we think in reference to the unbelief of the great mass of the human family at the time of the Lord's coming: it will be so general, that the few genuine believers are barely made an exception, when speaking of the unbelief and corruption of those times. Hence, comparatively, when the Son of man cometh there will be no faith on the earth. No faith in his second personal coming, to destroy his enemies and reward his children; for this is clearly the subject matter of discourse in the context.

That this is a correct view of the subject is very evident from the import of the parable of the unjust judge, which immediately precedes the text. The leading point in the parable is, the vengeance on her adversaries, which the widow obtained at the hand of the unjust judge. And the application the Savior makes of it is—'And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?' Faith in what? In the coming of the Son of man, to destroy an unbelieving world. There will be, comparatively, no faith on the earth in the coming of the Son of man, and, if possible, less in his coming to 'avenge his elect,' in destroying their enemies, and rewarding the righteous with everlasting life. Instead of having faith in these momentous truths, a surfeited ministry will be crying and a deluded church and a deceived world will be believing, that the 'Lord delayeth his coming,' and that universal peace, instead of destruction, is soon to be the happy portion of the world. Campbell sheds some light on this subject. We will give the parable and its application, as rendered in his translation of the Gospels.

"He also showed them, by a parable, that they ought to persist in prayer without growing weary.

In a certain city, said he, there was a judge, who neither feared God, nor regarded man. And there

was a widow in that city who came to him, saying, 'Do me justice on my adversary.' For some time he refused: but afterwards he argued thus with himself, 'Although I neither fear God, nor regard man; yet because this widow importuneth me, I will judge her cause, lest she come perpetually and plague me.'

Mark, said the Lord, what the unjust judge determined. And will not God avenge his elect, who cry to Him day and night?—Will he linger in their cause? I assure you, he will suddenly avenge them. Nevertheless, when the Son of Man cometh, will he find this belief in the land?"

'This belief in the land,' evidently refers to the vengeance which will be poured out on the ungodly, at the coming of the Son of Man. This belief, or faith, will not be found in the land. Comparatively, the entire religious and irreligious world will be unbelieving in these momentous truths. The ministry of the church will be worldly minded, 'reprobate concerning the faith,' preaching 'Peace and safety,' a temporal millenium, and its kindred errors. As in the days of Jeremiah, the prophets will prophecy falsely, the priests will bear rule by their means, and the people will love to have it so. Having itching ears, they will heap to themselves teachers, will turn their ears away from the truth, and be turned unto fables. In this condition, without faith, unprepared for the dread crisis, will the great mass of the church and world be found, when the Son of Man shall come to execute vengeance upon them.

That this is the present character of the church and the world, no one can understandingly deny. Should the Son of Man come to day, would he find faith on the earth? or 'this belief in the land'?—Certainly he would not find it in the nominal church, or the world: and these two classes embrace the whole human family, with the exception of a few scattered believers in his coming. The influence of their faith, comparatively, is nothing, is like a drop to the ocean. Hence, with the strictest propriety can it now be said that 'this belief is not in the land.' And the painful fact furnishes conclusive evidence that the coming of the Son of Man, to avenge his elect, who cry day and night unto him, is at the door. Beware, lest we be found among the unbelieving in that dread hour. Never were we in more imminent danger of falling through unbelief than now.

Western Conferences.

We are much disappointed in being denied the privilege of attending the contemplated Conferences, soon to be held in Cleveland, Ohio, and Jackson, Michigan. Poor health for several weeks past, has rendered us nearly incompetent for the duties of our station; it has been with great effort that they have been discharged in an imperfect manner; consequently we have not been able to prepare in advance, the matter necessary for our paper the length of time. Our attendance of those Conferences would necessarily call us from home: hence, duty detains us at our post, especially at this time.

Bro's. Galusha, Pearson, Porter, Bywater, and Morley, are in the field, and some of them will attend these meetings, which we ardently pray and fondly hope may result in the glory of God.

Brethren attending either of these meetings, wishing to transact any business with this office, will do it with Bro. Pearson: it will be a favorable opportunity to transmit our dues by him.

Bro. T. F. Barry brings an encouraging report of the state of the cause at Oswego, where he has recently been laboring, and where the deleterious fruits of G. W. Peavy's wild and licentious fanaticism, but a short time since, threatened the ruin of some of the precious lambs of the flock. We rejoice that we may indulge the fond hope that they will be fully delivered from this snare of the devil and, saved in the day of the Lord Jesus.

Genius of the Gospel.

How widely different is the nature of the gospel of Christ from every other law, or system of ethics, ever presented for the observance of man. One point of difference particularly now strikes our mind: it is the manner of raising pecuniary aid to further the objects desired to be accomplished. Every theory, cause, work, or enterprise, must, in some way, receive pecuniary aid to carry it forward. To obtain this object, different plans by different bodies have been adopted. One leading principle, however, is seen in all the human organizations of this and past ages, viz; a distrust in God. They must first be assured of the means before going to work, hence the first object is, to create a permanent fund, adequate to all the demands that may be necessary to be met in carrying out the objects of the enterprise.

In this case, the company, firm, compact, government, civil or ecclesiastical, count the cost of the undertaking in the first place, raise their funds, and commence operations on a good capital. In this way they run no risk, in a well managed business, of incurring loss, or meeting with bankruptcy. They have got their machinery in operation, and if it is only worked with skillful hands, it is sure to give a good living, if not a handsome profit, to those who work it. This, in fact, if not in detail, is true of all the religious enterprises of the worldly sects of these last days. They have, or are trying to have, a monied capital, as the basis of all their operations. If a minister, an agent, or a missionary, is sent out, the price of his labor is first agreed upon, and ultimately his services are paid for in dollars and cents, out of the permanent fund, agreeably to the contract made. In this way each laborer knows beforehand what his work is, how much he will have for doing it, and when to expect the pay for his services.

Well, says one, this seems to be doing up things in order, with understanding; and for my part I admire consistency and order in all branches of business, especially in the house of God, for we read somewhere in the Bible, that his house is a house of order. We admit the correctness of your remarks when applied to every organization or principle of action but one,—that one is not of this world, and though it makes the treasures of this earth to a certain extent subservient to its calls, yet it does not, before entering upon its work, first secure from the world a pledge that a stipulated sum shall be paid for its services. That theory, system, or economy of salvation is, the Gospel of Christ.

Other systems say to their advocates, we will pay you so much for a certain amount of your labor. But the gospel says, 'Take no thought for the morrow,'—and provide neither scrip nor purse; for the laborer is worthy of his hire; that is, if he is sent of God, and does the work of his calling, those for whom he labors will supply all his wants. There will be no necessity of first obtaining a pledge, in dollars and cents, of a living, before entering upon his work. It is a work of pure, disinterested benevolence, and unwavering faith, confidence, or trust in Him, whose work it is to provide for all our wants.

On this principle the apostles and the primitive ministry acted. They did not, before carrying the gospel to the heathen, or any of the Jewish communities, first organize a missionary society to raise funds to warrant a living to those who might engage in the undertaking. No such human machinery as this was needed by the church so long as she trusted in God to guide his own cause. His ministers then went out by his direction, and on being interrogated, 'Lacked ye anything?' they could cheerfully answer, 'We lacked nothing.'

The same in truth may be said of us as a people. Our ministers have gone out in the apostolical faith, in this respect, and an apostle's blessing has been

their bountiful portion, as very many can testify : they have lacked nothing.

The genius of the Gospel is the same in these degenerate times as when it fell from the lips of Christ and his apostles. The same means which were then used to raise funds for the support of those who preached, should be adopted now : God will bless no other. Let us not depart from the simplicity of the gospel in this respect. We had far better suffer a little deprivation and want, for the cause of Christ, than to show our distrust in his faithfulness in providing for all our needs, by attempting to make that provision for ourselves, on principles of worldly policy. A departure of a religious *body* from the pure principles of the gospel, like the backslidings of an individual, is an almost imperceptible work, yet sure in its course, when once begun, unless speedily checked.

Let us profit by the numerous examples of apostasy in this respect, in the surrounding sects. They have leaned to their own wisdom and strength, and the sad tale they all tell is, God has departed from them. He has no respect to persons or bodies as such.— And though his face has once graciously shone upon us, he will, nevertheless, frown upon us in anger, if we depart from him. Oh, the perils which surround the Christian in these last days ! The Lord give us wisdom to understand them, and save us from their fatal influences.

REVERENCE.

This word, says a certain writer, denotes,— “to honor, respect, or esteem. To regard any person according to what his station in life requires. God is to be revered, to be respected and honored, as our Creator and Preserver. Heb. 12: 28. His name is Holy, and Reverend ; (Psa. 111: 9) and He is the only being called Reverend in the Scriptures. To call men Reverend, is to pay them an idolatrous compliment. The Pope and the Clergy have taken the whole name of God to themselves,— *Holy Pope* and *Reverend Clergy*. They as God sit in the temple of God showing that they are God. 2 Thess. 2: 7. Wives are required to reverence their husbands ; to consider them as their head, and the image and glory of God, and to be in subjection to them according to the law of Christ, even as Sarah obeyed her husband, calling him Lord. Eph. 5: 33. 1 Pet. 3: 1, 6. Obedient children reverence their parents, by respecting and honoring them, even when they are chastised for their profit. Heb. 12: 9.— We hope the day is near when men will see the folly of pronouncing a poor mortal the *Reverend* ; which is taking the name of God in vain, and the Lord will not hold such guiltless.”

The Scribes and Pharisees loved greetings in the markets, or most public places in the city, and to be called Rabbi, or Master, titles of honor tantamount to Reverend in these last days. The *thing* is the same ; the only difference lies in the name. Rabbi, in the days of Christ, was assumed by a class of proud and corrupt ministers, who had taken from the people the key of knowledge, would not enter the kingdom themselves, nor suffer others to go in.— Yet they loved to be called Rabbi, Master, teacher of the law of God. The Reverends of these days are a class of teachers who are ever learning, but never able to come to the knowledge of the truth, have assumed the prerogative of taking their seat in the temple of God, making high pretensions to holiness, wisdom, and power over the church, and love to bear a title suited to the high character of their presumptuous stations ; hence, they have assumed one which belongs alone to the Infinite Jehovah. Presumptuous mortals ! soon their folly will be made manifest to all.

Dear brethren, let us shun these things, and care-

fully adhere to the instructions of the Savior on this subject. He says, ‘Call no man Master,’ &c., ‘for Ono is your Master, even Christ.’ Nearly if not every evangelical sect, in the days of their childhood, humility, purity, and dependance on God, have stood aloof from these anti-christian things ; but, alas, their ministers have loved to be called of men, Rabbi, or Reverend. Pride has crept into their ranks, and the sad consequence has been, they have fallen. Shall we fall after the same example of *pride* ?— God forbid ! But we shall, if we follow their ways.

Conferences in New York and Boston.

The Advent Herald gives a favorable report of the recent Conferences of our brethren held in New York and Boston. Union of spirit, steadfastness in the faith, and a commendable zeal for the advancement of the Redeemer’s cause, were prominent characteristics of those meetings. We shall commence the publication of the addresses of the Conference next week. That part which we have seen, is valuable truth, which will be meat in due season at this trying moment.

Not far from three hundred dollars had been contributed, at the close of the Boston Conference, by certain benevolent individuals to aid in the English Mission. This is commendable, and speaks well for the enterprize, and the good cause for which it has been undertaken. And this *way*, (by voluntary contributions *when* wanted,) of raising funds, to meet the demands of God’s cause, we believe is the right way, according to apostolical usages. We need no organization for this express object. All that is necessary in the case is, *when* money is wanted, to submit the case to God and his people, and the amount needed will readily be contributed.

Bro’s. Himes, Hutchinson, and Brown, go to England ; the Lord protect, and make them a rich blessing to the people where they may labor.

☞ We want those who have a talent to write, to resume their pens again, on subjects suited to these last days of perils to men’s souls. We love to fill our sheet with a rich variety of good *original* matter, fresh from the warm hearts of those who *believe* that the day of redemption is nigh. We need the constant co-operation of such writers to make the Voice of Truth what it should be to meet the wants of the household of faith.

News of the Day.

The war with Mexico, is still prosecuted with vigor and success by the United States, and, according to present appearances, it will speedily have a termination in the unconditional subjection of Mexico to the terms of this government. The news from other parts of the world is unimportant to the Bible student, with the exception that it goes greatly to strengthen his faith that the harvest of this world is nearly ripe. Crime, of every description is rapidly on the increase ; pestilence and famine are destroying thousands in some parts of the old world. In short, God is evidently holding his last controversy with the world—is giving his last admonitions for the sin into which it has deeply fallen ; and if these calls of mercy are not heeded, he will soon come out in sore and everlasting judgments against incorrigible mortals ! O, be wise—hear his voice and repent now, to-morrow may be too late.

☞ The extra on time, Conference Address, Hale’s Pamphlet, Hymn Books, Concordances, Testaments, and a variety of works on the Coming of Christ and his Kingdom, may be had at this office.

☞ We thank the friend who occasionally sends us the Oberlin Evangelist : the conductors of that paper choose not to exchange with us.

Family Government.

Our good brother’s article on this highly important subject is so incorrectly written, that we deem it advisable to give with corrections, only an extract now. We should be glad to publish a well written article, or more, on this subject. Our brother, in speaking of instructing children, says :

“The mind, will, and manners must be corrected by the parents. God says to parents, ‘*train up your children in the nurture and admonition of the Lord,*’ Eph. 6: 4. ‘*And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*’ How strict is the command : thou *shalt* do it *regularly, night and morning.* ‘*Chasten thy son while there is yet hope, and let not thy soul spare for his crying,*’ Prov. 19: 8. ‘*Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him,*’ Prov. 22: 15. ‘*The rod and reproof give wisdom, but a child left to himself, bringeth his mother to shame,*’ Prov. 29: 15, also the 17th verse, ‘*correct thy son and he shall give thee rest, yea, he shall give delight unto thy soul.*’ Eli, the priest, neglected to train his children ; they made themselves vile, and he restrained them not, wherefore, God cut them off, 1st Sam. 4: 11. There is much good instruction to be received from Samuel’s history of Eli, and the manner God dealt with those wicked, disobedient children. Eli merely told them of what he had heard they had done, but God says by the mouth of Samuel, that he judged them because of the iniquity they were guilty of—that is, he judged Eli’s house by sending great affliction upon him. The Lord says, ‘*For I have told him (1st Sam. 3: 13) that I will judge his house forever, for the iniquity which he knoweth, because his sons made themselves vile, and he restrained them not.*’ So we see plainly from this scripture, that God holds parents responsible for the conduct of their children, while they are under their influence and control, and have to maintain them. God said of Abraham, (Gen. 18: 19,) ‘*For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him.*’ Joshua said, ‘*as for me, and my house, we will serve the Lord.*’ The language of David was, ‘*as for me, I will walk in mine house with a perfect heart.*’

Let parents and children duly examine this subject, and act in the fear of the Lord in reference to his requirements.

A Word of Exhortation.

Dear brethren and sisters—As time rolls on, and we approximate the end, I feel more deeply the importance of being faithful, and see more clearly my duty of admonishing my fellow travelers to eternity, to seek entire consecration to God, make a whole sacrifice, and stand perfect and complete in all the will of God. And as saith the apostle, ‘*Be not unwise, but understanding what the will of the Lord is. Be not conformed to the world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God.*’ As a sister remarks in her communication, I can see no ‘*middle foundation*’ authorize I by the word of God. *That* requires a full surrender, a giving up of *all* we have ; and shall we who are not our own, but are bought with a price, dare or desire to withhold any thing, or take back any part of the sacrifice we have made to the Lord ? If we consider the infinite price paid for our ransom, surely we cannot. Let us realize that nothing less than the suffering and blood of the immaculate Son of God, has purchased redemption for us. ‘*Neither is there sal-*

vation in any other; for there is none other name under heaven given among men whereby we must be saved." But if we walk not in the light, as He is in the light, even now that Christ the passover is sacrificed for us, we shall fail of salvation.

I see no place for halting; for according to the word of inspiration, the Christian's course must be progressive as long as the day of probation continues. We must continually grow in grace and in the knowledge of our Lord and Savior Jesus Christ, and by beholding him with the eye of faith, must be changed into the same image, from glory to glory, until he shall come, and fashion our vile bodies like unto His glorious body, and translate us into His glorious kingdom. O, let us take heed, lest at any time our hearts be overcharged with the cares of this life, and so that day come upon us unawares. Inconceivably more intense must be the mental suffering of those who have once rejoiced in the sublime prospect of the speedy coming of the Lord, if they be found wanting in that day, than of the sufferer, who has never felt the sweet influences of the love of God shed abroad in the heart.— Let us be diligent in the work of preparation.— Let us not only search the Scriptures to see what truths they contain, but let us read them in such a manner that their truths shall be brought in contact with the heart, or else how shall the truth sanctify? Should not the reading of the word of God be as much an act of devotion as prayer?— Would we not listen with awe should the Lord speak to us in an audible voice from heaven?— And does he not speak to us through the inspired word? and yet some read and hear read the sacred oracles with indifference and inattention.— O, let us, with all care dismissed, all vagrant thoughts dispelled, and our souls fixed in a frame of communion with God, read with deep seriousness and solemnity, that precious word which is able to make us wise unto salvation. Then let us "meditate upon these things." Although our hands are necessarily employed in the vocations of life, yet let us keep our minds fixed in deep thought upon eternal things. And may our "meditation be sweet," our "hearts be made better," we grow up into Him in all things, which is the Head, even Christ, and all be one, ready to be translated when He shall come in power and great glory, is the fervent prayer of

Your Sister in Christ,

I. PERKINS

Woodstock, Vt., April, 1846.

Time of the Second Advent.

BY WM. FYN, M. A., VICAR OF WILLIAN, HERTS, ENG.

I Thess. 5: 1-4: "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: ye are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober."

II. That God has revealed to his Church the times of those operations, in which he has been chiefly interested, before their arrival

Here permit me to remind you of some few of the more prominent instances, recorded in the Scriptures, in order to prove our doctrine.

I first turn to the history of the old world in the days of Noah. What was the condition of the church at that time? It was brought very low: confined to one family; "all flesh had corrupted his way upon the earth," and "Noah alone walked with God." (Gen. 6: 9, 12.) The universal wickedness called for universal judgment. "It repented the Lord that he had made man on the earth, and it grieved him at his heart," wherefore he came to this conclusion, that the end of all flesh was come, and that he would destroy

them with the earth. But did the judgment come suddenly, without one note of warning to the Church, or to the world? He revealed his purpose to Noah and granted a respite of one hundred and twenty years. (Gen. 6: 3.) Now Noah was a "preacher of righteousness;" by him, therefore, the world was warned, and during that season called to repentance. Here we find a confirmation of our doctrine. Here a specific period was revealed to the Church of the coming judgment, that Noah might prepare an ark for the saving of himself and house.

I turn next to the Egyptian bondage and deliverance. When the Lord covenanted with Abraham, we find that he revealed to him many particulars respecting his posterity. Thus, in Gen. 15: 13, 14, "he said unto Abraham, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance."

Here, again, were circumstances in which the church was deeply interested. Here was a time of suffering, and of deliverance, and how did God deal with her? He revealed both. And the revelation is made with distinctness as to time, that when Moses is recording under the influence of Divine inspiration, the accomplishment of the promised deliverance, he tells us that on "the self-same day," it was fulfilled. "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty yrs. And it came to pass at the end of the four hundred and thirty years, even the self-same day, it came to pass that all the hosts of the Lord went out from the land of Egypt. It is a night to be much observed unto the Lord bringing them out from the land of Egypt; this is that night of the Lord to be observed of all the children of Israel in their generations." (Exodus 20: 40-42.)

Let us look forward now, in the church's history, to the seventy years' captivity and return.— The long-suffering Jehovah had been wearied out, and, by the mouth of Jeremiah, he foretold that judgment was at the door. But observe how, in the midst of judgment he remembered mercy, and how accurately he defined the period of the endurance of one, and the return of the other. "Thus saith the Lord of hosts; Because ye have not heard my words, behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." (Jer. 25: 8-12.) Here was the revelation of a specific time. We find, accordingly, that Daniel was occupied with this very revelation of Jeremiah, in order to ascertain where he stood, as to time, in respect to the promised deliverance; (Dan. 9: 2) and thus we also find another confirmation of the truth which is contained in our second head.

We will next attend to the first advent of Christ. This was a subject of lively interest to each branch of the ransomed church of God, to each in heaven as well as to things in earth; for the

decease, which he was to accomplish in Jerusalem, was the act upon which the standing of the spirits of just men, made perfect in heavenly places, was depending, as well as the hope of the militant branch here on earth. This was the event which many prophets and righteous men desired to see, but had not seen. What now, in a way of time, had God revealed concerning this? Daniel will inform us. "Seventy weeks are determined upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come, shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war, desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." (Dan. 9: 24-27.) Here, once more, we discover peculiar accuracy respecting this then coming event. Here we perceive, that God informed the church so clearly when she was to expect Messiah's appearing, that when John the Baptist began his ministry, "the people were in expectation, and all men mused in their hearts of John, whether he was the Christ, or not." (Luke 3: 15.) * * *

* * * * And is the time of the second advent an exception to this rule? This, need I say it, is the great event towards which the eye of faith has been turned from the very first. To this, as to a centre, every thought, and word, and work of every intelligent creature, has been proceeding. Toward this the whole current of time has been flowing, and all the concerns of men shall be found to have brought in their tributary streams, when "in the dispensation of the fullness of the times God will gather together in one all things in Christ, both which are in heaven, and which are on earth: even in him." (Eph. 1: 10.)— And has God hung clouds and darkness around it?—Has he shrouded it with a mystery which no wisdom can pierce? Has he placed cherubim, and a flaming sword, which turns every way, to prevent access to this tree of knowledge? God has done none of these things; it is man's unbelief that has thrown obscurity around it: it is man's unbelief that has hung the veil before it: it is man's unbelief that hinders our access to it. What, therefore, is to be done? Stretch forth the hand of faith, and rend that veil in twain, from the top even to the bottom, and be not faithless but believing.

Letter from Sister Sears.

Bro. Marsh.—I think you requested us, as we passed through Rochester last winter, on our way to Illinois, to write you, and also our dear brethren and sisters with whom we were associated at the east, expressed a desire to hear from us through the medium of your paper. We arrived here the latter part of January, having completed our long journey of 909 miles, from Newfield, Tompkins Co., N. Y. Our way was more prosperous and pleasant, than we anticipated it could be in the winter season, and we desire to express unfeigned gratitude to those kind friends who "used hospitality toward us," and were "not forgetful to entertain strangers," and may they rich-

ly experience the disciple's reward. But especially would we record the goodness and mercy of our covenant God, who is faithful to all who put their trust in him. "They shall not fear for the terror by night; nor for the arrow that flyeth by day." "No evil shall befall them, nor any plague come nigh their dwelling."

It seemed our duty, in the providence of God, to remove to this far distant land, and occupy, while time continues, a home which we had provided for our families some years ago. But time is short. Our residence here will be but transient, and it is our earnest prayer that we may be in some way, the means of diffusing light on the path way of some who profess the religion of Jesus, with regard to his speedy, personal, and glorious coming; to put an end to the wickedness of the wicked, and establish the just in their promised inheritance in the new earth. Mr. Sears has some calls to preach this "gospel of the kingdom," in different settlements around us, where we find a few of the scattered flock; one stated appointment at Fort Hill, where we find our dear Sister Neal strong in the faith, and a few others who were somewhat shaken in the passing of the time, in which they expected their coming King.

The chronological dates, in connection with the signs of the times, certainly indicate the event "nigh, even at the door." I do not see how a slumbering world could have been effectually warned, unless the time as well as the event, had been proclaimed; and I bless the Lord that his faithful and wise servants have persevered in "teaching what, and what manner of time," till the most conclusive evidence seems to encourage us to look 'this year,' for the glorious consummation, the promised restitution of all things, when there will be "no more curse,"—the saints of God will "obtain joy and gladness, and sorrow and sighing will flee away." Who, in view of all the fulness of joy, and rivers of pleasure forevermore, in the presence of our glorious Redeemer, will not fervently pray with the beloved disciple, "Even so, come Lord Jesus, and come quickly." We are continually rejoicing in this "blessed hope," and may it lead us to purify ourselves, even as he is pure, whom we so soon expect to see; and be 'dead' to the world, having our "life hid with Christ in God, that when he who is our life, shall appear, we may appear with him in glory."

Deprived as we now are of speaking often to those of like precious faith, and exhorting them so much the more as we see the day approaching, to esteem the communications of brethren and sisters in the "Voice of Truth," and "Advent Herald," more than words can express, and hope to receive them regularly, as we have done, till time shall end. And to those dear saints with whom we were associated at the east, having labored and suffered with them in the cause of truth, we would say, you still share our sympathies and prayers; though absent in body, I trust at times present in spirit, joying, and rejoicing to see your steadfastness in the faith.

Though you may be called to pass through the deep waters of affliction, remember they are light and but for a moment, working out for you a far more exceeding and eternal weight of glory, when our blessed Lord shall come; our separation from each other, and all the ransomed host, will be short, and till our deliverance comes, we will cherish a remembrance of the precious seasons we enjoyed together, with Jesus in our midst—and also when the faithful watchmen brought to us in Ithaca and Newfield, these glad tidings of the kingdom at hand. May they receive for their "labor of love," a rich reward in this present time, and in the "world to come," life everlasting. Our hearts are united in love to you, and to all those who love the appearing of the

Lord, the "scattered remnant," many of whom have been called to suffer the loss of all things, despised and rejected of men, but heirs of God, and joint heirs with Christ, to an inheritance incorruptible, undefiled, and that can never fade away. In view of such a crown of glory, just ahead, may we not shrink from any service or any sacrifice which the cause of God and of truth may require of us, but patiently bear the cross from day to day, and watch and pray always, that we may be accounted worthy to escape those things which are coming to pass, and to stand before the Son of man.

Your sister in the hope and fellowship of the gospel,
M. A. SEARS.
Lake Zurich Ill., May 1, 1846.

Letter from Bro. Barry.

Bro. Marsh:—In my late visits among the brethren, I have been at Canandaigua. Here, the most of the flock still believe in the "Bridegroom views," but hold to the second personal advent of Christ, and disfellowship the views and practices of the "Springwater brethren." Some may ask who are they? I answer, a class who disown "the existence of the Lord in body,"—who are led by visions, and private revelations, and are living in one house, to the number of 20 or 30, and call it "the House of Judgment." With such, the brethren of Canandaigua, do not believe.—Still, they entertain what seems to me an error, namely: that "the work of God's people for the Gentiles, is done." For Simeon hath declared how God at the first, (i. e., before Jesus shall return from heaven to earth,) did visit the Gentiles, to take out of them a people for his name, and to this (sentiment,) agree the words of the prophets, as it is written. (Amos, 9: 11, 12.) After this, (work among the Gentiles,) I WILL RETURN, and build again the tabernacle (Isa. 16: 5,) of David, which is fallen down, (Ezek. 21: 25-27,) and I will build again the ruins thereof, and I will set it up. Acts 15: 13-16. Now, as Christ has not returned to restore the kingdom to Israel, (which will be when God shall send Jesus Christ. Acts 1: 6-8; 3: 20, 21.) here is one argument to prove the work is not yet done, but that we should persuade the wicked to repent—believe, and be baptized; that when he does come they may shout hosannah, with the heirs of the kingdom.

Some tell me that this present confusion in the advent ranks, "is of God"—"that it is to scatter their power;" but I read that God is not the author of confusion, but of peace, in all the churches of the saints. (1 Cor. 14: 33.) Then let not the work of an enemy any more be charged to our Father in heaven, the author of good.

At Le Roy, the brethren and sisters are steadfast in the cause—have recently hired a large hall, and request the Lecturers to visit them, and proclaim the glad news of the coming reign of Christ.

At Victor, where I spent the first Sabbath in May, the believers in the "blessed hope," are growing stronger both in love and unity, while some around them, like Diotrephes, speak of them with malicious words. John 3: 10.

At South Pultney, I spent the second Sabbath. Here Bro. Drew has made sacrifices in providing a house of worship, and obtaining various gifts or lecturers, to arouse, bless, and save his neighbors. We had a precious meeting with the believers there.

At Seneca Falls, I spent three days, found Bro. Pinney no better in health, but rather worse—so that he is unable to go out and preach, yet he is strong in the faith, and with the church of God there, are expecting deliverance this year. I am surprised to find so many harshly and positively deciding, "who are wise and who are foolish," in the face of such texts as "the Lord know-

eth them that are his." Let us not, therefore, judge one another any more. Rom. 14: 12.—"And whosoever shall say (to his brother) *thou fool*, shall be in danger of hell fire." Matt. 5: 22. I fear many, without a cause, have called God's humble, obedient ones, *foolish virgins*, and that such persons will meet with God's displeasure, unless they repent of their hard speeches.

While the Bible teaches us to lift up holy hands without wrath and doubting, a person this week told me he had felt to pray for the sinners destruction, and could do so cheerfully; with a sword, mow his enemies down as grass. Jesus said, (Matt. 5: 44,) love your enemies, bless them, do good to them, and also pray for them, that ye may be the children of your Father in heaven. Yes, this Spirit of Jesus must be and abide in us, and we must exhibit its fruits, if our mortal bodies are ever quickened into immortality, at which moment we shall be made equal to angels—and share with Jesus in the kingdom.—As the heart panteth after the water brook so do I do pant after the living God, and I hope soon to appear before him, (Psa. 42: 1-5,) and be made like him, because I shall see him as he is. In heaven, our angels always behold the face of our Father, (Matt. 18: 10,) and when born from the dead, made equal to angels, shall we not enjoy the same favor? Matt. 5: 8; Rev. 22: 4.—Without the possession of holiness, no man can see the Lord, (Heb. 12: 5-15,) and we are commanded to be holy, because he is holy. How careful we should now be, that we are filled with "the spirit of holiness," and thus ensure a lot among the blessed and holy. Rev. 20: 6.

THOS. F. BARRY.

Oswego, May, 1846.

Bro. J. Wilson, Granville O., May 8, writes:—We should be happy to have a call from some of our lecturing brethren as they are passing to and from Cincinnati, or to other places. We have a little church here of about ten, and we meet regularly every Lord's day. There are some in adjoining towns that meet with us occasionally. We are all strong in the belief that the time is not far off, when the Savior will come and set up his everlasting kingdom.

It is not by the mere number of our words and actions, that we can the most effectually serve the cause of God, and glorify his name. It is the temper in which they are done, rather than the mere multiplication of them, which gives them power. It was the remark of a good man, that "we mar the work of God, by doing it in our own spirit."
T. C. UPHAM.

Bro. P. Alling, Norwalk O., May 8, writes:—On Saturday and Sunday last, the brethren of this place and adjoining towns, held a conference meeting some one and a half miles from our village, when, on Lord's day were assembled, as I am informed, some 70 or more who were strong in the faith of speedy redemption. Bro. E. Miller was present at the meeting, and labored much to the edification of the brethren. The meeting was one of deep interest, and I think a new impulse was given to the good cause. I was present on Saturday, and think there was altogether a better spirit manifested, and more engagedness, than I have witnessed before at any time, since the autumn of '44. And I am informed there was still a better state on Lord's day. I feel to praise the Lord for the manifestations of his goodness: to him be all the glory. I feel to rejoice to see that Bro. Pickands has come out, and renounced spiritualism. I trust his letter published in your paper, may prove a blessing to some who are yet entangled with that strange delusion. May the Lord bless you in your labors of love, is the prayer of your unworthy brother.

Letter from D. I. Robinson.

Bro. Marsh:—I had a good time in my tour to the west. At Detroit, Milwaukee, and Jackson, found a good company of brethren and sisters at each place, and lectured 21 times, baptized two, and saw two or three cut down by the truth, to seek God for salvation. We hope to meet them in the kingdom of God. There is prospect of good at Milwaukee and Jackson, (by the Conference,) and at Plymouth, where Bro. Needham wrote for the Conference to be held; the brethren must visit that place on their return from Jackson, and give a course of lectures. They may feel disappointed by not having it there, but I think it best to let it stand at Jackson.

Let the brethren in Michigan all come who can, and if any cannot, let them make known their condition and wants, by letter, to the conference. Will our brethren also in Ohio, Indiana, and Illinois, come to the Cleveland or Cincinnati conferences? But if they cannot come, will they write us how it is with them, that we may know their wants and where to visit them, as the Lord may open the way before us.

We hope the brethren from the east, who are at liberty, and feel called of God to feed his sheep, will "take heed to their ministry," "to fulfill it," and come out this way, instead of laying by or turning to business—trust God and be faithful—be willing to labor and suffer for God and the flock, and he will feed and clothe you; and therefore, let us be content. If any wise and faithful brother will take my place, I will travel and visit the scattered flock gladly. Several single persons, or those who could leave their families, deny self, and labor for the good cause, would find employ and a support.

Yours in haste and love,

D. I. ROBINSON.

Cleveland O., May 28, 1846.

P. S. Bro. Marsh, you know we want the conference in Michigan and Cincinnati, to be *Thursday*, 18th, instead of Tuesday, 16th. Do as you think best about altering now. D. I. R.

☞ We had not observed the mistake. Let the appointment stand according to the correction, the 18th inst.

Letter from Bro. Gates.

Bro. Marsh:—Very unexpectedly to me, God has opened my way once more, and I have just commenced my labors as a missionary or an evangelist, in the great second advent field. The prospects are quite encouraging. New interest is being infused into the minds of the disconsolate and disappointed lovers of Jesus.

At Newburyport, where I recently spent a Sabbath, the brethren have got a good, large house to hold their meetings in, and are making (I trust,) successful efforts to keep the light blazing in that village, until the Master appears.—Br'n. L. Osler and E. Burnham, have recently made me a visit, to their comfort and joy.

Portsmouth,—here I spent the last Lord's day, much to the satisfaction of my soul, and the comfort of the brethren, and I am happy to say that the prospects there are brightening. They have now got a commodious place to worship in, and there are quite a number who are waking up, and rallying to the support of the cause. I was kindly entertained by my very dear Bro. Tullock, who is favorably known to the readers of the *Midnight Cry*. He, like many of us, has been much tried of late, but is still contending for the Faith. In Portsmouth I found a few brethren who held to the shut door views. Now I am at a great loss to know how good brethren can hold on to them. Now, time has proved them wrong. The Parable in Matt. 25 has also done it; for "five were wise as well as five foolish." And they are not a thousandth part of the Adventists.

Now I would not feel so grieved at these brethren, if it were not for the paralyzing effects that their views have.

1. Our Lord commands us to pray the Lord of the vineyard, to raise up more faithful laborers, for the fields are all ripe and ready to be harvested, but these brethren refuse to labor themselves, neither will they pray for others to be sent forth.

2. It denies the visible and personal coming of my Savior; thus, some have gone into spiritualizing, and some to Shakerism.

3. Truth is always in this age, found in the medium of extremes: that Jesus came, over one year ago, and that all the good went into the marriage and the door was shut, &c. &c., is a tremendous tax on man's credulity, it is the ultimatum of extreme. And yet to come out as many have done, and say that there has been no superintending providence, manifested during these past few years, that the Devil and mesmerism have been the ground of it all, and consequently that Jesus is not nigh, even at the very door. I regard the extreme the other way.

And finally brethren, I go into the field with new zeal and energy, thoroughly convinced that this is the truth of the last time. The meat in due season. The cause to which God has set his broad seal of approval.

Yours hoping and waiting.

I. R. GATES.

P. S. I Sincerely hope, and pray, that we all shall keep from the spirit, of *War*. To all human appearance, the "Gentile" nations are preparing for *War*, and God is waking up the mighty men. Joel, 3: 17. I am now free, free. The old church is not so good as I thought it was.—When I had joined, almost the first discourse on the speedy coming of my Lord, produced feelings of revolt. I choose to suffer for Christ's sake, and so I took a letter, and I am now going it again in the blessed old way.

Bro. N. Jones, Northfield Vt., May 4, writes: In truth, I never felt stronger in the fulfilment of the promise made to Abraham, and all his true seed by faith, than I do at present, and I find it good both to *hope* and *quietly to wait* for the salvation of the Lord. And let all the saints know that "*He that shall come will come, and will not tarry.*" And so, "I am a companion of the saints, and of all them that fear God and keep his precepts."

Bro. Hastings, Newton, Upper Falls, Mass., May 10, writes:—I do not rejoice over a fallen church because they are fallen, but I rejoice when I see that any of their influence over the minds of the people is destroyed, which has been so mighty a barrier to their receiving the light of the blessed word. I am perfectly satisfied that the great day of God will tell a sadder tale of the sects than any of the crusades against them have yet told. I cannot express the joy I have felt in reading the *Voice of Truth* of late, and if the cost was \$1 per week, I should not do without it if I had the means. There are a few of us here who meet as often as convenient, to wait upon the Lord, firm in the faith that we shall soon renew our strength, and "mount upon wings as eagles, run and not be weary, walk, and not faint."

Bro. Everett, North Leverett Mass., April 6, writes:—I am doing good. We must do our own duty, and clear our skirts, so that we can say, "I am pure from the blood of all men." We shall, by all means, save some, and like Noah, *condemn the world*, and be "heirs of the righteousness which is by faith." The plea when any good is proposed, which some make, "it will do no good," is dangerous, and fear it will be an excuse for sloth and idleness. The time is short. Let us do it with our might.

Bro. E. A. Haskall, Westboro Mass., May 15, writes:—The brethren in this place, though few in number, are united and happy, waiting and hoping for deliverance. Spiritualism, with its blighting influence, has no place with us. We hold meetings regularly every Sabbath, and once in four weeks. The few brethren in Northboro' Southboro', and this place, unite, and endeavor to show forth our Lord's death, which we hope to do until he comes; for we expect that the "same literal Jesus that ascended up into heaven, will so come in *like* manner as he went up into heaven. O, the coming of Jesus! that *same* Jesus! What a glorious subject! how delightful to contemplate, and how worthy of reflection; take this away, and where's our hope? it is no longer the lively hope that Peter talks about, nor the blessed hope of Paul. But, praise God, it can't be spiritualized away; Jesus will come, and "when he who is the believers life shall appear, then shall we appear with him in glory;" then don't let us "slumber in sight of the prize," but "take heed lest we be overcharged with the cares of this life, and that day overtake us unawares."

If we wish to rise high in God, we must be willing to sink low in ourselves. It may seem like a contradiction in terms, but it is nevertheless true, that there is no elevation in true religion, higher than that of profound humility. He that would be the greatest, must become the least. He who is equal with God, condescended to be; come man. And it was the beloved Son of the Most High, that washed the feet of the disciples.

T. C. UPHAM.

Camp Meeting in Canada.

Providence permitting, there will be a camp-meeting in Sidney, near the Trent, on the premises of Bro. White, or vicinity, commencing on Wednesday, July 1st, and continuing over the Sabbath. The brethren and friends of the Advent cause in Canada are invited to attend, as far as possible, and come with preparations to encamp on the ground. The brethren from a distance can be provided with tents, by previously informing Bro. James Marsh, Trent P. O., and paying the expense of their construction. Several ministering brethren from the U. States and the Province are expected to be present. It is hoped that Bro. Miller or Bro. Galusha may be present. Of this, however, notice will be given, as soon as information is obtained.

D. Campbell, } in behalf of
G. Henly. } the Church.

Toronto, C. W., June 1, 1846.

Appointments.

By the advice of Bro D. I. Robinson, and G. Needham, we give notice that a conference will be held at Northville, west part of Wayne Co., Mich., to commence June 25th. Brethren who attend at Jackson the week previous, will, we trust, try to be at the meeting at Northville.

☞ Bro. G. Needham has removed from Troy, Mich., to Perrysburg, O. Friends will address him at the latter place, ☞ *Advent Herald* is requested to give the notice.

Letters and Receipts for week, ending May 27, '46.

W. Barber, So. Hadley Falls, Mass. \$1; V. Chapin, Cold Spring Mills, all right. J. Mollatt, Elliott's Mills, Md. \$1; W. H. Eastman, Enfield, \$1; T. M. Preble, Albany, \$1; A. Payne, Seneca Corners, Me.; \$1; J. H. Mitchell, Baltimore, Md.; \$1; H. Hill, Greenfield, \$1; E. R. Pinney, Seneca Falls, \$3; J. L. Barlow, NewHaven A. O. Mc. Dowell, Albany.—Your papers have been sent regularly from this office. L. Dudley, Perry's Mills, \$1; D. H. Coverly, So. Wolfboro, N. H., \$1; J. Townsend, Reidsville, \$1; A. Gage, Northfield, Mass., \$5, pays for each to Vol. 13, No. 3. D. I. Robinson, Cleveland; E. D. Matthews, Michigan City, Ia.; W. Dayton, Bristol, Ct., \$1; A. C. Jordan, \$2; R. Hutchinson, Boston, Mass. \$1; S. Marsh, Cobourg, C. W., \$1; A. F. Ober, East Bennington, Vt. \$1; A. Benedict, West Riomid Id, \$1; E. C. Gillet, East Springwater; F. Livingston, Oberlin, O. \$1; A. F. Ober, East Bennington, Vt. \$1; pays to the close of Vol. 10. M. Babcock, Seneca Falls, \$1; H. Borst, Oswego, 50 cts.; C. R. Griggs, Brimfield, Mass. \$2; G. W. Needham, Detroit; F. H. Higgins, Ware Village, \$2; J. Pearson, Toronto, C.W. for sister Lawrence, Niagara, \$5; L. & C. Boughton Victor, 50 cts each, pays to close of Vol. 11. P. L. McCracken, Morrisville, Pa., \$2.

without being wise above what is written ?

The only event to which these portions can be applied with any propriety, (excepting the texts before referred to, and the prophecy of the transfiguration. Matt. 16: 28, which was an exhibition of "the power and coming of our Lord Jesus Christ" in his majesty and glory, 2 Pet. 1: 16-18.) is the coming of the same Jesus who was taken up into heaven in like manner as he was seen go into heaven. While the disciples beheld, he was taken up; and a cloud received him out of their sight, Acts 1: 9; behold he cometh with clouds, and every eye shall see him. Rev. 1: 7.

FATAL ERRORS ON THE GENERAL PERIOD OF THE ADVENT.

All who express any view of the advent prophecies, point to some period in the past or future for their fulfilment. Those who apply them to the destruction of Jerusalem, point to the past; those who apply them to the manifestations of the Spirit, point to the past, to the day of Pentecost, or the future, to the introduction of the millennium; and those who apply them to the Spirit, and also, the true personal advent, point us to the introduction and close of the millennium, as the periods of their fulfilment. It must be seen at once, that if the theories are not true which place the great events brought to view in these prophecies in the past, or so far distant in the future, they must be productive of the most fatal results. According to one of them we have a wide and boundless sea before us, and the course of the world is never to be interrupted by any of these events; according to the other, generation after generation may yet pass away, without any apprehension of danger from this source: all is past, or too far distant in the future, to cause any alarm! We hardly need to add, that the larger part of professed christians are willing to run the fearful hazard of receiving these theories as the truth, ~~which is not~~ only without foundation, but makes the prophecy on which it claims to be based, a contradiction, by assuming it to predict, that the coming of Christ was not to take place till "after" the event which his coming denoted, it deserves no farther consideration. A more fatal absurdity could not be conjured into existence by any effort of stupid or ingenious depravity. The other theories, though not less fatal, we may consider more at length, as the error involved in them has become more prevalent by the sanction of great and worthy names, and is well nigh consecrated by many of the truly devout, who have been seduced to "fall down and worship" according to "another Gospel," the device of satan transformed into an angel of light.

It is assumed by each division of the "spiritual" class—those who believe "the advent of the Spirit," only to be brought to view in the advent prophecies, and those who believe also in the advent of the Lord Jesus—that certain portions which speak of the coming of the Lord, are to be understood to point out a special and glorious outpouring of the Spirit, which will secure the triumph of the gospel generally; and so the nations of the earth are to be subdued to Christ, in which state they are to be continued for a thousand yrs. at least, before the Lord shall come to judge the world, or to judge men without coming, and fix their destinies for eternity. So Paul is to be understood, it is contended, when he unfolds the fate of the Papacy—"the Man of Sin"—whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." (2 Thess. 2: 8.)

Without dwelling upon the reckless absurdity of this unwarranted assumption, the principle of which would lead to the most criminal and fatal perversion of the word of God, it must be seen, by a careful reference to those portions of pro-

phesy which all admit present to us the history of the church and the world down to the end, that such a state of triumph of the gospel, for any length of time, is absolutely precluded. Daniel, Christ, Paul, and John the Revelator, all distinctly announce the state of things in this respect, till the end comes. (Great persecuting and blasphemous organizations of worldly power, called beasts, and horns of beasts, tread down, make war, and prevail against, the saints until the Ancient of days comes, and judgment is given to the saints of the Most High, and the time comes that they possess the kingdom. Dan. 7th and 8th. The wheat and the tares—representing the righteous and the wicked—grow together till the harvest, and the harvest is the end of the world, or age. Matt. 13th.)

That Man of Sin, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped: that wicked, or lawless one, whose coming is after the working of satan, with all power, and signs, and lying wonders, was to be revealed, and sit in the temple of God, showing himself to be God, until the Lord should consume him with the spirit of his mouth, and destroy him by the brightness of his coming. 2d Thess. 2d.

We should remark on this text, that it was the avowed design of Paul to "comfort" and "stablish" the Thessalonians, who had become "shaken" and "troubled," by supposing that the day of Christ was, *enesteken*, immediately at hand. As it could not have been "the advent of the Spirit" about which they were troubled; and as Paul does not tell them that such an advent was to take place, before that about which they were troubled, should occur, they certainly are wise above what is written who assume that he speaks of any other event than "the coming of our Lord Jesus Christ, and our gathering together with him." *enesteken* simply argues to show that the day of the Lord, to be ushered in by his coming, and about which they were troubled, should not come immediately—not till certain well-known prophetic events had taken place. And one cannot help asking, if Paul had believed in this triumph of the gospel, and in this modern millennium, to succeed the apostacy, and all to transpire before the coming of the Lord, could he have failed to speak of it, in such a case? If he had been like the popular apostles of our times, it is certain he could not. The strongest argument possible would have been given against the approach of that event; and how much more effectually would he have quieted all the trouble, by adding the millennium to the apostacy, before the advent. A millennium without Christ may be acceptable to modern Christians, but it would not do for Paul and his brethren. They must be sustained from heaven in patiently waiting for Christ.

The views in the revelation of John are equally decisive. Like Daniel, he sees the cruel and blasphemous powers of this world, symbolized by dragons and beasts, who make war with the saints and overcome them, until the final catastrophe, when they take the field against the King of kings and Lord of lords; and it is not till these enemies of the Lord are cast into the lake of fire, and judgment is given to the righteous, which we know cannot be till this mortal state is ended, that the triumphant reign of the wicked terminates. How then is it possible that the gospel and the Church can triumph at the same time their enemies are in a state of triumph? It is a moral, a philosophical impossibility. Such a condition for the two parties at the same time, in this mortal state, is as impracticable as that two bodies should occupy, at the same time, a space which one of them would fill.

Again. This apostle shows, that the world is to be the subject of "woes," that end only with the

destruction of those who destroy the earth, when the time of the dead, that they should be judged, comes, and the servants of God, his prophets, and saints, and them that fear his name, small and great, receive their reward. Rev. 11: 14-15. The world is also visited with "plagues," which it is said, "fill up the wrath of God" against their evil deeds; and in the midst of them we hear this declaration, "Behold, I come as a thief!—Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." Rev. 16: 15. Again we ask, can it be possible that God should pour out these "woes" and "plagues" upon a converted world? If not, it is impossible that the world can ever be converted, for these cover the whole period till the judgment of the dead, and the coming of the Lord.

We are aware that certain phrases and fragments of texts, are often repeated, which, it appears to be confidently thought, sustain the error in question. The following portion of the second Psalm is familiar to all: "He shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—And this portion of Revelation also, both of which are often repeated incorrectly: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." Rev. 11: 15. But the slightest reference to the context, in each case, will show that these texts refer to a state that is anything but that to which they are misapplied. If to be broken with a rod of iron, and dashed in pieces like a potter's vessel—if a woe—if the coming of the wrath of God—if these terms express the conversion of the world, the texts just now repeated, and others as little understood, prove that the world will be converted. Any theory, however, which requires such an unauthorized interpretation of the word of God, and such a positive contradiction of its plainest statements, must be from the father of lies.

GENERAL PERIOD OF THE ADVENT ARRIVED.

Since it is impossible that the advent prophecies can have been fulfilled in the past, and as it is the highest absurdity to apply them to "the advent of the Spirit," or to expect the triumph of the gospel prior to the coming of our Lord to judge the world and to reign for ever, no other event of prophecy is to be looked for but his glorious appearing. The succession of empires, which were to have supreme authority over the world, before the setting up of the universal and eternal kingdom of God, have all risen, and the last has passed through its predicted changes, preparatory to its being dashed to pieces, as also what remains of other kingdoms, to give place to that eternal kingdom.

The papacy, that direst scourge of the saints of God, has passed through the period of its appointed dominion over them; and although still making war and prevailing against them, is laboring—sometimes as a suppliant, sometimes with its characteristic arrogance and impudence—to recover its lost position of supremacy; and it is evidently preparing, though unconsciously, for the last struggle, in which it will receive the predicted doom of this Babylon of the Christian age from the hand of the Lord God that judgeth her.

Mohammedanism with its scorpion army from the bottomless pit, and of horsemen breathing fire and smoke and brimstone, has inflicted its woes upon the inhabitants of the earth; it has filled up the period assigned by Providence for its triumph, and now exists as a body politic only by sufferance, giving us an assurance that the second woe is past, and that the third woe cometh quickly, when, with the beast and false prophet, it shall be cast into the lake of fire.

The more specific indications made known in the prophecies—the *signs* by which the coming

of the Son of Man should be known to be near, even at the door—speak as impressively of our relation to that event as the more general prophetic views of imperial revolutions and anti-christian misrule. Whether the signs stated by our Lord as recorded by Matthew, Mark, and Luke, are understood literally or symbolically the result is the same. The state of things in the religious, political, and moral world, are also painfully true to the picture given of the last days: the love of christians has waxed cold—politicians are filled with perplexity—iniquity abounds.

In the church, there are more by far to scoff at the promise of the Lord's coming than to believe it, so that it is pre-eminently true of this time, there is but little faith in the earth. In the State, the obligations of those in authority, to God and to his truth, appear to be forgotten, especially by the most distinguished christian rulers; and a sordid, grasping, worldly policy, which disregards the claims of the Great Ruler of the universe upon earthly rulers, as "sent by Him" to be "His ministers;" which leads them to temporize and join hands with the emissaries of those errors which have always been visited with the curse of heaven upon the nations where they have been cherished; and impels them to crush with unsparing cruelty, the rising of opposition, on the part of those whom these rulers should have elevated and blest, against the wrongs and injustice which they have inflicted:—this practical atheism and base worldly mindedness in the State, has already called forth the remonstrances of the righteous and humane, the turbulent murmurs of the less submissive multitudes, and the violent opposition of its maddened victims; and has involved those, whom Providence has raised to power, in such perplexity, that even ordinary human foresight unconsciously anticipates, as already impending, what the prophets of God have proclaimed as the fate of the kings of the earth, in the final catastrophe: "Stay yourselves, and wonder; they are drunken, but not with wine; they stagger, but not with strong drink; for the Lord hath poured out upon them the spirit of deep sleep, and hath closed their eyes: the prophets, your rulers and seers hath he covered!" "The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. . . . This is the portion of them that spoil us, and the lot of them that rob us." Isa. 17: 13, 14.

This state of things in the ecclesiastical and political world, is accompanied with equally ominous developments in the moral and social world. As it was in the days of Noah and of Lot, the earth is filled with violence; and the most perishable interests of this life, eating and drinking, planting and building, buying and selling—in the midst of luxury and pride, the most offensive, and of debasement and destitution the most painful—have become the engrossing questions of the age. With the prophetic history of the world, in its general outline, and the more specific signs spoken of by our Lord and the apostles, the prophetic periods harmonize, in their bearing upon the present, as the period of the second advent of our Lord. The most reasonable calculation of the periods which have uniformly been understood to indicate the time of his coming, assure us that the period in which their termination must fall, has arrived. Although we have not yet reached the ultimate point to which they can extend, according to most authentic dates for the events with which these periods begin, we have no authority, from any intelligent calculation of them, to put the coming of our Lord a moment in the future. With such positive evidence from the word of God that no such period of peace and

triumph to the church, as many expect, can be enjoyed before the advent; with so many portions of prophecy to fix upon the present as the period of that event, how can we remain silent? In duty to our fellow-men, with whom we must soon appear before God, and bound by our most sacred obligations to him, we must be faithful, we must speak!

"Behold, the judge standeth at the door."—"The end of all things is at hand!"

ESTABLISHMENT OF THE KINGDOM OF GOD ON EARTH.

The phrases "kingdom of heaven," "kingdom of God," &c., so frequently used in the Bible, refer—1. To the whole universe over which God reigns. Ps. 103: 19; Isa. 37: 16; Dan. 4: 3, 34, 35; Matt. 6: 13. 2. To the inheritance which the people of God are to possess in the immortal state. 1 Cor. 15: 50—53. Matt. 5: 3, 10, 19, 20; Luke 13: 28, 29; John 3: 3, 5; Acts 14: 22. And 3. To some part or feature of the great redeeming arrangement which contemplates the restoration of man, and the world he inhabits, to their primitive state of purity, happiness, and glory. Matt. 13: 11—52. Whenever the kingdom of God is spoken of as the subject of promise to the righteous, it brings to view the immortal inheritance.

To constitute a kingdom, there must be a territory, kings, and subjects. The territory of the future and immortal kingdom of God is to consist of the world we now inhabit regenerated or restored to its primitive state: "The stone which smote the image," denoting that "the God of heaven shall set up a kingdom," "filled the whole earth." Dan. 2: 35, 44. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom shall not be destroyed, and all dominions shall serve and obey him." Dan. 7: 27. Now, as there cannot be such a kingdom before the judgment and end of the world, as it now is; and as there can be but one eternal and universal kingdom in existence on earth at the same time, the kingdom of God must begin, in its perfect form, in the eternal state; and, embracing the whole earth in its territory, its existence must be coeval with the eternity which remains. And that such a kingdom may exist on earth, the earth must be restored to its immortal state.

The visible head and Governor of the kingdom of God is to be the Lord Jesus Christ: "And the Lord shall be king over all the earth; in that day there shall be one Lord, and his name one." Zech. 14: 9. "Yet have I set my King upon my holy hill of Zion. I will declare the decree; the Lord hath said unto me, 'Thou art my son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.'" Ps. 2: 6—8. The subjects or heirs of this kingdom are to be the righteous of all ages and of all nations: When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations: then shall the King say to them on his right hand, (the righteous,) Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. 25: 31, 34.—That this kingdom is to be set up, i. e., the King to appear, the territory to be claimed, and the subjects to be gathered to him, while earthly kingdoms are in existence, is plainly stated in these texts: "In the days of these kings shall the God of heaven set up a kingdom." Dan. 2: 44.—"And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." Isa. 24: 21. But that the kingdom will

not be fully established until all earthly kingdoms are destroyed, and the earth restored to its primitive state, is made very evident: "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Matt. 13: 41—43.

In the great succession of earthly kingdoms, brought to view in the second chapter of Daniel, which is the only case in which the phrase, "setting up" kings or kingdoms, is used, we know that it means, the bringing a kingdom into existence, and the establishment of its independence, in spite of all opposing difficulties—even to the displacing of other kingdoms to make room for the one set up. So that of Media and Persia was set up in place of Babylon; Greece in place of Persia; Rome in place of Greece. As the Lord Jesus Christ is to be the head of the kingdom of God, and the earth is to constitute its territory, we must understand by the setting up of his kingdom, that Christ is to be put in actual possession of the earth as its King, and that the inhabitants of the earth are to be put in subjection to his authority and power, to be disposed of as may be right in his sight: "All things are put in subjection under him." "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2: 9—11. "The Lord saith unto my Lord, Sit thou on my right hand until I make thy foes thy footstool." The everlasting kingdom will be set up during the existence of earthly kingdoms;—and in the process of establishing that kingdom, all earthly kingdoms are to be destroyed.

We know it is often asserted, that Christ says, "My kingdom is not of this world," and "The kingdom of God is within us." But he explains himself in the one instance, by saying, "Now is my kingdom not from hence;" and as he is speaking "to the Pharisees," in the other case, we suppose he meant to say, not that the kingdom was within them, but as the margin reads "among," or "in the midst" of them. As these Pharisees were looking for a kingdom with outward show, he evidently meant to reprove them, by giving them to understand, that in the only form in which the kingdom could appear, while its king was suffering, it was then among them; and that if they would partake of its blessings when it did "appear" in its perfection, they must be willing to suffer with its King during his humiliation.—As flesh and blood cannot inherit the kingdom of God, we know that the possession of that kingdom cannot be obtained in this mortal state. Indeed, it is plainly stated, in a great variety of forms, that the possession of the kingdom is to be realized in connection with the coming of Christ. Paul says, "We see not yet all things put under him," and that this is to be done "at his coming." "Then cometh the end, when he shall have delivered up [brought back or restored] the kingdom to God, even the Father; when he [the Father] shall have put down all rule, and all authority, and power. For he [the Father] must reign till he [the Father] hath put all enemies under his [the Son's] feet. The last enemy that shall be destroyed, is death. For he hath put all things under his feet." 1 Cor. 15: 23—27. AT THE COMING OF CHRIST, then, when death "is swallowed up in victory," all things are put under the feet of the Son of God; and then this delivering up, or restoring of the kingdom to God—that is, to the state in which it was "prepared from the foundation of the world," takes place.

At the coming of Christ, all who are his are to be glorified, by being made equal to the angels, when they are to be gathered together unto him; the execution of judgment upon the wicked speedily follows, in which all the forms and agencies of suffering, written in the word of God, will be employed in their punishment; the scene of judgment is to be consummated by the passing away of the heavens with a great noise, and the melting of the earth with fervent heat; and then, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness, or the righteous.

THE TRANSITION STATE—A PERIOD OF JUDGMENT.

Those prophecies foretelling a transition from the present, to the everlasting state, have been so construed by many, as to give rise to a belief of a period of probation after the second advent of our Savior; and that it will be chiefly beneficial to those heathen who never heard the gospel, and to those of Jewish descent, of all the twelve tribes, living at that time.

While we freely accord to those holding such a view, that they have many, and strong passages of scripture which seem at first, if isolated, to teach such a doctrine; yet we are constrained to believe that the doctrine can never be harmonized with the plain teachings of the word of God respecting the end of probation at the second appearing of the Lord Jesus, as stated in the New Testament; while we find a perfect harmony of those texts, with the New Testament teachings, by understanding them to predict a period for the administration of Judgment.

The obvious import of our Lord's teaching, is that at his second and glorious advent, he will reward EVERY MAN according to his work.—(Matt. 16: 27; Rev. 22: 12.) Does the faithful and true witness make any exception, and say, notwithstanding I will give a part of my reward to a period of trial?

Equally decisive is his language, Matt. 25: 31. "When the Son of Man shall come in his glory, before him shall be gathered all nations, and he shall divide them one from the other, as a shepherd divideth his sheep from the goats." What! is the Jewish nation here expected? Certainly not. For the Lord himself has declared, that they "shall see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God, and they themselves, be thrust out." And there shall be weeping, and gnashing of teeth, when they see it. (Luke 13: 28.) Paul, (Rom. 2: 9, 16,) has also assured us that God will render "indignation and wrath, tribulation and anguish upon EVERY SOUL OF MAN that doeth evil, to the JEW FIRST, and then also to the gentile." And this is to be "in the day when God shall judge the secrets of men, by Jesus Christ." He also makes it equally certain in verse 12th, that the heathen will share the same fate with the Jews. "As many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law."

It follows, therefore, that "all nations" include the human race. And if so, the eternal destiny of the race will be fixed at that time. How long a period is to elapse after the sentence is pronounced, before it is fully executed, is a question which we do not now discuss.

The Bible is equally pointed in its declaration of a period after the end of probation, at Christ's coming in glory, when men will most importunately seek mercy, and the privilege of entering into the kingdom of God, but without success.

"Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And thou wilt I profess unto them, I never knew you;

depart from me, ye that work iniquity." (Matt. 7: 22, 53.)

"Strive to enter in at the straight gate, for many, I say to you, will seek to enter in and shall not be able. When once the master of the house is risen up, and hath shut the door, then shall ye begin to stand without, and knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are." (Luke 13: 24, 25.)

Again. "The bridegroom came, and they which were ready, went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, I know you not." (Matt. 25: 11, 12.)

Paul also, quoting from Isa. 25, teaches us that in that day, "Every knee shall bow, and every tongue shall confess to God." (Rom. 14: 11.)

These, and many other portions of scripture of the same class, render it impossible for us to believe any part of the Bible can rightfully be interpreted to mean that "all nations" will not be separated; that some will find the door again opened; and that some will obtain mercy after the coming of our Lord.

Whoever, therefore, shall be "sent to the nations" after the great victory of "him that sitteth on the horse," we are persuaded it will not be with the design of converting them, but to declare the manifestation of God's "fame and glory," as seen on Mount Zion. And that the nations hearing it, instead of being converted, will only bow down and beg for mercy; present their offerings—and assign their reasons why mercy should be shown, but without success.

"They shall call," says Jehovah, "but I will not answer; they shall seek me early but shall not find me." "I will laugh at your calamity, and mock when your fear cometh." Whether the day of Judgment, in which this subjection, constrained worship, and obedience, will continue, is to be seven years, as in Ezek. 39: 9; a jubilee, or forty-nine years; or, as Mr. Miller in his lecture on "The Day of the Lord," supposes it may be, a thousand years, we shall not now attempt to determine.

THE JEWS.

A question of deep interest, and one which lies at the foundation of a correct understanding of future events, is the relation of the Jews to the coming dispensation. On this subject we have felt ourselves constrained to dissent widely from most others who look for the speedy coming of Christ. While they look for a yet future return of the Jews, in flesh and blood, in their national capacity, to the land of Palestine, either before, at, or after the second advent of the Savior, we have been under the necessity of looking only for a return of all the believing Jews of the twelve tribes, and of all ages, together with Abraham, Isaac, and Jacob, to the land which God promised them for an everlasting possession. And this can only be accomplished at the resurrection of the just.

We say, "under the necessity of looking only" for such a return; because such the apostles constantly affirmed to be "the hope of Israel." They never taught, or even intimated, that the Jewish nation looked or hoped to be restored and enjoy the fulfilment of the promises to Abraham their father, previous to the resurrection of the just.

That there are portions of prophecy which at first appear to favor the idea of a national return of the Jews, is freely granted. But these we find more easily harmonized with the doctrine of the return of all believing Jews after the resurrection, according to the New Testament, than with the doctrine of a national return in flesh and blood.

For instance, when the prophet Ezekiel teaches us that "all the house of Israel, even all of it," will be gathered into their own land, and be established there forever, as taught in the 36th chapter, although it might at first appear to foretell the gathering of the nation in the flesh, yet it is rendered perfectly clear, by the 37th chapter, that God will raise "the whole house of Israel" out of their graves, put his spirit into them, i. e., quicken them by the Spirit, and then bring them into their own land:—the "fathers, their children, and their children's children." The believing of each generation from Abraham, to the time of the accomplishment of the prediction, will inherit the promised possession under David their king, eternally.

That "the whole house of Israel," comprehends only those Jews who are of Abraham's faith, both Ezekiel and St. Paul have distinctly informed us. Ezek. 11: 15-21. "Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession. Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.

Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof, and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them; and they shall be my people, and I will be their God. But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord God."

Here, "the house of Israel wholly," are distinguished from "the inhabitants of Jerusalem," in their character, in the regard of God for them while "scattered," and in their future prospects. They were Abraham's seed of that generation, and to them the covenant was "established," by the ministry of Ezekiel; God pledges himself to "be a God unto them, and to give them the land of Canaan."

Rom. 9: 6-8. "They are not all Israel (or Israelites) who are of Israel: neither because they are the seed of Abraham, are they all children; but, in Isaac shall thy seed be called. That is, the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."

If these illustrations are any guide as to the import of God's promises to "Israel," "the whole house of Israel," "all Israel, even all of it," &c, then the case is settled, that only those Jews who are of the faith of Abraham, are heirs of the promises of return. With this view of the matter, we have a satisfactory solution of the fact, that the promises were as truly made to Abraham, and his seed in their generations, as to those who will live in the age of their final accomplishment.

Perhaps the whole subject with respect to the return of the Jews, may be summed up thus:—

1. The land of Canaan was promised to Abraham and his seed for an everlasting possession.—Gen. 17: 8.

2. Abraham's personal title being eternal, and the title of his seed of equal duration, and neither he nor they having enjoyed it "yet, in peace and perpetuity, it follows, that all who are the true

seed of Abraham, together with their father, to whom the promise was made, must possess the land in the resurrection state; because in that state only, where they cannot die any more, can they enjoy an everlasting possession.

3. The apostle Paul, Gal. 3: 16, 29, expressly restricts the promise to the believing seed of Abraham. "Now to Abraham and his seed were the promises made. He saith not, and to seeds as of many, but as of one: and to thy seed, which is Christ." "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

4. If Christ is the seed of Abraham, and has been raised from the dead, the pledge of the future resurrection and inheritance of all who are his, when he comes to reign, he is to establish the kingdom of God in Jerusalem, on Mount Zion. And if so, Jews in flesh and blood, cannot inherit the land; for flesh and blood cannot inherit the kingdom of God. 1 Cor. 15: 50.

5. The Jews are not to be exclusive heirs.—For, although the promises to "Israel and Judah," are distinct, that they shall be gathered there;—and we are willing to allow the full benefit of those terms to those saints who are of Jewish birth according to the flesh; yet there are promises to the Gentiles which render their title to the inheritance, as strong as is that of the Jews.

First,—ABRAHAM is the father of many nations.

Secondly,—In him all the families of the earth are blessed.

Thirdly,—When the Lord, Jeremiah 3d, promises to restore "Israel and Judah," by taking them one of a city, and two of a family, and bring them to Zion; he also promises in v. 17, that Jerusalem shall be called the throne of the Lord, and "ALL NATIONS shall be gathered unto it," &c., in a state of perpetual and perfect holiness.

Fourthly,—Our Savior declares to the Jews, "they shall come from the east, and from the west, from the north, and from the south, and shall sit down" with Abraham, and Isaac, and Jacob, "in the kingdom of God." Luke 13th.

And finally,—"There is neither Jew nor Greek, bond nor free, male nor female, but ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 28, 29.

Thus, he will "set up a standard for the Gentiles," as well as "gather together the dispersed of Judah."

EVENTS TO ACCOMPANY THE ADVENT.

"We have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty . . . when we were with him in the holy mount." Thus wrote the apostle Peter. And what a scene of glory was that which he and his companions witnessed!—Jesus had, about six or eight days previously, promised his disciples, saying, "There are some standing here who shall not taste of death till they see the Son of man coming in his kingdom." This promise he fulfilled when "he took Peter, John and James" into a mountain, and was transfigured before them. Then they saw the kingdom of God, and the Son of man in it. 1. Christ in the brightness of his glory. 2. Moses, the representative of the righteous dead; and Elijah, the representative of the living changed, and glorified saints; and the bright cloud of excellent glory from heaven, with the Father's voice proceeding from that glory, acknowledging Christ as his Son. Such, then, is what will be again displayed in its fulness at the appearing of Christ. After they shall see the Son of Man coming in the clouds of heaven with power and great glory, he shall send his angels with a great sound of a trumpet, and gather together his elect from the four winds. Matt. 24th. From what condition

are they to be gathered? Both from death and life.

Thus the apostle Paul, 1 Thess. 4: 14–17, says, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Let us examine this a little more closely.—1. "The Lord himself." Not an angel deputed by him,—not his Spirit,—not the Lord, silently and invisibly, but the Lord who died and rose again,—himself—from heaven. That Lord will descend with a shout, with the voice of the archangel, and the trump of God. And this is not a third coming, of which some speak, when he will come to "stand on the mount of Olives;" but his second and glorious appearing, to be glorified in his saints, and to be admired in all them that believe in that day. 2. "The dead in Christ shall rise." We who live till the event shall gain nothing in point of time, beholding at an earlier period this glorious scene. The souls under the altar, and all who sleep in Jesus. God will bring with him, to take possession of their bodies, and animate them, "in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible."

3. The dead saints being raised, incorruptible, the living saints are to "be changed," and thus be fitted to be fellow-heirs with those who are raised. For without such a change to incorruption, how can they be companions of those who are thus pure and perfect? How clear, then, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 1 Cor. 15. The first Adam was made a living soul; the blood flowing in his veins is the principle of vitality, or the vital medium. When this blood became corrupt, and subject to decay and death, God sent the second man, the Lord from heaven, a quickening spirit. It is as necessary for us to be born of that Spirit, in order to our resurrection to eternal life, as of the blood of Adam, in order to present life. And by the indwelling and quickening energy of that Spirit, we shall be as truly the children of God in the resurrection, as we are the children of Adam in the present state. Thus the apostle: "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal body by his Spirit that dwelleth in you." Rom. 8: 11.

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as he is pure." 1 John 3: 2, 3.

OUR RELATION TO EXISTING ORGANIZATIONS.

These who look for the coming of the Lord, have received their doctrinal and ecclesiastical training in the various evangelical churches with which they were severally connected, including nearly all the different departments of the Christian church; and hence have associated together under a novel, but most interesting relation.—While none have been required to relinquish anything peculiar in their faith and ecclesiastical usages, as a condition of Christian fellowship, all have seemed to vie in provoking one another to love and good works.

From the beginning, it has never been the wish

of those who were the instruments of Providence to commence the pronulgation of the great truth of the Lord's speedy appearing, that any who embraced it should change their ecclesiastical relations, or that another should be added to the already numerous sects which have divided Christendom. With existing churches we had no controversy, and ardently hoped to live in peace with them to the end; only feeling moved by our convictions of truth on this subject to sound the alarm, we were constrained to speak. The result has been, strong opposition on the part of most churches to such preaching, so that in many instances they have cast us out, and in others have placed us in circumstances where, for peace and conscience's sake, we were forced to withdraw our relation.

Under these circumstances, we have been driven into a more separate and distinct body than we ever anticipated, and against our wishes. In associating, our institution is the most simple of which we can conceive; and as nearly as we can, we endeavor in our fellowship to copy the example of the primitive saints, following according to our best judgment the New Testament rules and examples. On doctrines, we endeavor to speak as the oracles of God, by using the language which the Holy Ghost used; thus, by holding fast the form of sound words, avoiding all cause of party strife or bickerings. And if there are any among us, who, forsaking this wholesome practice, endeavor to sow discord among us, instead of being under the necessity of exercising a rigorous censorship, and excommunicating authority, they soon go out from us because they are not of us.

We have one great mission of love to all men; it is paramount to all others;—"The Lord is at hand;"—"the Judge stands before the door."—And knowing the terrors of the Lord we persuade men. Instances of undue severity on the part of some who have identified themselves with us, toward existing churches, there have been. But such is not our work. With churches we have no contention: we love all who love our Lord Jesus Christ, and evince that love by a holy life. We feel bound, however, to reprove and expose sin and error, whether in our own ranks, or others, whether in churches, or individuals; and thus, like the apostles, in our measure, we would warn every man, and teach every man in all wisdom, that we may present every man perfect in Christ Jesus.

These are some of the great questions to which we would call the attention of our fellow men. And in pursuance of this work, we are happy to commend to you our beloved brethren, J. V. Himes R. Hutchinson, and F. G. Brown, the bearers of this Address, as men worthy your fullest confidence, as able ministers of the Lord Jesus Christ, who will, by word and otherwise bring more fully before you the great truths so dear to our hearts.

In behalf of the Conference,
ELON GALUSHA, *President.*
O. R. FASSET, *Secretary.*

From the Advent Herald.

FAREWELL.

In a few hours I expect, in company with Bro. F. G. Brown and R. Hutchinson, to take our farewell of friends and native shores. We have time only to say a word to our brethren abroad before leaving. We tender our thanks to them for their liberal support and co-operation in our mission. And we crave their prayers, that our visit to England may be profitable to the cause of God, and that we may fulfil it to Divine acceptance. If Providence permit, our brethren will hear from us by the return of the steamer.—Farewell. Yours J. V. HIMES.
Boston, June 1, 1846.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, JUNE 17, 1816.

Removal of our Office.

We have removed our Office into Simpson's new block on Works Street just back of the Arcade. We occupy the second floor in the west end of the building; entrance from Works Street.

Address of the Boston Conference.

We give the Address of this Conference entire, in this number. It is a valuable document, which will be read with deep interest by all who love and appreciate the precious truths it advocates. We shall print a few extra copies of this week's paper, that those who may wish a few numbers for the benefit of their friends may be accommodated.

Buffalo Conference.

Indisposition, and the pressing cares of our office, prevented our attending only a part of two days, the recent conference of our brethren in Buffalo. Br'n Robinson, Pearson, Morley, Bywater, Hoyt, Mansfield and Porter, were in attendance, and many of the brethren from the surrounding country. Ministers and brethren were grounded and settled in the faith of the immediate coming of the Son of man; and well engaged in the good work of strengthening and comforting one another, and faithfully warning a stupid church and perishing world to prepare for the approaching crisis.

The congregation, especially on the Sabbath, was large and attentive: yet no special move or conviction was apparent among the unconverted and unbelieving portion of the assembly. They seemed perfectly shielded by unbelief, against the truth: it no more arouses their fears, nor moves them to repentance. If this could only be said, in truth, of the doctrine of the immediate coming of Christ and his kingdom, we might justly suspect that it is affected with some radical error; but the same may be said of those truths long preached by the different sects, and on which there is no disagreement, but a general admission of their divine authenticity. The fact is, and it is most painful to contemplate, that the most earnest entreaties, the most precious promises of present blessings and future rewards, and the most dreadful threatenings against the finally impenitent, which the servants of God can present from the word of inspiration, no more move the sinner to repentance. He closes his eyes and ears, and steels his heart, against the truth, and, Gallo like, cares for none of these things; but presses his way with sure and rapid strides down to destruction! The highest motive which a merciful and allwise God can present, seems to fail of arresting the thoughtless throng; and what will be the end thereof? They must inevitably perish in their folly and madness.

Though this sad state of things is greatly discouraging to the christian, the true philanthropist, and naturally serves to enervate his efforts to save his fellow men, yet if he rightly understand the subject, he sees in the case a striking fulfilment of the prophetic word, which points out the moral condition of the world, at the coming of the Son of man. Hence, while these things on the one hand cause the believer to mourn over the multitude around him, on the other hand, he is made to rejoice, inasmuch as a most convincing evidence is furnished to confirm his faith that the day of final and eternal redemption to all the pure in heart, is nigh, even at the door.

This indifference, this hardness of heart, and unyielding obduracy, on the part of the world; and this apathy and moral death, in the church, cannot long exist as it now is: a change, some how, must,

in the very nature of the case, soon take place.—And what will that change be? Will it be for the better? or rather, will the church arise, purge away her deep corruption, shake off her apathy, put away her unbelief, put on the holy and beautiful garments of the Lord, and once more to the hosts of the enemy of souls, become 'terrible as an army with banners'?—and will the world turn again in hundreds and thousands, all through the land, as they once did, to Him who alone is able to save? We have no assurance, from any consideration whatever, to hope for these things. The church has rejected the truth, and fallen, beyond the reach of recovery, and the world is blinded by her false light, and the most potent truths of heaven have long since failed to break the fatal charm. Hence the cure of both is hopeless.

What then may we reasonably expect? Judging from the unprecedented increase of crime in the world, and unparalleled growth of infidelity (or German Neology) in the church, for a few years past, or since revival influence has ceased to be felt in our land, should time continue a few years longer, our chapels would be converted into temples where, as in infidel France, the god, or goddess of depraved reason would only be worshipp'd, and our world become a literal Sodom. How much nearer this state of things the church and the world will approach, before the deep tide of iniquity shall be stopped in its deadly course, we cannot say. But that it will continue to flow, deepening and widening, as it rolls on, is a clearly revealed truth of the Bible: for 'evil men and seducers shall wax worse and worse, deceiving and being deceived,' until the revelation of the Son of man, to destroy all the workers of iniquity; and the most conclusive evidence clearly proves that that day is soon to dawn upon our guilty and dark world. Hence the change, and the only change, of the present sad condition of the church and world, for which we should hourly look, is that which will be effected by the devouring fire of the great day of final retribution.

We speak of things in general, of the great mass, and not of individuals. Although we confidently believe the world and church have virtually sealed their own destruction, yet we doubt not that salvation is yet freely offered to all who will concede to its easy requirements, and accept its gracious offers. We pray that many may yet be saved. And while there is a bare possibility of saving a few, or even one precious mortal, no pains on our part should be spared to effect the great work. Would the kind parent, after having rescued all but one of his large family from the devouring flames of his burning dwelling, feel less concern about the rescue of that one?—No; but his desire and efforts for his salvation would be increased as the situation of his child become more perilous. So we should feel and act in view of the perilous condition of the remaining few of our fellow beings, who may yet be saved, or 'snatched as brands from the burning.' O let us do what we can in these closing up moments of the economy of grace, to induce others to become sharers in its rich and eternal rewards; and be sure that we take heed unto ourselves, lest we lose the promised crown of life.

But we have wandered from the object of this designed short note; which was to speak of the Buffalo Conference. It was a precious season to the saints in attendance, who have become grounded and settled in the faith. They love the truth and simplicity of the gospel in all things, and will not be easily led away from either to pattern after any of the anti-christian bodies around them, nor to adopt a policy of their own devising, to accomplish the work of their Lord and Master.

Br'n Robinson, Pearson, Mansfield and Porter, and sisters Seymour and Parks, we believe have all gone up the lake to attend the Conference now in

session and to be held in Ohio and Michigan, and others who were at the Conference have returned to the former field of their labors. May the blessing of Him whom we serve crown the labors of each and all, and when the scattered flock shall be gathered into the eternal fold of the Great Shepherd, may they be counted worthy to be found among the happy number.

China Mission.

Mr Dean, a Baptist missionary, recently from China, and who is about leaving for that field again, as we are informed, in his farewell discourse in this city, a few days since, in substance remarked, that the friends of missions in America were constantly calling on the missionaries to give them facts of the wretched condition of the heathen and of their conversion to Christianity, &c., that a proper interest might be waked up among the friends of the cause, to contribute for its support, and that their faith might be strengthened in its final triumph in the conversion of the world. This, Mr. Dean thought was unnecessary, inasmuch as the Bible positively declares, the heathen shall be given to Christ for his inheritance, and the uttermost parts of the earth for his possession. This was considered sufficient to produce all the faith and wake up all the zeal necessary to labor for the conversion of the world.

What blindness! Teachers and people seem to be willingly ignorant of the fundamental truths of the Bible. They put darkness for light, and stumble as men who grope in thick darkness. For, instead of the evidence which Mr. Dean supposed proves the conversion of the world, it predicts its destruction. It reads,—'Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces as a potter's vessel.' Psa. 2: 8, 9. Hence, instead of the heathen being converted, they are to be 'BROKEN WITH A ROD OF IRON,' and 'DASHED IN PIECES AS A POTTER'S VESSEL.' Oh, how vain is the hope of the church at the present day, and how sad must be her disappointment, when the appearing of the Son of man shall remove the veil from her now blinded eyes.

SUNDRY THOUGHTS.

Henceforth, there is laid up for me a crown of righteousness, which the righteous Judge shall give me at that day, and not to me only, but unto all them also, that love his appearing. 2 Tim. 4: 8.

On the above text, I wish to offer a few thoughts, hoping that it may do some good to a few at least among the many who treat the subject of the Lord's appearing, and especially the time, with seeming indifference. And first, I ask, will not a person who loves the Lord, indeed love his appearing? most certainly. Then would he not manifest in some way by which himself and others (at least those of like faith,) would know it? To illustrate. I profess to love Bro. Marsh, am constantly telling my neighbors that Bro. Marsh has done more for me than any other man, consequently I esteem him my best friend. Well, says my neighbor, would you like to see him? I would. Well, here is a letter from him, and he writes that he is coming to see you, when he will do more than he has ever yet done for you. I should naturally inquire when will he come?—let me see the letter. I read it, but find, in consequence of Bro. Marsh's superior wisdom, that there are some things hard for me to understand, and which, if I am not careful, I shall wrest to my own hurt. I carefully read the letter over and over, give every word its due weight, let one part explain another, and soon I get an understanding of its meaning, and it becomes as plain

as the noon day sun. I rejoice in the prospect of the visit.

The application is easy: if any one loves the Lord who has done so much for him, and has assured us that he will do more than he has ever done for us at his appearing, most certainly we should love his appearing. And those who do not love to see their Lord, they love the world, and the love of the Father is not in them.

It is said to us, your times have all failed, and it plainly proves that you know nothing about it. I acknowledge that we have fairly got the 4th Time, 43, tenth day, passover, and the fall of '46. The nominal church and world have withstood these things three times, so did Jannes and Jambres withstand Moses three times, but the fourth time they acknowledged the hand of God in the matter. Ex. 7th & 8th chapters. In reference to men of the last days, Paul says, "They shall proceed no farther, for their folly shall be manifested unto all men, as theirs also was." 2 Tim. 3: 8. Now I ask, how could it be said of any that they were waiting, if they had never come up to definite time and been disappointed? how could they exclaim, "Lo, this is our God, we have waited for him. Isa. 25: 9. "If the vision tarry, wait for it." "Blessed is he that waiteth and cometh to the 1335 days." "And ye yourselves like unto men that wait for their Lord." This evidence goes to prove that there will be a class found waiting, and consequently watching, when the Lord appears.

That the wise will understand the time, (not know,) I doubt no more than I do my own existence, and who the wise are, is as plainly revealed in the Bible, as any other one truth. Jesus says, "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock, &c. Matt. 7: 24. Although our opposers think it is just as dark with us as with themselves, yet, we have reason to thank God that we are not in darkness, so that day will overtake us as a thief, for the path of the just is as the shining light that shineth more and more unto the perfect day. Prov. 4: 18.

I have strong confidence that the Lord will come the coming fall. I will give one reason among many that I might give, that if '46 passes, some other instrument other than Clovis must be found, who set up the "abomination that maketh desolate," for no history that I have ever seen or heard of gives a later date for his death than A. D. 511, consequently, if the 1335 years do not end this year, then Clovis has nothing to do in settling their commencement. But this I cannot doubt: it would be distrusting God and his word.

Where, O where are my brethren? are you at your posts, where the Word declares you must be or miss of the kingdom? Many, in the strength of the Lord, feel able to, and will possess the goodly land, while I fear some are looking back, when the command is, "look not behind you, nor tarry in all the plain." I would say to the waiting ones, "up, get you out of this place, for the Lord will destroy this city."

He that leaves the plain word of the Lord now, and turns to fables, does it at the peril of his eternal all. O my God, rescue my erring brethren from the grasp of the devil. O, how surprising it is that men of common sense can be led to deny the Bible, and virtually say that this same Jesus will not come in like manner as he was seen to go up. O consistency, where hast thou fled?

J. C. BOWLES.

Spring Arbor Mich., April 20, '46.

Bro. W. Mosher, Gloversville N. Y., May 17, writes:—I am alone here: there is no one who can fully sympathise with me in my views. Suffer me to say to these lonely pilgrims, be not discouraged, hold fast the profession of your faith

without wavering, for yet a little while, and he that shall come, will come, and will not tarry, and will bring his reward with him to give to every man according as his works shall be. I feel fully settled in my own mind that the Lord is at the door. This verily, is a solemn thought, when we take into account the state of our world—the so-called church, and perhaps our friends, and members of our own family who will not believe the end is nigh. This should urge us to faithfulness in the discharge of every duty, in prayer, exhortation, warning, letting our light shine, and holy living. Yet, who that loves the appearing of Christ, would wish the hours more slow, to keep us from our love. Come Lord!

A Word of Exhortation.

Let us labor therefore, to enter into that rest.—Heb. 4: 11.

As for God, his way is perfect, the word of the Lord is tried. He is a buckler to all those that trust in him. How often have we found by experience, the words of the Psalmist true. Although we have been brought up by a way we knew not, we have found that the way of God is perfect, while we have searched. His word we have found that it is tried, and while the storms and winds of this world have been howling around us, we have found that he is a buckler to all that trust in him—and we have been ready to say with the Psalmist, "For who is God save the Lord, or who is a rock save our God?" "Nevertheless (says Jesus,) when I come shall I find faith on the earth?" "If I go away, I will come again, and when I come shall I find faith on the earth?" O my brethren and sisters, let us labor to enter into that rest, holding fast the profession of our faith; for faithful is he that has called us. The signs which Jesus said should precede his coming, have all, or nearly all, been seen. The next great event will be the glorious appearing of Jesus. Yes, that same Jesus that bled and died for us, is coming in all the glory of his Father, with all his holy angels, to take his waiting children home. O what a moment we live in.—Within a few days, or perhaps hours of the Judgment! And are we truly ready? can we say with all our hearts, Come Lord Jesus, come quickly?

Take heed unto yourselves, (says Jesus,) lest at any time your hearts be overcharged so that that day come upon you unawares. O, let us keep ourselves unspotted from the world, be ready and waiting, so that when Jesus comes we can say, "Lo this is our God, we have waited for him." Let us ask ourselves if we have done all we could to persuade sinners to become reconciled to God. Is all our influence cast on the side of Jesus? Have we mourned over the desolations of Zion? have we felt to say with the prophet Jeremiah, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." O, my brothers and sisters, let us follow more closely in the path of the just, which groweth brighter and brighter, unto the perfect day—adhering more closely to that word which is a guide to our feet, and a lamp to our path; praying one for another, that our faith fail not;—and soon the rugged path, (which seems now to be lit up with the dawn of perfect day,) will lead us from this vale of tears to the Elysian fields of pleasure, where we shall not need the light of the sun or moon, but Jesus our Redeemer will be our light, and his praise our glorious theme.

Yes, our Redeemer soon will come,
And take us to our heavenly home,—

The city of our God.

Then our reproach he'll take away,
To reign with him in endless day,
According to his word.

ANN ELIZA.

Letter from Bro. B. Morley.

Bro. Marsh:—During most of the month of April, I labored, "working with my own hands;" I then visited my brother in West Almond, and preached on Sunday to very attentive congregations, who had never before heard advent preaching. I observed a number of glistening eyes and cheerful countenances among my hearers, and afterwards heard some cry, "that's the truth," "that's Bible," &c. My brother and his wife, read your paper with interest.

At Friendship, there are a few who have not denied the Savior's name, or doctrine. Bro. Robbins is able to labor, but is very soon prostrated if he attempts to preach.

In Cuba and vicinity we number about 25.—The brethren feel that it is a time of great trial. Although spiritualism has not showed its deceitful and ever avenging form among them; yet the snares and false charms of earth are as dangerous as ever. Last Sunday, and Sunday before the last, I preached at Arcade. We were favored with the Presbyterian house, (their minister being absent.) and generally, good congregations. Some I believe heard for the first time, but it remains to be seen whether it will be mixed with faith in those who heard.

A considerable part of the congregational church, seem to be quite awake to the evils of sectarianism. I told them all that they had better burn up their creeds, and let christians or those who believe, be together, as they were in primitive times. Several of the Baptist church were in, together with their minister, who, of course, would not approve of such a measure on their own part. I fear that they, as well as other sects, would miss their creed more than they would their Bibles. I don't know of any thing in the wide world, that looks more hateful and cruel to me, than these mighty instruments of spiritual death.

I am sure I would rather deliver up my body to the chains and whips of perpetual slavery, than go back again to the state of a bigoted sectarian, of any name or order. The former could result only in that death from which the righteous will have a glorious resurrection: but the latter, (with the light I have,) would ruin my soul.

O sectarianism, thou vile monster! seated in the hearts of the Jewish rulers and people, thou didst urge them on to crucify the Prince of life: also, under the pretence of infallibility, thou hast glutted thyself with innocent blood. Thou hast racked, tortured, and burnt alive, the meek of the earth. And vain wouldst thou again betray and murder the Just one at his second coming, and reign thyself forever. But nay; he is stronger than thou; his thunderbolt shall soon shiver thine adamantine walls; the fire of his jealousy will prevail against thee. Amen.

There are a few in Lodi and Collins, who, having received help from God, continue to the present time waiting for his Son from heaven, even Jesus.

Yours in hope,

BUTLER MORLEY.

Shumly, Chataque Co. N. Y., May 29, '46.

P. S. On Tuesday, June 2d, I held a meeting at Lodi. The Lord manifested his presence, and we felt that it was good to be there. The brethren in Lodi, as also in Laona, and the region around, seem unwilling to give up the blessed hope.

I send you a short extract of a letter written by a baptist minister in Michigan, to an advent brother in western New York, who requested me so to do. After saying that he had not seen an advent paper for more than a year, and that he was unable to learn where any were printed, he says:—"Throughout all this country, no minister can be respectable, or receive honor from men, if he says a word in favor of Christ's coming quickly. In fact, it is very difficult to present any of the leading points of doctrine or practice

contained in the Bible, without greatly offending a large majority of professed saints and sinners.

I care not whether people call themselves Baptists, or any thing else: I know the time has come when they will not endure sound doctrine. It is about three years since I filled a large box with old musty books, and put them under the bed, and from that time to the present have read the bible almost exclusively. And I hope you will request the preachers in your community, to do the same. Now I know that such a preacher will meet with success, when all others fail."

B. M.

Iona Co. Mich., May 9th. 1846.

Letter from Bro. M. M. Mumford.

Bro. Marsh:—It gives me pleasure, after an absence of two months, to communicate a few words to you. I no longer enjoy the privilege of meeting with the dear friends in Rochester, but find myself in a distant land, among those, very few of whom, love the views we cherish. I met with the brethren in New York, Providence, and Boston, on my journey to these parts. In all these places, the friends are strong in the faith, looking for "the glorious appearing of the great God."—they seem to have settled down on a sure foundation, the truth of God. The storm of fanaticism has passed by, and there are many yet who remain unscathed by its withering influence. I find in this place a few who love the advent hope.—There are also others in the neighboring towns still holding on and exhorting one another. I attended last Lord's day a meeting of the brethren in Lee. The brethren and sisters I should judge by their testimonies, are immovably fixed in the hope of the gospel. If there is no truth in the doctrine of the advent near, how can sober, intelligent, reasonable beings cling to it, especially when trials and disappointments have been their portion? If there is no truth in it, how can they abide the opposition that has been, and is still fiercely waged against it? This very fact demonstrates the truth of their position. God will have a people to serve him and proclaim his truth. Though men may oppose, "the reign of God" is specially near and will soon commence. Unwelcome though it be to the hosts of darkness, he whose right it is, will soon commence his reign in all the glory of the mighty God. Then let us walk in his truth, that we may rejoice at his coming.

Your brother waiting for the Prince of peace,
M. M. MUMFORD.

New Market N. H., May 14, 1846.

Letter from Sister Hollister.

Bro. Marsh:—The Voice of Truth is glad tidings to the child of God who is traveling through this wilderness world, watching, waiting, and looking for that blessed hope, and the glorious appearing of the great God, and our Savior, Jesus Christ, who shall change our vile bodies, that they may be fashioned like unto his glorious body. For when Christ who is our life, shall appear, we shall be like him, for we shall see him as he is. And to those that look for him, he shall (will) appear the second time, without sin unto salvation.

It rejoices my heart to hear that some are steadfast in the faith, looking for the coming of the Lord Jesus in the clouds of heaven, and in the glory of his Father, with his angels, and then he shall reward every man according to his work.

I have for two years past, been steadfast in the faith, that the second advent of Christ was near, when he shall come to reign forever and ever, and his kingdom shall destroy every other kingdom. "And the kingdom and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of

the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Has not the time arrived that the man, clothed with linen, with a writer's ink-horn by his side, is commanded to go and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst of the earth? And for the four angels to be loosed, to whom it was said, "hurt not the earth, neither the sea nor the trees, till we have sealed the servants of our God in their foreheads? And will not the Lord soon command the destroying angel to go forth, saying, let not your eye spare, neither have ye pity, slay utterly, old and young; but come not near any man upon whom is the mark; but only those men which have the seal in their foreheads? This dread hour is doubtless very near. But it is said, "to him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

O, Lamb of God, fulfill these blessed promises. Mark me thine in the day of redemption.—Seal me as a signet with thine image—give me that new name which no man knoweth save he that receiveth it! Then, amid burning worlds, I shall stand secure, being justified in thy righteousness, and made white with thy blood. Then I shall hear, with holy joy, that glorious, but awful voice, "Come not near any man, upon whom is the mark."

BELINDA HOLLISTER.

Ballston N. Y., May 16, 1846.

Bro. L. Dudley, Perry's Mills N. Y., May 14, writes:—The brethren in this section generally, are strong in the Lord, looking for the coming kingdom of God. There are none in this region who believe they are in the kingdom, or that the kingdom is in them. We are still hoping for that we see not: that is, the personal coming of Jesus, the resurrection of the dead saints—the changing of the living—the renovating and cleansing of the earth, and the restoration of the kingdom to Israel. The cause is gaining ground in the field where I have been laboring the year past. On Caldwell's Manor, there have been a number of sound conversions, and Oct. 18, followed their Savior into the water; they are still serving the Lord. In April, in other places, I baptized 12 followers of Jesus. May all endure unto the end.

Bro. B. F. Streeter, Brattleboro Vt., May 20, writes:—This is a trying time indeed; but I trust God has got a few children left that are determined to see the end of the race. "Because thou hast kept the words of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth. Behold I come quickly, hold that fast which thou hast, that no man take thy crown."

Bro. W. G. Osobeck, Auburn N. Y., writes: A few brethren meet at my house for prayer and Bible class, or in other words, we let the bible interpret itself, for we believe God is his own interpreter. We have had no preaching for over a year, on the great truths of the kingdom at hand. We should be glad if some of our ministering brethren, as they pass east and west, would call on us, and administer to us the symbols of the broken body, and shed blood of our Lord. We are looking for redemption—we know not what a day may bring forth. My prayer is, that the Lord would give you and the preachers of Christ, grace and wisdom, to rightly divide the word of truth. May the Lord save us all in his kingdom through Christ Jesus our Lord, Amen.

Letter from Bro J. Pearson, Jr.

Bro. Marsh:—It is with great satisfaction, that I send you a brief account of the Conference held in this city. It is speaking within bounds to say that I have never attended a meeting more harmonious, loving, and characterized by better gospel faith, than this has been from beginning to end.

The brethren here, and region about, have passed through severe trials from various causes, but like the pure gold, they are coming forth, being purified by their afflictions and better fitted to labor in this blessed cause until the Master shall come to give them a better reward.

The preaching brethren present, were Br'n. Peter and Philip Hough, Porter, Mansfield, Pettet, Grant, Bywater, Campbell, and Pierce. The brethren and sisters separated much encouraged and strengthened in the very soon coming of Christ, and with renewed energy in the service of our Lord.

Please notice that Sister Parks is on her way to Milwaukee. J. PEARSON, Jr.

Toronto C. W., June 1, 1846.

Grove Meeting.

Manlius Village, June 9, '46.

The brethren here would thank Bro. Marsh to publish in the Voice of Truth, a Grove Meeting; to be held one mile south of Manlius Village; to commence, the Lord will, Friday June 26, to continue over the Sabbath. If the weather should be unfavorable, a large barn will be fitted up for the occasion. Brethren, and all who are favorable to the speedy coming of Jesus, are invited to attend.

Will Brn. Bywater and J. D. Johnson attend?—The friends here particularly wish Bro. Pinney to come to Bro. Carpenter's and stay a little while for the improvement of his health. We hope Bro. Barry will come without fail.

Brethren, come up to the help of the Lord against the mighty, strong in the faith of the speedy coming of our King.

The brethren and their teams will be provided for. Teams also will meet the Packets at Hull's Landing on Friday morning to conduct the friends to the Grove.

Yours in the blessed hope,

WM. ONGLEY.

Thos. Carpenter,	}	Committee of Arrangements.
Dan. P. Williams,		
E. C. Cook,		
Wm. Ongley.		

Appointments.

The Darlington Campmeeting is appointed to commence the 25th inst. Bro. Deverell is earnestly requested to attend. A general attendance of ministers is also urgently solicited.

The Campmeeting at Sidney, near the Trent, C. W., is appointed to commence July 1st. Bro. William Miller is urgently solicited to attend. The friends will see that his expenses are borne. He is also requested to say, through the Herald or Voice of Truth, whether he can attend or not.

The requests of our brethren for conferences to be held at Cuba and Spring Mills, are not forgotten. As soon as a sufficient number of ministers will agree to attend, the appointments shall be given. Who will volunteer? and when?

Letters and Receipts for week, ending June 11, '46.

J. Rice, Port Byron, \$1; W. M. Ingham, Boston Mass.; E. E. Hill, Danvers Mass. 2; S. N. Gear, No. Scituate R. I. 4; Z. Baker New Bedford Mass.; C. G. Brown East Smithfield Pa. 2; B. Morley Buffalo; C. Morley New York; G. & N. D. Smith Grand Isle; G. Phelps New Haven Ct. 1; A. Stewart Rousesville 1; J. Lattrop Hamburg 1; H. Chapin Buffalo 2; G. W. Brown Lockport 1; M. S. High; Fredonia 1, pays to vol 10 no. 7; S. C. Cox Union Corners 50 cts; E. Shultz Harris Hill 50 cts; W. McLain Eagle Creek O. 50 cts; W. Cummings Syracuse 50 cts; H. Newton Mechanicsville Vt. 3; J. Kiloh Cincinnati O. 1; J. D. Shouby Ithaca 1; R. Baker Bradford Mass. 1; J. Thompson Broadwin 10; E. S. G. Busley Prospect Ct. 1; J. Rich New York Mills 1; A. Avery Ware Mass. 3; B. Chantlerin Java 1; C. Whitney Honeoye Falls 1; T. Anderson Union Ct. 2; A. Perkins Stockbridge Vt. 4; J. Magguier Poland Me. 2.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. X.

ROCHESTER, N. Y.—WEDNESDAY, JUNE 24, 1846.

NO. 13.

THE VOICE OF TRUTH

IS PUBLISHED EVERY WEDNESDAY

IN SIMPSON'S BLOCK, WORKS STREET, ROCHESTER,

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$2 for Five copies. Without charge to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or remittances for Books, should be addressed to Joseph Marsh, Rochester, N. Y., post paid. Subscriber's names, with their Post-Office, should be plainly written.

Jesus Lives.

My Savior yet lives,
Why should I complain—
Tho' a pilgrim and stranger
On earth, I remain!

My Jesus yet lives,
His name I adore;
He is faithful and true,
And he lives evermore.

The Lord is my portion,
I will not repine;
Tho' friends have deserted,
Yet Jesus is mine.

I live on his smiles,
And trust in his word,
And soon I shall reap
The promised reward.

A home free from sorrow
I hope to obtain,
And with kindred spirits
Forever remain.

Then haste, ye bright Angels,
And bear me away;
The cold winds are piercing—
No longer delay.

My warm heart is beating,
My work nearly done;
King Jesus is coming!—
I long to be gone.

Holy Love.

There cannot be a greater perversion of language than to call that rational religion in which the affections have no share. Cold systematic notions which reside in the head, but never touch or engage the heart, may make a curious speculatist, or subtle disputant, but cannot make a true Christian. To suppose that the richest store of knowledge, unaccompanied with the warmth of holy love, is sufficient to constitute the character of a Christian, is an error almost equal to that of taking a statue for a man. The sculptor may, indeed, give to a rude block the form and proportion of the human body; but, wanting life and motion, it can only be mistaken for it when viewed from a distance, or in the dusk of twilight.— Yet, have we not greater reason to fear that many deceive themselves by having a form of godliness, while destitute of its power? They come forth from the mould of education with a creditable stamp of character, and a certain train of decent habits, but are without spiritual life and energy. They are like artificial flowers, which wear a glossy bloom, but have neither growth nor fragrance. It is clear, from the Scriptures, that the heart is the seat of true religion. The sincere Christian is animated and distinguished by the grace of holy love—that charity or love so fully and beautifully delineated in Paul's letter to the believers in Corinth, chap. xiii., which see. To this we wish more particularly to direct attention; by showing the objects, properties, and origin of this love.

1. The objects of this love. "Thou shalt love the Lord thy God with all thy heart, and thy

neighbor as thyself—on these two commands hang all the law and the prophets." God, as the source of all being, and the centre of all perfection and excellency, claims the chief place in our affection. Now, to deny his claim, or prefer another, is to pervert the law of universal order, and to open a door for the entrance of confusion and every evil work. If a Being of infinite majesty, unspotted holiness, and unbounded goodness, is not to be devoutly adored, and supremely beloved, there is not a single principle in religion or morals on which we can rely, but all is involved in darkness and uncertainty. But there are few to be found who will not readily own, at least in words, that God ought to be loved above all things. The footsteps of his wisdom and power, goodness and glory, may be traced in the works of creation. Everything lovely and useful, from the creeping hyssop on the wall, to the stately cedar of Lebanon; every creature in which is life, sense, or understanding, from the insects on a particle of dust, to the angels before his throne, exhibit the perfections of their glorious Maker.

But though the earth is full of his riches, and the heavens sparkle with his glory, it is in his divine word, chiefly, that his attributes appear in their most attractive and delightful manifestations. Here we have marvellous light, to give us those spiritual discoveries which are adapted to fill our hearts with seraphic love. Here we behold "God in Christ, reconciling the world unto himself, and not imputing their trespasses unto them." Here "mercy and truth meet together, righteousness and peace embrace each other." In "the only begotten Son, who is the brightness of his Father's glory, and the exact representation of his character," we find every thing great and good, to interest and engage the heart. The affections of worldly men are not deficient in strength, but they have a wrong direction—improper objects. Paul describes these accurately in a few words: "They mind earthly things." The current of their thoughts, muddy and turbid, may have many windings, but always flows in the same channel. The fire of their passions, covered with a mass of gross fuel, may burn with different degrees of heat, but never rises heavenward in a pure and holy flame. The Christian, being renewed in the spirit of his mind, feels his heart pant after God. He views the Lord as his portion, and sets his affections on things above.

As God is the Supreme object on which holy love fixes, so creatures ought to have a subordinate measure of love, according to the degree in which they bear his image. A Christian cannot but regard those who exhibit the humble, holy, forgiving temper of Jesus. "We know that we are passed from death unto life because we love the brethren." This is the mark of heaven, the royal signature of Emmanuel. It was a common observation of the heathen in the first age of the gospel, "See how these Christians love one another!" Tender, cordial, and mutual affection, springing from the grace of Christ, was a new thing in earth, which could scarcely fail to excite wonder. Hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, and such like works of the flesh, had so long filled and deformed the world, that men gazed with astonishment on the salutary fruits of the spirit, growing out of love as their root. Gentile philosophy had never produced a single cluster of such fruit as every

vineyard of the Lord's planting, every separate church of Christ, yielded in abundance.

There will appear, on examination, a clear distinction between a love of complacency and a love of benevolence. By the former, we delight in God and what resembles him; by the latter, we show a regard for the welfare of bad men, though we detest their ways. In this sense, the worst enemies must not be shut out of our affections. The benevolent love of a Christian should reach beyond the narrow circle of his personal acquaintance, or the bounds of his native land, expanding itself so as to encompass the whole globe, and include every nation and tribe of the human family.

II. We proceed to point out the leading properties of this love. It is a principle that never lies dormant or inactive. It warms the heart, invigorates the soul, and impels the man in whom it reigns to perform every duty with cheerfulness, and endure every trial with firmness. It has been justly observed by one, that "if religion is the life of the soul, charity or love is the life of religion." This is the purest, strongest, and most permanent principle of obedience. The testimony of our own experience will furnish most of us with the fullest proofs of the truth of this remark.

Love is the purest principle of obedience.— Many seem to be influenced in all their religious duties by terror: startled with the thunder of divine threatenings, and the gloom of impending judgments, they resemble the children of Israel at the foot of Mount Sinai, who promised to do all God's commands, but forgot their word when the alarm was over, see Psalm cvii. &c.— Slavish terror drives its votaries to labors which they sustain as an intolerable task. Love draws its subjects to willing obedience with the strongest and softest bands. The yoke which superstition wreaths is heavy with care, and sharp with thorns; but the yoke that love wears is light and easy.— Slavish fear overclouds the mind with melancholy, and sours the temper with acrimony. Love is the sunshine of the soul, and the all-powerful, efficacious ingredient which sweetens the wormwood and the gall. It is manifest, that many are influenced in their obedience by mean selfishness.— They are willing to take pains when they have a prospect of mercenary gain. They act as if heaven were the reward, not of grace, but of debt. Putting their virtues into a deceitful balance, they are foolish enough to imagine a seat in paradise may be purchased by them. But the principle of Christian charity has in it something so refined, so noble, and so disinterested, that it rises as far above every motive of base selfishness as gold is superior to dress—

"One action which from genuine love proceeds,
Excels ten thousand mercenary deeds."

How many appear actuated in all they do by the hateful principle of pride. No set of men ever seemed more mortified to the world, and more attached to religion than the ancient Pharisees.— Their devotion was very exactly cut into parcels; some for the temple, some for the synagogue, and some for the streets; but not a particle was left for the closet. Their alms were not confined to the next door neighbors; but a trumpet was sounded on the day of giving, that the whole town might know it, and no poor needy creature have to complain that he was neglected. Their zeal carried them over mountains of difficulty, and deeps of danger; for they were willing to compass sea and

land to make a single proselyte. But all their ceremonies, alms, and labors, were nothing more than a showy, ostentatious display. Their vices were concealed, and their virtue blazoned and magnified. Their whole religion was a machine, constructed on the model of Satanic devices, in which pride was the main-spring, and policy the great wheel. They could do nothing without the eyes of men to behold them, and the chief seats at feasts as their well-merited distinction.

Happy would it be for the Christian world (a rather anomalous phrase to be sure,) could it plead an exemption from many of the charges we have just enumerated, as attaching to the popular religionists of that period. J. S.

Romanism already in the Episcopal Church of America.

The "Protestant Churchman," of New York city, speaks out in tones of solemn warning, and by the showing of startling facts on this subject. This paper says:

"The withering influence of the Tractarian theology, is not only doing its work among us, but seems to have cast a spell upon the intellect and heart of the Church. Churchmen sleep while Romanizers are bold, active and successful, advancing from one position to another in their attempts to sap the foundations and to overthrow the bulwarks laid and erected by our martyred Reformers, against the Roman apostasy. The prophetic wind that precedes the tempest of ruin and havoc, moans through our courts, and sighs around our altars, but it evokes no united, earnest, vigorous action to resist and avert the storm. Evidences of danger press upon us from every side, and here and there a solitary finger is uplifted to point them out, but the champions of truth see not eye to eye, stand not shoulder to shoulder, labor not heart with heart. The voice of warning comes to us with a distinctness and solemnity, sufficient to arouse the attention of the most thoughtless, but where are the devoted hearts and the strong hands which it should summon to the ramparts of the city of God?"

"The apostasy has begun—the 'falling away,' we say it with tears, is *here*, in our very midst, in our churches, in our households. Hundreds of souls have been seduced from the Anglican Church into the deadly embrace of Rome. What avails it that the *secessions* from the American Church have as yet been few: when Roman corruptions of doctrine are inculcated in our pulpits, and disseminated through the press? When the doctrines of the "Church Union" and the principle of Tract X C. are endorsed alike by the Rev. Charles Constantine Pise, in the pulpit of St. Peter's. Barclay street, and by the editor of the New York Churchman, and sent abroad by the Freeman's Journal and the Churchman, as the doctrine of PROTESTANT EPISCOPALIANS?"

The Protestant Churchman then exposes the Romanism of Rev. Evan M. Johnson, of Brooklyn, and of the "Churchman" newspaper, which is Mr. Johnson's apologist and herald, both of whom do not hesitate to reject the doctrine of justification by faith as a Lutheran heresy, and then it affirms the following as FACTS.

"Some of our clergy do not scruple to adapt their performances of the services of the church, as closely as possible to the Romish type. Prayers for the dead are taught, in connection with the expiatory sacrifice (so-called in the Eucharist,) Romish hymns to the Virgin are said to be sung in private meetings by students in theology. Sermons are preached and statements of doctrine are made, the utterance and publication of which, a few years since, would have brought down the rebuke of the church upon the offenders, and called forth an honest and emphatic protest from clergy and laity."

In our view there is no remedy for such apos-

tacies—certainly none of any value, except in a thoroughly spiritual religion. If we are to have a religion of mere formalism, we may as well have it in the form of Romanism, as in the form of formal and soulless Episcopacy. Catholic formality is no worse than Protestant formality—so far forth as their respective bearings upon the salvation of the soul are concerned. We have no occasion now to speak of the political or social bearings of the two systems.

There is a heaven-wide difference between a religion of mere ceremony, and a religion of the heart. If the latter might only prevail in every Protestant communion, there would be small danger of apostasy to Romanism. Men who know any thing of real prayer to Jesus will have no occasion to offer prayers to the virgin Mary. Those who being justified by faith have found peace with God, will not be seduced to deny the doctrine of justification.

Prayer.

When ye pray, say, Our Father, &c.—Luke xi. 2.

Ye ask, and receive not, because ye ask amiss.—James iv. 3.

Many say the Lord's prayer who do not pray it; they (like Austin before his conversion, when he prayed for charity) are afraid lest God should hear them; they do not care that God should say amen, or so be it, though they themselves will say so. They say "Our Father," but if he be their Father, where is his honor? They say, "Which art in Heaven;" but did they believe it, how durst they sin as they do upon earth? They say, "Hallowed be thy name;" yet take God's name in vain. They say "Thy kingdom come;" yet oppose the coming of his kingdom. They say "Thy will be done on earth as it is in heaven;" yet will not stand to their words, for this is the will of God, their sanctification; but they want none of that. They say "Give us this day our daily bread;" yet mind not the feeding of their souls with "the bread (Christ Jesus) which came down from heaven." They say, "Forgive us, as we forgive others;" but, alas! if God should take them at their word, how undone were they whose hearts burn with malice and revenge!—They say, "Lead us not into temptation;" and yet run into it, and tempt Satan himself to tempt them. They say, "Deliver us from evil;" and yet deliver themselves to evil, and give up themselves to "fulfil the lust of the flesh," &c.; yea, it hath been observed, that they sin most against this prayer who stickle most for the saying of it.

Reader, how often hast thou been guilty of such vain petitions and repetitions? Wonder not, if thou prayest in such a manner as this, that thou receivest nothing. Labor to get a deep sense of the majesty of God, and of his mercy, upon thy mind, that thy prayers may be fervent and earnest, and God will bless thee.

Assist and teach me how to pray,
Incline my nature to obey;
What thou allowest let me flee,
And only love what pleases thee.

Faith on Earth.

"Nevertheless, when the Son of Man cometh, shall he find faith on the earth?"—Luke 18: 8.

What is faith? This question may be easily answered by taking the Word of God for our teacher. Paul says (Heb. 11: 1.), "Now faith is the substance [or confidence,—Macknight's Translation,] of things hoped for, the evidence of things not seen." Here, then, we are told what faith is; which I understand to be confidence in something promised. For example, Christ has promised to 'come again.' Now, we have confidence in that promise, and are hoping for the fulfillment of it, and ("hope that is seen is not hope: for what a man seeth why doth he yet hope for?") when Jesus comes then our confidence or

faith will be swallowed up in sight, and our hope will then be seen and realized, and will cease to be a hope any longer. Therefore, we learn, that faith is a belief [or confidence] in God and his Word. Which we find substantiated in Heb. 11: 7. In this passage we learn that Noah condemned the world. How did he do it? By his faith, or belief, or confidence which he had in God's word. God warned him of things not seen as yet, commanded him to prepare an ark to the saving of his own house. Did Noah believe God and do it? He did, most certainly. To be sure Noah must have been a gazing stock and a by-word for the wicked while he was building the ark on dry land, and getting ready for the great deluge which was coming on the earth. But Noah made his faith perfect by works; and became heir of that righteousness which is by faith.

If faith, then, is a belief in God and his word, how shall the inquiry of the blessed Jesus be answered? Shall he find faith [or this belief in the land,—Campbell's Translation,] on the earth?—I answer, I believe there will be but little. What, says one, but little faith on the earth, when there are so many professors in the world? You must be mistaken, say they. Well, I will give you my reasons. 1st. The text implies that there will be but little. 2nd. It is to be as it was in the days of Noah, when the Son of Man is revealed. How was it then? Were there multitudes that believed God then? Oh! no. Likewise, as it was in the days of Lot. Were there a great many believers then? I should judge that they were not very plenty, for there could not be found in all the cities of the plain ten righteous. 3rd. There is to be a departing from the *faith* in the last days, 1 Tim. 4: 1, 4. Read 2 Tim. 3: 1, 9. We have here a catalogue of sins of professors in the last days. Professors, did you say, sir? I did. Mark! they have a form of godliness but deny the power. This is not all. They are "men of corrupt minds, *reprobates* concerning the *faith*." Many other reasons might be produced, but these are sufficient.

If there is to be but little faith when Jesus comes, then, Oh! my brethren and sisters, let us "examine ourselves and see whether we be in the faith." Let us see to it that we have a *saving* faith, a perfect faith (made perfect by works). Oh! let us contend earnestly for the faith that was once delivered to the saints. My brethren, shall we cease to importune, when Jesus is about to avenge his elect speedily. Shall we cease to contend and lay down our armor and yield, when the victory is about to be given. Shall we shrink back, when we are about to enter the portals of eternal glory? Shall we give up our *faith* when it is about to be swallowed up in sight? This would suit many. But what say you, my brethren? Methinks I hear every true servant of God say, We will importune till we are avenged. We will contend for the faith, keep on the armor, and not yield. We will press forward toward the mark for the prize, and hold on to our faith without wavering. My soul responds Amen.

S. I. RONEY.

Dear Bro. Marsh,—The "Voice of Truth" is a welcome messenger to all our hungry souls in these trying times. The heaven-like spirit it breathes, the wholesome doctrines it advocates is food to my soul. I have recently visited the dear saints, in company with Bro. Dudley, in Burlington, Vt.; Essex, Jericho, Westford, Cambridge, and Champlain, N. Y. We found the little few that are scattered abroad generally strong in the faith of seeing Jesus this fall. I am now at Chateaugay. The little flock here are strong, praise God.

I remain your unworthy youthful brother in hope,

S. I. RONEY.

Chateaugay, June 8th, 1846.

Termination of the 69 Weeks of Daniel.

Bro. Marsh:—I never like to differ from any of my brethren, especially from those who appear to have more of the teachings of the Spirit than I fear I have, yet, with your permission, I will say a few words to the scattered flock.

Bro. Hale has, I think, fixed by indisputable evidence, the eclipse which happened just before the death of Herod. This he shows, could not be earlier or later than B. C. 1. But I think we have the means of determining the time, when the 70th week began a little nearer than he has, and

1st. Jesus could not have been *one year old* when Herod sent forth his decree to slay the children in Bethlehem. Camp. trans. reads, "Then Herod, finding that he had been deceived by the magicians, was highly incensed, and dispatched emissaries, who slew, by his order, all the male children in Bethlehem, and in all the territory, from those entering the second year, down to the time he had procured exact information from the magicians. Matt. 2: 16.

2d. Jesus could not have been many days from 40 days old, when Herod issued his decree. For we read in Luke 2: 22, "And when the time of their purification was expired, they carried him to Jerusalem, as the law of Moses appointed," &c. We find by Lev. 12: 2-4, that this was 40 days. And we learn by Luke 2: 39, that they never returned to Bethlehem to live. They probably returned from Jerusalem to Bethlehem, to get what household goods they had, designing to remove immediately to their own city, Nazareth, but being warned of God, they fled into Egypt. But they were in Bethlehem when Herod sent forth his murderous decree; and he must have sent it forth not many days after the same the wise men mentioned in Matt. 2. Therefore the wise men must have visited the Saviour not many days from the time he was 40 days old.

The commencement of the reign of Tiberius Cæsar, is so fixed by an eclipse, to Aug., A. D. 14; that I see no possibility of a mistake here. John began to preach in the 15th year of Tiberius. Luke 3: 1. This must have been somewhere between Aug. A. D. 28, and Aug. A. D. 29. In all probability, John began to preach when he was about 30, according to the law of Moses. If Christ had been born in Dec. B. C. 2, John would not have been 30 until the latter part of the 15th of Tiberius, the summer of A. D. 29, for John was about six months older than Christ. Luke 1: 29. It seems to me more probable that Christ was born about the time of the autumnal equinox, B. C. 2. He was baptized when he was about 30 years old. Luke 3: 23. Camp. trans. reads, "Now Jesus was himself about 30 years in *subjection*," &c. Admitting then that he was born in the autumn of B. C. 2, which is the farthest back we can put his birth, he could not have been baptized earlier than the autumn of A. D. 29, and been about 30 at his baptism. But we are told that *after* his baptism and *before* he preached, "The time is fulfilled." He attended a passover, which must have been in the spring of A. D. 30. John 1: 33, 34. Camp's trans. reads, "For my part I should not have known him, had not he who sent me to baptize in water, 'Upon whomsoever thou shalt see the Spirit descending and remaining, the same is he that baptiseth in the Holy Ghost.'" Having therefore seen this, I testify that this is the Son of God." This language shows plainly that the Saviour had been baptized before this. A few days after this testimony from John, we find Jesus at Capernaum; but he staid there not many days, for the passover being nigh, he went up to Jerusalem.—John 2: 12, 13. We find in John 3: 23, 24, that John was not yet cast into prison. In Mark 1: 15, we read, "Now after that John was put in prison, Jesus came into Galilee saying, 'the time

is fulfilled,"—that is, the 69 weeks end, and the 70th begins. It seems plain then, to a demonstration, that the 70th week did not begin until after the passover of A. D. 37, and the 2300 days cannot end until the spring of 1847.

How long it was after the passover, before Christ preached "the time is fulfilled," I find nothing positive, but I think it could not have been long.

I thank the Lord for this light, and I think that Bro. Gross has shown conclusively in No. 6, "Sure Word of Prophecy," that the 1335 days do not end until April, 1847. I should rejoice to see the Lord sooner, but brethren and sisters, if we are to have one more year in which to labor to save souls, let us double our diligence;—be instant in season and out of season, remembering, that in due time, we shall reap if we faint not. The husbandman waiteth and hath long patience, until he receive the early and latter rain. Let us therefore in patience, possess our souls.—In a little while, he that is to come will come, and will not tarry. Yours, waiting,

J. WESTON.

New Ipswich N. H., March 16, 1846.

Bro. Z. Baker, to J. Pearson Jr.

Bro. Marsh:—For several months past I have had an increasing desire to write to my much esteemed brother, J. Pearson, Jr., but not fully knowing until recently, where to direct a letter so as to go directly to him, I have delayed writing, and now, wishing to have brother I. Howell share in the letter also—and not wishing any brother or sister to be deprived of the privilege or gratification (if such it be,) of knowing my present position, (especially yourself,) I have concluded that it is my duty to write to Br'n. P. and H., through the columns of your interesting weekly visitor, the Voice of Truth.

You will probably recollect that I was a subscriber for your paper, and encouraged others to become such, until the hope of Israel was in successful operation; at which time I embraced the views advocated in that paper, and then requested you to discontinue the Voice of Truth, which was promptly done. But I have again, and for the last six months, had the pleasure of perusing its pages (and I hope with profit,) through the agency of Bro. Wm. Gifford, and I am prepared to say that the paper has to me, much increased in value.

Permit me to say to brother Pearson, that when his renunciation first appeared, I was afraid he had renounced too much; but at the same time I could say, truly too, that I believed him strictly honest as before, nor have I ever doubted it since. In fact, his entire article breathed forth so much candor, meekness, humility, and love for the Bible, for the God of the Bible, for the gospel of the kingdom, and for the whole brotherhood, that I was able to say emphatically, that my love to him was not in the least impaired. And now Brother Pearson, let me emphatically say, that time, circumstances, and last, but not least, a careful, candid, prayerful, and persevering search of the Word of the Lord, comparing scripture with scripture, believing that the Spirit and Word agreed, (perfectly harmonized,) that I have come to similar conclusions with yourself. Let it be remembered that it is not hastily done. Praise our good God for the book of books—the Bible; the only document under the whole heaven, that can teach us the perfect way. I doubt not that you and Bro. H. (with whom I have had many precious seasons,) will thank God in my behalf. I have not any guilt to confess, for I embraced those views, viz: the Bridegroom come, and the shut door, the judgment past, the servants sealed, &c., honestly, and advocated them boldly, because I was not inclined to confer with flesh and blood; but since I have, by searching God's Book, seen

they are errors, as an honest child, I must let go of them, and for the honor of the cause and comfort of the disciples of Jesus, make the facts in the case as publicly known, as I have advocated these errors. I think I have learned the procuring cause of those erroneous views. A portion of the humble, devoted, consecrated disciples of Jesus, were determined to prove true to their King, were willing to forego anything, whatever the case might require, or God's word demand at their hand. In the heat of their zeal they honestly believed that those promises which Jesus made to his apostles for their special encouragement, in view of the great work before them, were made to all believers. That is, they imagined that when Jesus promised his apostles that the Spirit should lead them into all truth; call to their remembrance all he had said to them—teach them things to come, and also, that whatever they should ask in his name, he would do for them—were made to believers of 1846. But this is a sad mistake, as will be seen by a careful and critical examination of the Word. Let those who still hold on to those errors above named, candidly and carefully search the Word as recorded in John 13th to 16th, and onward; and also other corresponding portions of scripture, and ask themselves the question, "did the Master promise *un-inspired* men who were liable to err and ask amiss, that whatever they should ask, (mark the expression, no reserve made,) the Father in the name of Christ, he would do it? Have any (since the apostles,) been able without the Word, to tell what would be on the morrow. I think not—certainly none in this our day, are able to tell what will be in the future without the aid of the prophetic word. But the Lord did promise his apostles, that the spirit of truth should bring to all their remembrance all that he had said while with them, and teach them things to come. In a word, lead them "into all truth." Therefore they could write out the past, present and future, down to the coming of Christ. He also appointed the time when it (the promise) should be fulfilled—which was at the coming of the Spirit, and not eighteen hundred years after, in *this* degenerate age.

Those honest, devoted, zealous souls, thought that the above promises were made to them and would be fulfilled to them, in answer to the prayer of faith. They also concluded that their feelings or impressions, were nothing less than the teachings of the Spirit, an infallible guide. Here we erred: and as an error in faith must lead to an error in practice, it is just what might be expected, that we should fall in error, as many have done.

But, you may enquire, why this change in my faith? I answer—some of the good brethren embraced and advocated feet washing, and denounced those who could not believe the Bible taught them to do the like. This caused me to see that the *spirit* that prompted this denouncement was of the enemy, and lead me to search the Word relative to the whole theory: feet washing, saluting with a kiss, the 7th day sabbath &c., and the result has been, I am satisfied all are unscriptural. To denounce honest souls because they cannot embrace and practice all these things, is wrong; is of the enemy, is not in harmony with the teachings of the inspired Word. I rejoice that I have seen and forsaken these errors—I have confessed to God, and found favor, because what I did, was done ignorantly; praise his Holy name. It is now idle for any one to tell me about the Lord having come in such a secret manner, that not one of his disciples knew anything about it until three months after! No,—no, this will not do: his coming will not be a matter of dispute: all will know it. "He that overcometh shall inherit all things." Z. BAKER.

New Bedford, April 25th, 1846.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, JUNE 24, 1846.

Removal of our Office.

We have removed our Office into Simpson's new block, on Works Street, just back of the Arcade. We occupy the second floor, in the west end of the building: entrance from Works St.

This Number.

We have now reached the close of Vol. X of our paper. We thank the Lord for enabling us, with the assistance of kind friends, to sustain it thus far. We hope another volume will be all we shall be called upon to publish. But should we meet with another disappointment, relative to the time of the coming of our Lord, and duty should seem to demand it, the paper will be continued. At any rate, it seems to be duty *now* to continue its publication.

To make the paper what it should be, our correspondents must *again* aid in furnishing good original matter for its columns. Some have been rather stinted of late in their contributions in this respect. We hope they will again bring things new and old, and often, out of the rich treasury of the Lord, for the edification, strength, and comfort of the household of faith.

Our receipts of late have been rather light. We now want all of our subscribers, who are indebted for their paper, to make payment immediately; or just as soon as your circumstances will admit. If any, to whom the paper has not been sent free, *cannot* pay, we wish them to say so, by letter, and we will square their accounts, and continue their paper if they desire it. These requests are *fair*, and *should* and *will* be attended to by every *honest* person. All can either *pay* what they owe for the paper, or inform us that they cannot do it. We wish no one to *embarrass or distress himself and family on our account; neither do we wish any one to wrong his own conscience and the cause of God, by withholding our just dues when he has the means to pay.*

A number of new subscribers have recently been added to our list; we thank our friends who have been active in obtaining them. And we think, with a united effort on the part of our readers, many more might be induced to take our paper. Will each one see what can be done in this good work?

Finally, brethren, pray for us; that the word of truth may be sounded out, thro' the medium of the 'Voice of Truth,' to the awakening of the sinner, and comfort of the saints, until our Lord shall come and reward every man as his work shall be. Come, Lord Jesus, and come quickly,—is the prayer of every one who loves his appearing.

The Powers of Heaven.

Says a correspondent, 'I would like to have you give your opinion upon the shaking of the powers of heaven—whether past or not.'

'My opinion,' in arriving at the true meaning of this or of any other Bible doctrine, is no better than that of any other man. Opinion is the decision of a speculative mind, without any certainty of the correctness of the conclusion to which he comes: it has no positive evidence to sustain it. Much, very much of what is called *faith* in the different sects of the day, is mere matter of opinion. The Christian world has been divided more on speculative opinions than plain truths of the gospel. The litigations that have distracted our ranks for a year or more past, have been about mere matters of opinion. Misguided ones have introduced their *opinions*, as texts of faith and practice, and contended for them with the zeal of a Jehu, rather than that which is according to knowledge.

We should be very cautious about giving our opin-

ions on the doctrines of divine revelation. That plain and perfect Book was not given for the fruitful imagination of imperfect mortals to speculate upon, but to read and *believe* what it clearly teaches. Giving our opinions on this or that plain text of the Bible, has done incalculable mischief in the church and world. It has filled many an honest enquiring mind with distrust relative to the true meaning of the simplest portions of the word of God. It has thrown a dark veil of mysticism and unmeaning spiritualism over the true common sense meaning of that very easily to be understood book. Take away this veil, brush away this mystical darkness, and look for the meaning of the inspired word, guided by disinterested motives, and good common sense, and its meaning will readily be understood. If it is difficult at first to understand any part of it, compare scripture with scripture, and the difficulty will soon vanish. It is one perfect system of faith and practice, and needs to be *generally* understood, to comprehend the true import of its many parts.

We make these remarks, not for the purpose of rebuking our good brother for asking our opinion on the shaking of the powers of heaven, we thank him for the inquiry; but to prepare the mind of the reader to *hear* and *believe* what the Bible says on this highly important question.

In Heb. 12:26-29, it is said, 'Whose voice then [at the giving of the law on Sinai] shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven; and this word, yet once more, signifieth the removing those things that are [margin, *may be*] shaken, that those things that cannot be shaken may remain. Wherefore, we receiving a kingdom that cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire.'

This testimony shows that the *earth* before Paul's day had once been shaken, but shaking the *heavens* and *earth* were yet future: this, we are assured, God had promised to do, not spiritually, ecclesiastically, nor politically; neither a number of times, but 'yet ONCE MORE' he has promised to do it.—And the testimony clearly shows that when this once more shaking of heaven and earth takes place, those who have served God 'with reverence and godly fear' will receive the kingdom which never will be shaken. Hence the shaking to which my brother refers must be in the future, for the saints have not yet received the kingdom.

That this view is correct, is evident from the promise to which Paul refers. It is in Haggai 2: 6, 7, and reads, 'For thus saith the Lord of hosts, yet once, it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land, and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord.' No spiritual interpretation can be given to this text, without darkening counsel by words without knowledge. Indeed it is offering an insult to him who inspired it, to attempt to give a meaning to this testimony different from what the *literal* import implies. It says that God will, YET ONCE shake the *heavens, earth, sea, dry land, AND all nations*; and that the desire of all nations shall come. No such shaking as this has ever taken place, consequently, it must be yet in the future.

Joh. 14:12. 'So men lie down, and riseth not: until the heavens be no more, they shall not awake, nor be raised out of their sleep.' When will the *heavens be no more*? They will be no more when the following texts have their fulfilment. Rev. 20: 11. 'And I saw a great white throne, and Him that sat on it, from whose face the *earth* and the *heaven* fled away; and there was found no place for them.' Rev. 21: 1. 'And I saw a new heaven and a new

earth: for the *first heaven* and the *first earth* were passed away, and there was no more sea.' At this stupendous change, the predicted shaking of the heavens and earth, will be witnessed. Well, as the old heavens, earth and sea yet exist, we conclude their shaking is yet future.

In view of this shaking, and glorious change which will follow, we think the Psalmist speaks prophetically thus, 'The *earth* shook and trembled; the foundation also of the hills moved, and were shaken, because he was wroth. He bowed the *heavens* also, and came down; and darkness was under his feet. The Lord also thundered in the heavens, and the Highest gave his voice: hail-stones and coals of fire.' Psa. 18: 7, 9, 13. 'Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, (that he may judge his people.) Gather ye my saints unto me, those that have made a covenant with me by sacrifice. Psa. 50: 3-5.—'Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke. Cast forth lightnings, and scatter them: shoot out thine arrows and destroy them.' Psa. 144: 5, 6. Who can for a moment suppose the scenes here described are in the past, or any part of them? Doubtless they are in the future, but not far distant. The reality will far exceed in awful grandeur, the most vivid description which the word of inspiration can convey to our imperfect understandings.

Isa. 3: 19-21. 'And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.' Isa. 13: 6-13. 'Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty.—Therefore shall all hands be faint, and every man's heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven, and the constellations thereof, shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger.'—Isa. 24: 17-23. 'Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it: and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.—And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion,

and in Jerusalem, and before his ancients gloriously.' Isa. 84: 1-5. 'Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein: the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood.—And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree.'

In these predictions the eye of the prophet was evidently on the terrific scenes of the great and terrible day of the Lord, when, as it is said (2Pet. 3:10 12) 'The heavens shall pass away with a great noise, and the elements shall melt with fervent heat.—The heavens, being on fire, shall be dissolved,' &c. At this time the 'powers of heaven will be shaken,' or, as it is said in Rev. 6, 14-17, 'And the heaven departed as a scroll when it is rolled together, and every mountain and island were moved out of their place. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men and every bond man, and every freeman, hid themselves in the dens and rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?'

Jer. 4: 23-28. 'I beheld the earth, and lo, it was without form and void; and the heavens, and they had no light. I beheld the mountains, and lo, they trembled, and all the hills moved lightly. I beheld, and lo, there was no man, and all the birds of the heavens were fled. I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said,—The whole land shall be desolate: yet will I not make a full end. For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it.' When will the heavens have no light, and the hills move lightly, as here predicted? At the coming of the Lord to 'make' all things new, when the old earth and heavens will be terribly shaken, and forever pass away, so that no more place will be found for them. This is the grand event to which the Savior alludes in his discourse as recorded in Matt. 24, Mark 13, and Luke 21, when he says, as Matthew has it, 'And the powers of the heavens shall be shaken.' Mark, 'And the powers that are in heaven shall be shaken.' And as Luke says, 'For the powers of heaven shall be shaken.'—In each account, the appearing of the Son of man is intimately connected with the shaking of the powers of heaven, which is in perfect harmony with the numerous other prophecies of the events of that great day. They all, without one exception, make the dissolving, rolling together, bowing, passing away with a great noise, and the shaking of the heavens, *literal*, and intimately connected with the visible personal appearing of the Son of man. At his rising up to reign, to make all things new, is when the terrible shaking will commence. None of these things have yet been witnessed, but doubtless the dread day is very near when all will take place.

It should not be forgotten that but *one* shaking of the heavens, earth, sea, dry land, and all nations, is predicted in the Bible, and as no events in the past justify the description given of that shaking, we confidently say that it is yet in the future. And we fully believe that when it does take place, or even that

terrible shaking commences, all will know it: there will be no difference of opinion about its character then, terrific facts will then forever settle this controversy. The righteous will understand the case to their everlasting joy, and lift up their now bowed down heads, and exclaim, 'Lo, this our God; we have waited for him, we will be glad and rejoice in his salvation.' Isa. 25: 9. But the sinner and graceless religionist shall 'wail because of him;' or, as Campbell renders Luke 21: 26, they will then be 'expiring with the fear and apprehension of those things which are coming upon the world; for the powers of heaven shall be shaken.' This shaking, this universal convulsion of nature, is what will produce this dying fear among the wicked. Then fearfulness will surprise the heart of the hypocrite; and the hands of the sinner will be faint, and his heart melt. This is the time of trouble spoken of in Dan. 12, when Michael shall stand up. Then all who are written in the book shall be delivered, and shine as the brightness of the firmament forever and ever, in the kingdom of God. The great day of these events may soon dawn upon us. Are we ready to meet it with joy? Answer to Him before whom you must soon appear.

Bro. Weston's Article.

The point of difference between us and Bro. Weston, we consider of minor importance. One believes that the 69 weeks terminated at the baptism of Christ, while the other thinks they ended about six months later; consequently making a difference in the two calculations, in the termination of the 2300 days, of only six months. This mere fraction of time, in computing the long period with which it is connected, we think should never be made matter of dispute. Hence we have felt no promptings to have much said in our columns on the subject; but being willing to let others speak their candid and honest convictions, to a certain extent, on this subject, we give Bro. Weston's article on another page.

The point, we think, may be easily settled. All that is necessary to do this, is, to understand the nature of, and give due weight to the testimony presented on each side of the question at issue. We will try to state the case as it is.

Bro. Weston thinks the 69 weeks did not end at the Baptism of Christ, but some time after, when Christ said, 'The time is fulfilled.' The evidence he presents is all *inferential*. Because it is said, 'the time is fulfilled,'—he *infers* that the 69 weeks *then* expired. Now we *infer* that Christ, when he said, 'the time is fulfilled,' referred to the *past*, as in another expression he evidently does: 'he hath anointed me' &c. Both expressions allude to the same event, the termination of the 69 weeks; for they were to end at the Anointed, or the anointing of Christ. We leave the reader to judge which *inference* is most probably correct.

But wishing to use no unfairness in the case, we will admit that the inferences of my brother are entitled to equal weight with those we have drawn. But we do not think either of us are entitled to the case if we have nothing more weighty to offer than *inferential* testimony. We have offered, in some former numbers of our paper, and now refer to it again, *positive* testimony, to prove that the 69 weeks extend to the 'Messiah the Prince,' or the *Anointed*, and that he was anointed at his baptism. There is not a *declaration* or *fact* recorded to prove directly or indirectly that Jesus was anointed at any other time than at his baptism. But stubborn facts do forever make it certain that he was *anointed* at that time. Hence, the case is to us clear as the unclouded sun that the 69 weeks ended at the baptism of Christ. To sustain his case, my brother must prove, by *positive* testimony that Jesus was anointed about

six months after his baptism; this cannot be done from that book which alone should be our guide in all matters of this kind.

Our good brother's pamphlets on the *locality* of the New Jerusalem, were duly received, at a cost to us of 75 cents. We would be glad to aid him in selling them, but we think, to say nothing about the correctness of his position, that his evidences are all *inferential*, and such kind of testimony can never, by Bible students, be made the foundation of gospel faith. The Word, the *plain word of the Lord*, will only do us good now, in this time of trial, and alone enable us to abide the day of his coming.

Mr. Campbell before '43.

The following extract from Mr. Campbell's debate with Robert Owen, not only shows his position then on symbolic chronology, but *strengthens* the views we now entertain relative to the time of the coming of our Lord. The argument which Mr. C. gives is clear and weighty, and is one which he (Mr. Owen) or any other man cannot overthrow: nothing but the passing by of '47 can prove it *unsound*. What, then, should be our *faith*? we do not say *opinion*, but *faith*, UNWAVERING FAITH. If there is *evidence* that Christ will appear in '46, or the extreme point of '47, we should *believe* it with all our hearts, and show our faith by corresponding works. Not a valid reason can be offered why we should do differently.

This case is an important one, and fearing it will not be fully understood, we repeat, that if the *evidence* to us is *conclusive*, we can see no defect in it—it seems clearly to prove that Christ will come in '46 or '47, we are *duty bound* to believe it. Faith depends on testimony—the testimony is before us, and well understood—it is definite, clearly points to '46, or '47 the extreme, for the advent of Christ; and to be unbelieving, is rejecting testimony we cannot gainsay. Lord help our unbelief. Mr. Campbell says:—

"The prophecy of Daniel more circumstantially describes the time in the wonderful vision which he explained for Nebuchadnezzar. In this vision there was a prospective view of the history of the world from the time of the Chaldean or Assyrian monarchy, down to the end of time. Two incidents in this prophecy are worthy of notice.—First, the time fixed for the commencement of the new kingdom of God in the world: and second, that the Roman empire once subdued, there should never again be a universal empire upon the earth, save that of the crucified King.

"Now we do know what efforts have been made to build up great empires, and how abortive they have proved. The most successful effort ever made since the downfall of the Romans, was that made by Napoleon. In the year 1813, he controlled the temporal destinies of sixty-four millions of human beings: but what was this number to the whole population of Europe, to say nothing, of the other three quarters of the globe? Nothing like a universal empire has ever been established, since the division of the Roman into ten comparatively petty sovereignties.

"But Gabriel informs Daniel more definitely of the date of the Messiah's birth, and of the commencement of the last great empire. He says, seventy weeks are determined upon the people. And so on through all the rest of the chapter.

"When I have made another extract from Daniel, we have all the data before us. 'How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.' Now, as the Lord said to Ezekiel,

I have appointed one day for a year, we are at no loss in coming to the following conclusions. From the time of the going forth of the decree to rebuild Jerusalem, until the death of the Messiah, would be three-score and nine and a half weeks; that is, a period of four hundred and eighty-five or eighty-six years. Seven weeks make forty-nine years, sixty-two weeks make four hundred and thirty-four years, and in the middle of the week he was to establish the New Institution; that is, three and a half or four years more. From the going forth of the decree to rebuild Jerusalem, to the baptism of Jesus, was four hundred and eighty-three years—his ministry was three and a half years, or the middle of one week; then he was cut off. And in half a week, that is, three and a half years more, Christianity was sent to all nations. This completes the seventy weeks, or four hundred and ninety years of Daniel.

"Now from the birth of Jesus till the general proclamation of the Gospel, was about thirty-seven years, which, subtracted from four hundred and ninety, makes the nativity of Jesus four hundred and fifty-three years from the commencement of the rebuilding of Jerusalem, which occupied seven weeks, that is, forty-nine years. Daniel then fixes the time of the nativity; the commencement of the kingdom, or confirmation of the covenant; and the ultimate cleansing of the sanctuary, or purgation of the Christian church from anti-Christian abominations. This last event was to be two thousand three hundred years from the aforesaid date. That is, from the birth of Jesus about eighteen hundred and forty-seven years. Now from these premises, it is clearly established that the Messiah should be born while the second temple was standing; before the sceptre and a lawgiver finally departed from Judah; in the reign of the Roman Casars; and four hundred and fifty-three years from the commencement of the rebuilding of Jerusalem. And does not the event exactly correspond with the predictions?" (p. 84.)

CHRISTIAN LIKE.

"The following frank explanation of the 'Oberlin Evangelist,' is Christian-like, and honorable to the conductors of that paper. It fully atones for the wrong impression made, a few weeks since, by the Evangelist, in noticing the delusions of certain misguided ones, who have gone out from among us, to their own disgrace, and we fear ruin.

We see, however, that the Evangelist is still laboring under a mistake, relative to the doctrine of "impulses" being "somewhat prevalent among second advent believers." We readily admit that this statement is true of certain individuals among us; but their small number is, we believe, on the rapid decrease. The doctrine prevalent among us, on this point, is to be led by no other guide than the plain word of the Lord, the Bible. The doctrine of impulses we consider the foundation of all delusion, and grossest licentiousness.

The following is the Evangelist's

"EXPLANATION."

"We learn from 'The Voice of Truth and Glad Tidings'—that our recent article on 'Second Advent People,' is understood to imply that all or at least most of those who have been called 'Second Advent people' have run into the fanaticism there alluded to. We intended to make no such implication. We only said—'we know of some' who hold or act thus and thus;—we hear of such and such things at particular localities, &c. We knew and meant to leave the impression that all had not embraced these new forms of delusion. It would have been well if we had made this point more distinct and specific. Far be it from us to do injustice to those who are exempt from the fanaticism in question.

"In our view the doctrine, somewhat prevalent among Second Advent believers—that the Spirit

leads by mere impulses—is the legitimate parent of all these worst forms of fanaticism.

"As to the extent of this fanaticism and its relation to the Adventists as a body, the Voice of Truth states the facts thus:—

"The cases of fanaticism and corruption to which the Evangelist alludes, we as a people have seen, deplored, and again and again discountenanced, rebuked, and from the pulpit, through the press, and in every proper way, declared our dis-fellowship for the misguided individuals who are guilty of such things. Also, those persons are not now identified with us, either by themselves or the great body; they have gone out from us and followed their own pernicious ways. Moreover, their numbers are few, compared with the number of the whole body. And we rejoice to learn that a number of these few misguided ones, have seen and humbly confessed their errors, and have returned again to the fold of Christ, and are now walking in the truth; and we think we have just grounds for believing that others will soon follow in the same path to their Father's house."

From the Advent Herald.

Letter from Bro R. Hutchinson.

TO THE ADVENT BELIEVERS IN CANADA EAST.

Beloved Brethren:—I cannot leave the shores of America, without addressing a few words to you, as I feel a deep and continued interest in your spiritual welfare. I need not enter into any labored explanation of our "precious faith," as I have done this while present with you. Most of the light which I have received, I have communicated to you. And I have every reason to believe that you have treasured it up in your minds and hearts. But "suffer the word of exhortation." Let me say then, keep your eye fixed on the coming of the Lord from heaven. This is the hope of the Church,—the source of her comfort, and the great motive to Christian action.

And this long-looked for and long desired event must be nigh at hand, even at the door. Yes, the fulfilment of the prophecies,—the harmonious termination of sacred chronology about now, and the signs of the times,—all admonish us that the end of all things is just upon us. The safe position seems to be—the event may come to day, it will come soon. This is the ground on which I stand. And here I find firm footing. It is easy for persons of the humblest capacities to give a substantial reason for such a hope. However, we are warranted in looking with special interest for the realization of our hopes, before eighteen hundred and forty-seven shall have passed away. You are acquainted with the argument on which the expectation is based.

I would say, above all, live in a state of complete and habitual readiness for a participation in the glory and blessedness which are coming.—Carry out the holy principles of the Gospel in your entire deportment. Be unlike this world—be like the world to come; that is as it regards your moral spirit and practice. In a word, be Christians in the sense of the Sacred Scriptures.

Dear Brethren, love one another with a pure heart fervently. Hold the unity of the Spirit in the bond of peace. Keep up your meetings. "Consider one another to provoke (induce) to love and good works; not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." Encourage those ministering Brethren who are of good report, and who may come among you with enlightened and affectionate presentations of Divine truth.

Also cultivate a love of holy compassion toward those who are in darkness and sin. Our advent history, and the treatment we have received from all classes, are liable to gender in us a hard, censorious spirit. But we must rise above

this, brethren. While God is long-suffering, we must, in this respect, "be followers of God as dear children, and walk in love, as Christ also hath loved us, and hath given himself for us."

Beloved in the Lord, I may never see you again during the present state of things; but I hope to meet you all on the "Continent of glory."

Live till the Lord in glory come,

And wait his heaven to share;

He now is fitting up your home,

Go on! I'll meet you there.

By the grace of God I will. So help me heavenly Father. Such a meeting will be an ample remuneration for all our trials, cares, sufferings, and partings, in the cause of Jesus. However, should a wise and gracious Providence permit me to return, I trust that I shall find you all walking in the truth,—presenting a Christian front to those by whom ye are surrounded,—practically bearing in mind that you are connected with the greatest development of Biblical truth which has distinguished the Church since the Apostolical age. Had you been at the late Conference of Adventists in Boston, you would not have thought that what our opponents are pleased to call "Millerism," is dead. The Advent movement is destined to progress till the Son of Man shall come in his glory.

In conclusion, I would remind you, that I unceasingly remember you in my prayers. I shall continue to do so. Let me often meet you at the throne of grace. Give me and the mission with which I am associated, a share in your sympathies and prayers. In a few hours I sail for England in company with my esteemed fellow laborers, Brn. Himes and Brown. I feel that I am leaving home. The Lord bless you.

Yours in the most endearing bonds,

R. HUTCHINSON.

Boston, June 1, 1846.

Letter from Bro. D. I. Robinson.

Dear Bro. Marsh:—We have just closed our conference at Cleveland, O. It was upon the whole better than I expected ever to see here again. The attendance at the first was not so large as we wanted, but at the last was larger than we looked for; and better attention, feeling and effect than any, perhaps, anticipated. One was baptised. Some came to hear for the first time in their lives. Those converted at your meeting last winter came 25 miles (mostly on foot I heard) to attend—warm in faith and love—a good example to older believers, and just as they used to do. Bro. Porter and Pearson go to Cincinnati. Bro. Mansfield, and Bro. Seymour and wife, to Michigan, and Bro. Needham,—our hearts were gladdened with a good letter from him, in which we hear, that though his health was poor from labors and trials, his soul was strong in faith and joy at the coming Lord, and his wife is entirely recovered from her severe affliction, which for a few weeks was severe. The calls for lectures are many and urgent, and we have seen the lowest ebb of the cause, we think; it is now rising and will live till the Lord comes, for it is his cause and truth. There is also a call to go to Jamaica, and the West Indies. Ohio and Indiana, both need a good travelling lecturer; and Akron, Ohio, one who all the time can be a wise and faithful shepherd.

I close my labors here next sabbath, and go to Akron the sabbath following; beyond which, I do not know whether I stay west, go east, or to the West Indies. But God, who has thus far led, will direct us and provide for us still.

Now cannot some of the poor, humble, faithful laborers come out and feed God's hungry sheep, and they will feed him. Bro. Mansfield will take my place here in three weeks, God bless him, and make him a blessing.

D. I. ROBINSON.

Cleveland, Ohio, June 15th, 1846.

Letter from Bro. Mitchell.

Bro. Marsh:—Although a stranger in body, I take the privilege of addressing you as brother; one of the most tender relations on earth, and I humbly trust I may merit it. I am with you, a looker for that blessed hope—yea, the consummation of all hope, the appearing to view of our now absent, elder Brother.

I have been a believer in this soul-reviving doctrine for several years, and with you, have met with several disappointments; but, bless the Lord, if cast down, I have not fallen—and tho' fallen, the Lord would raise me up.

I had several of your valuable papers sent me by some brother, and am very much pleased with them. I think they breathe a liberal spirit. I desire to get all the information on the great subject I can; I therefore wish you to send me one copy. There is none taken by any of the brethren in this city, at least that I know of.—There is a united little band of about 50, who meet regularly three times on Sabbath, and twice during the week, to exhort one another—and the best of all, the Lord is among them. The wild Fanaticisms of the North, East, and West, have not disturbed us any, (thanks to God.) No Millennialism, no Judaism, no Spiritualisms of the feeling kind—abstract from the good Word, has scattered our ranks nor weakened our faith: we stand on the old platform; believing that that same Jesus who has ascended, shall in like manner descend, and that speedily—many of us look with interest to this fall, or the spring of '47.—One thing we feel assured of: it will not tarry long. O, that we all may be ready to hail that glad day, and meet each other whom now we love, though far parted in person.

We see the perils that surround us. Men are traitors, high minded, lovers of pleasure more than of God, though they have forms of their own, of godliness. O how ominous are all external things, that soon, very soon, God will assemble the kingdoms, that he may pour all his fierce indignation upon them who have slighted his holy word. What manner of persons ought we to be then, who look for such things. O how humble! O how holy. Our lives should be perfect indexes to the truth of Revelation. But I am running from what I intended writing. I did not intend saying anything of this kind when I commenced. I merely desired a paper, and to let you know that there a few, even in this land of *bondage*, who love liberty, and who desire the year of release to come, that all shackles may be loosed and the prisoners let go free. O, how long shall tyranny, death and hell, reign. May it be swallowed up of victory.

Believe me to be your brother in the patient faith of Christ.

JOS. B. MITCHELL.

Baltimore Md., May 27, 1846.

Letter from C. R. Griggs.

Bro. Marsh:—The wise man says, "Buy the truth and sell it not"; also, "wisdom, and instruction, and understanding." And while I write I pray God to give me wisdom and instruct me into a right understanding of his truth as it is in his blessed word. I feel that some of our brethren are selling God's truth. Some are selling it for the honours of the world, and some for the sake of "filthy lucre;" but in either case, God is not well pleased. But how do they sell it for the honours of the world? By being ashamed to confess God and his truth, before the world, lest they be reproached for the worthy name by the which they are called. Of such, Jesus will be ashamed when he comes in his *kingdom*. We read that the friendship of the world is enmity against God, and who would be a friend of the world is an enemy of God. Then let us see to it, that we own this Jesus, defend his noble cause, and keep out of the snares of the devil.

Some refuse to speak the truth lest they should displease their brethren; especially those that have much of this world's goods. This is very wrong, and God will send leanness to that soul who thus shuns to declare his counsels for fear of feeble man. What matters it to you, whether they love your preaching or not? God bids you speak out, and how dare you refuse to obey the mandate? If it offends, it shows at once, that God is not there; "for great peace have they that love thy law and *nothing shall offend them*."

I am aware that many of our brethren when they preach to those that are rich among us, do not speak out the truth upon this subject as they ought, and it is through slavish fear that it is so. I have been there, but, by the grace of God, I am out of that place, and now, fearless of what the consequences may be, I preach the whole truth, leaving the event with the Lord. I have felt as many of my brothers do, that if I spoke out the plain truth, as it is in God's Book, relative to the rich man, his duty, and his doom, he would think I cared more for the "loaves and fishes" than the souls of men. But I have, in the strength of God, resolved, knowing that he knows my heart, that whatever may be the feeling of those toward me, or treatment to me, God's truth, as far as I know it, SHALL BE SPOKEN. Glory to God I feel happy in rehearsing the resolution. I feel this is scriptural ground; for, says the Word, "How can ye be my disciples while ye seek honour one of another?" We should have no respect to persons in this respect. What says God of the rich man? His language is, They shall hardly enter his kingdom. Then, shall we not tell the awful doom of him who grasps the golden treasure? "Go now, ye rich men, weep and howl for your miseries that shall come upon you; your riches are corrupted, your garments are moth eaten, your gold and silver is cankered, and the rust of them shall be a witness against you and shall eat your flesh as it were fire." Oh! my God, and is it true that those who have their thousands must soon be engulfed in the fires of the last great day? They now might give much to God's suffering poor, and for the spread of his blessed cause, but they will not do it. Say, is it true that such can refuse to devote their substance to the Lord? Yes, it's true, and among those who are professing to look for the Lord; but what is their hope? It is like the spider's web, and the giving up of the ghost.

"But," says he whom it may concern, and the money-loving Judas, "I know not where, nor how much to give." God tells you, if you see your brother have need, and shut up your bowels of compassion from him, the love of God does not dwell in you. But, say you, I don't see any thing have need? I ask you in the name of my God whom I serve, to look at the receipt for the last few weeks of the "*Glad tidings of the Kingdom at Hand*," and then say if you have nowhere to give. Look at the suffering cause of God, at your own condition, as it will be when you stand in the judgment and decide whether you have done your duty as a faithful servant,

Ye heralds of the cross, speak out the truth. No more regard the persons of men. No more "sell" or swerve from the truth for fear of him who brings a snare; regard no more the shining dust. He who clothes the lillies of the field, remembers you, and will supply your need. That God who feeds the ravens when they cry, if no other way, will by ravens feed his children when they pray. Have faith in God; retire not from the field; the harvest is great, the labourers few. Upon every breeze is walled to our ears, in tones of thrilling character, "Help! help!" brothers! Have you left the field? For what? The echo from heaven comes back, *For what?* Enter it again in the name and strength of the *God of Gods*, trusting alone in Him for support; He will take

care of you. "Seek first the kingdom of God and his righteousness, and ALL these things (food and raiment) shall be added unto you." The Lord is soon coming to reward the faithful soul with life eternal in his everlasting kingdom.—Then, with St. Paul's salary, go on your way rejoicing, and whether you receive Forty dollars or "*Forty stripes*," thank God and leave the consequences with him. Oh! for more ardent love to Jesus and his blessed cause, and stronger faith in God. Let us suffer on our few more days and home to a better land we'll go. I feel to cry, "This world is not my home," I seek a home in Heaven. A few more conflicts here below and the mortal strife is ended, and the weary "*Pilgrim*" is at rest in the Paradise of God. Brethren be faithful; toil and labour; weep, watch, pray, and suffer on till our Jesus comes, and "crowns of Glory you shall wear, with our God eternally."

Your brother for the truth, and in hope of the Glory of God,

C. R. GRIGGS.

Brimfield, Mass., June 4, 1846.

Bro. W. Ongley, Manlius, N. Y., June 9, writes:—I am happy to inform you and the brethren scattered abroad, that my wife is lecturing in different school houses to attentive congregations, in several towns. There is a greater desire to hear on the speedy coming of Jesus, than there was; praise the Lord. I am with my wife doing all I can in singing, praying, telling the people the Lord is coming: the evidence is clear to us; we believe He will come this fall; and our prayer is, Come, Lord Jesus, and come quickly, Amen.

We had the privilege of the Methodist Episcopal Church, in which my wife gave 3 lectures; but I fear that the seed that is sown in weakness falls too much by the way side and stony places. The true advent believers are glad we have visited them, have been encouraged and strengthened in the speedy coming of our blessed Lord. In the town of Vanburen a few honest souls have been converted unto the faith. While we are made to rejoice in this glorious doctrine we are led to weep and cry out, where are those brethren and sisters who were so active in this glorious truth? Some of the mighty are fallen; but, nevertheless, the Word of the Lord standeth sure. Thank God, some have again turned from their idols to serve the living and true God.

Bro. N. D. Smith, Orland, Ia., May 31, writes:—It has been, and is now, a great satisfaction to me to have the privilege of perusing your worthy paper, the "*Voice of Truth*," setting forth the very near approach of our great benefactor. I feel that this faith cannot be gainsayed. Notwithstanding, many who heard Bro. E. Miller in this town, say he preached Bible, yet they do not believe his word; and I think the time is come that judgment must begin at the House of God, and if it first begin with us, what shall the end be of them that obey not the Gospel of God! When I view the end so nigh as it appears to be, and looking around upon the professed part of the community, preachers and people, I am astonished at the insensibility and stupidity of what is called the Christian Church. Blindness is come upon them and they will not open their eyes that they might see. O, that the awakening angel, commissioned from the court of Heaven, would proclaim in tones of thunder in the ears of those that stand as spiritual watchmen, that they might give the trumpet a certain sound. But instead of being awake in the good cause of God, they say, by their acts, a little more sleep, a little more slumber, and it is to be feared that, preachers and people, will slumber on till Jesus comes! O, then, with deep remorse, will they call for the rocks and mountains in vain to fall on them.

Sister O. Smith, Orland, Ia., May 31, writes:— Since I last wrote you I have had the privilege of hearing two lectures from Bro. Ephraim Miller, on the second coming of Christ, for which I feel truly thankful; may the Lord sustain him and all others who are spreading the glad tidings, and provide for them fathers and mothers, brothers and sisters in this world, and in the world to come life everlasting. Oh! how I should love to aid in spreading this glorious gospel of the kingdom. It is with the greatest delight that I peruse your worthy paper: it is meat and drink indeed to my soul. How lonely should I be without it!

This is an interesting day in which we live. The hope of deliverance to the captives just before us, is soul-cheering; and who can bear to be idle when we can see the day-star just beginning to appear in sight. A few more days, at most, will usher us into the blissful presence of God and the Lamb, and all that blood-washed throng that have gone before, to sing the praises of God forever without the dimming veil of sin between us and our Saviour, where separations from those whom we love will never come. Oh! happy, happy company! Is it possible that an unworthy creature like me, will ever realize those joys? Oh! if I am deceiving myself, how great that disappointment will be! but I am determined to trust in God, the never-failing fountain that never will run dry; there may I

"Bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble
Roll across my peaceful breast."

Bro. S. Gears, North Scituate, R. I., June 1, writes:—I praise the Lord that he has a few servants upon the walls of Zion, who are able to tell the time of night, in the midst of so much moral darkness. I feel like a pilgrim and a stranger in this world of sin and wickedness, but I have a blessed hope of soon being delivered from this world for ever, to dwell in the new earth. The solemn appeal from Bro. Weston, in Nos. 5 & 6, was a rich feast to my soul: it led me to a deep searching of my heart to see if I was doing all in my power for the blessed cause in which we are engaged. My prayer is, that God bless the appeal to the good of all the brethren.

The Church of God in this place are endeavoring to hold fast the beginning of their confidence firm unto the end. We believe God has been leading the advent people the few years past; that he is still leading them, and that he will be with them to the end. Our faith is, that '46 or '47 will bring all that we have looked for. Brothers, be strong: you shall have my prayers that God would grant unto you all that wisdom, strength, and power that you need. If ever I felt like praying for God's servants it is now.

We meet every sabbath for worship, and have prayer and conference meetings 3 times a week. We mean to let the heathen know that God is yet with his people. We are often visited by the faithful servants of God who preach the gospel, with the Holy Ghost, sent down from Heaven.— Besides Bro. Bellou, a humble servant of God, who resides with us and whom we highly esteem in love for his work, preaches to us the Word. We are richly blest, for which I feel to live humble.

Bro. W. M. Ingham, Boston, Mass., June 2, writes:—We had a very good conference in Boston; I believe time is short, and what is done must be done quickly. I think we are giving the last invitation to the supper; soon our work will cease, and Jesus will come and call all the children to the supper of the Lamb. Lord help us to be ready, that we may be presented to him without spot or wrinkle or any such thing, holy and without blame.

Bro. G. W. Burnham, Little Falls N. Y., May 26, writes:—Last Sunday I attended meeting at Ingham's mills,—heard Elder Beach of Oppenheim in the forenoon, preach the simple truth as it is in Jesus. My soul was comforted. He appears yet strong in the faith of the speedy consummation of God's promises, and is waiting for the Lord from heaven. There are a few precious souls in the circle of his labors, who are in love with the appearing of Jesus, expecting the crown of life at that day! O, blessed hope of eternal life! how many are despising the priceless treasure, the eternal reality of perfect bliss with the saints robed in white, redeemed from all tribulation, of every nation, kindred, tongue, and people under heaven—blest with the great company of angels, and with the Lamb! My soul cries out at times, "O earth, earth, earth, earth, hear the word of the Lord!" "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

In the neighborhood of Brockett's Bridge, I have to inform you with grief, Brother Marsh, the "gold has truly become dim, and the most fine gold is changed." The scene is painful.— It was told me by a broker in the place with whom I conversed yesterday, and who sighs and cries over the desolation, that the moral state of the people is worse, if possible, than before the revival some few years ago. I think it is far more deplorable, and fast tending to destruction. But, glory to God's name, a few live by faith, and wait for their glorious change. This state of things universally existing,—so clearly a fulfilment of the words which the holy ghost inspired ages ago, cannot continue long—a dreadful retribution is hastening! O my God, prepare us to meet the Judge with joy.

COUNTLESS MILLIONS of Locusts have made their appearance in various parts of Tennessee, making a tremendous noise, like the continuous rolling of a thousand drums. The upper counties of Mississippi are also infested with them. They are from one to two inches in length, about the size and shape of the largest meadow bees in New England, of a brown or snuff color, with red, porcelain-like prominent eyes. They have done no damage to the foliage of the trees; they live on song, and as their mission of procreation finishes itself, they drop dead from the trees, the ground being already covered with their dead. The letter W is plainly marked on their wings. They have not appeared before since 1833, at which time the cholera was pervading this Mississippi country; and then they were marked with the letter C.—*True Sun.*

FROM THE COAST OF AFRICA.—Capt. Yarrington, of the Brig Pauline, at Boston, reports that on the 18th of March, at Roavista, Cape Verde Islands, the Yellow Fever and Black Vomitus were raging. Since October last, it was stated, that between 4000 and 5000 had died, and all the principal inhabitants had left the Island.—A British steamer (supposed a man of war) which had stopped there, had lost 70 or 80 men. The English colonies had sent three vessels with provisions to the poor; and at the Island 2000 bushels of corn had been collected and sent to St. Nicholas.

At Goree, 25th ult. the small pox was raging. Two hundred of the inhabitants had died in about 20 days. Nearly every family had three or four sick. The hospital was full. It was carried there by a French steamer from the river Gaboon, which had lost nearly all hands. There were at Goree 20 men of war, six steamers, three large ships from 5 to 700 tons, with coal, and two iron brigs for water boats. The Island is about one mile long and three fourths of a mile broad, and contains from 6 to 7000 inhabitants.

AWFUL CALAMITY.—It is reported that 43 persons were recently burnt to death in Quebec, in a Theatre which took fire by the explosion of a lamp. Husbands and wives, and their children, perished together by the devouring flames in this sink of iniquity, the Theatre.

Appointments.

Our paper is always printed on Saturday, previous to our publishing day. Friends should remember this, who wish an early insertion of their appointments.

A two days meeting is appointed in Bristol, Addison Co., Vt., to commence June 27. Brethren from abroad, especially those who can give meat in due season, are requested to attend.

W. WHITFORD.

Adison, Vt., June 13, '46.

Bro. T. F. BARRY has recently spent a few weeks with his old friends in this city, and preached the word of life and comfort to the congregation of his former charge. He is now located at Oswego, Oswego Co. N. Y., were he wishes his friends to address him.

News of The Day.

The difficulties between this country and Great Britain, about the Oregon territory, are in a fair way of amicable settlement, if not now settled. But little news of much interest is now heard from the seat of war in Mexico. We shall be disappointed if peace is not soon restored between the two Republics. This is our opinion. The "four winds," evidently, are yet held—such small outbreaks, and their being quickly restrained, or settled, only confirm us in the settled belief that a general war will not be witnessed, until the battle of the Great day of God Almighty takes place. This will be a war of the kings of the earth with the Lamb, not with each other. Thank the Lord, the Lamb will overcome them.

OBITUARY.

Sister — Thompson, wife of Bro. Isaac Thompson, died in Broadalbin, Fulton Co. N. Y., May 25th, 1846, aged 59 years, 10 months, and 17 days. She was a wife, a mother, a neighbour, and christian, greatly beloved in her life, and deeply lamented in her death. And, of her, it may truly be said, "Blessed are the dead who die in the Lord."

Bro. Marsh:—It becomes my painful duty to inform you of the demise of our dear Brother, SALMON H. JONES. He fell asleep in Jesus, as we humbly trust, on the 10th inst. He had long lingered with consumption, yet, until the last six months, used to meet with us often, exhort us to be "diligent," to "hold fast the profession of our faith, believing that the great Shepherd would soon come and gather his scattered flock, when the saints of the Most High shall take the kingdom, and possess it forever and ever." His funeral was attended on the 13th by a large audience, when a very appropriate discourse was given by Bro. J. P. Teats, founded on Rev. 14: 13.

J. T. TOWNSEND.

Reidville N. Y., May 28, 1846.

Letters and Receipts for week, ending June 19, '46.

W. Ongley for E. P. Cook, Manlius, \$1; C. Cowell, Naugatuck, N. H., \$1; C. W. Beckwith, Windham, Ct., \$3; M. Chaudler, Milwaukee, Wis. T.; W. W. Wheeler, Brooklyn, Ct., \$2; J. L. Barlow, New Haven, Ct.; E. Whitmore and others, East Springwater, W. D. Cook, Sodus Point, C. Labbey, Whitefield, N. H., \$1; J. R. Mitchell, Baltimore, Md., \$2; T. Hawkins, Lower Sandusky, Plymouth, Ct., \$1; A. Carpenter, Sutton, Vt., \$1; J. Bower, Darrington, C. W., \$1; E. Warner, Furnace village, Ct., \$2; S. W. Rogers, Lockport, C. D. Toronto, C. W., \$1; S. W. Chateaugay, G. W. Burnham, Union Mills, \$7, of which two are for S. Cole, which pays to close of Vol 10; W. J. Grimes, Flemington, \$1; O. Hoyt, Reading Centre, \$1; A. Macdonald, N. York, Hill, 50 cts.; M. Granger, 50 cts.; S. Hall, \$2; J. B. Olcott, \$1, 11, No. 8; Mrs. Savage, Toronto, C. W., \$1; S. W. Chateaugay, \$1; E. Cross, Palmer, Mass., \$1; W. Whitford, Addison, Vt., \$1; C. A. Day, Chateaugay, B. Morley, Cuba, E. Levi, Gaylord's Bridge, given his name, this we want in order to give him credit on book. D. T. Taylor, Rouses Point.

Will Bro. Cray, of Hartford, Ct., tell us whether Abigail Pitt is an old or new subscriber, and her address, that we may give her credit for the money sent. The address of each subscriber should always be named when money is sent for them, &c.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XI.

ROCHESTER, N. Y.—WEDNESDAY, JULY 1, 1846.

NO. 1.

THE VOICE OF TRUTH

IS PUBLISHED EVERY WEDNESDAY

IN SIMPSON'S BLOCK, WORKS STREET, ROCHESTER,

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$2 for Five copies. WITHOUT CHARGE to those who are unable to pay.

All communications for the 'Voice of Truth' and orders or remittances for Books, should be addressed to Joseph Marsh, Rochester, N. Y., post paid. Subscriber's names, with their Post-Office, should be plainly written.

For the Voice of Truth.

"The Time is Short."

1 Cor. vii. 29.

Tune—Zion.

Yes, the golden moments hasten,
Swift they bear us to the end;
Dwellers of probation, listen,—
To the warning voice attend!
Heaven is watching
How the fleeting time you spend.

Are you surfeiting in riches,
Overwhelmed with earthly care?
Then 'tis true you'll not gain heaven;
For the Scriptures oft declare
That the Judgment
Shall fall on you as a snare.

Art thou looking for a chaplet
From the hand of earthly Fame?
Is it day and night thine effort
On her scroll to have a name?
Oh how sudden
Will thine honor turn to shame!

Can it be the cup of Pleasure
That allures thee thus away,
From a bright and heavenly treasure
Glistening in eternal day?
Spurn—oh spurn it,
God's own mandate now obey.

Time is passing—Time is passing,
Grasp the moments as they fly;
And ensure your soul's salvation,
Now the God of mercy's sigh.
Turn ye—turn ye,
Child of earth, why will ye die?

See—the Angel is approaching,
Standing on the sea and shore,
He will lift his hand to heaven,
Swearing, 'Time shall be no more!'—
When forever
Will be closed bright mercy's door.

Rochester, June 23, '46.

A. C. J.

Remarks on the Impotency of the Present Christianity on Earth, to Evangelize the World.

BY S. M. M'CORKLE.

A pious, humble, dovotional life, acting out the precepts of the gospel, affords the best argument in favor of the christian religion. When this is wanting, other arguments avail but little. "'Tis in the deed, the authentic, the unequivocal deed, we read the man." The christian world, thus read, brings a sad report. The heart sickens with every days report of murders, thefts, robberies, and outrages on civil or religious restraints. Moral restraints are fast leaving the world, and civil restraints must follow. Mingle with the every day communications of professed christians; the fireside chit-chat of those who look for glory, immortality and eternal life; and what is heard or what is seen on the busy theatre of human existence? Was there ever such a time for schemes, plans, efforts and enterprise; all stimulated with some inflated hope of gain.

Speculation is rolling from east to west, with the width of an ocean and the strength of a torrent; enlisting almost the whole community into some mania for growing rich. But few, either in the church or out of it, who remain unaffected

by the prevalent contagion: Now, if the love of money be the "root of all evil," what may we expect, when it is spreading like a pestilence, and enlisting all classes of mankind into the madning pursuit. If the spirit of speculation, the love of money which now exists, can pass off and leave the world unhurt, leave no baneful influence on society, we may have some room for questioning the Apostle's assertions. But the assertion of the Apostle is amply sustained in the abounding corruption of the christian world; in the terrible increase of crime, and thirst for filthy lucre. Money seems to be the propelling principle of all human action, of almost the whole machinery in the civil or religious world. Has not this corrupting principle wormed itself into every branch of the church, shedding a mildew on vital piety? We have made a very incorrect observation on the christian world, if there is half the piety among professors that was manifest in the holy living, pious devotion, unaffected humility, of by gone days. Christian piety is evidently on the wane, taking the churches in the aggregate. The spirit of Christ is leaving the world, and the spirit of the world gaining ground daily. A terrible increase of crime obvious to all, and the energies of the Pulpit abating in a fearful ratio to the increase of vice. The Pulpit has become contaminated with prevalent corruption; the pathetic eloquence it once wielded against sin, is exchanged for a senseless vociferation, supplying a lack of devotion, or such ideas and motives as should operate on intelligent beings.

Now, is this Pulpit shorn of its strength, paralyzed in all its powers to perform miracles without the aid of miracles—evangelize the world by unworthy means—beat the sword into a ploughshare, and the spear into a pruning hook—bid the jarring interest, the warring elements of the human family cease, and fill the earth with the knowledge of the Lord as the waters cover the sea—bid the fierce Arabs to cease their hostilities to christians, and abandon their religion for another, which they have been taught to despise from their birth. Is the Pulpit to conquer by impotent argument, the fearless sons of Ishmael, whose religion, manners, customs, interest, and sword, has been at war with all the human family for near 4000 years? Can the ruthless savages of America be brought to gospel obedience in ten thousand years, by such means as those by which they have been assailed in the present generation. Means must be equivalent to the purposed ends; and must be congenial with those ends. Corrupting means commonly produce corrupt ends. Now, what are the means brought into requisition by the Pulpit or the churches for the purpose of evangelizing the world? See the ceaseless appeals made by the Pulpit, on a credulous world, for filthy lucre, to convert the Hindoos with the "thousand and one" societies for spreading the gospel in heathen lands. We have nothing to the disparagement of these societies to advance: the mania is probably on the wane. Like man's doings in common, they were big with preparation and promise, but sad delinquents in point of fact. They were to usher in millennial glories, and by the potency of filthy lucre, were to carry the glad tidings of salvation round the world. This demoralizing principle—the mammon of unrighteousness, the Sampson that has plucked the

pillars from thrones and empires—the power that paralyzed the right hand of christianity; by the magic potency of plenty, is to be transformed into an angel of light, and plant the ensigns of the cross in every land and nation under heaven—The bubble may have burst, we pretend not to say. But one thing is certain: the facts which present themselves at home, stand in dark contrast with the inflated promises and visionary schemes. At home, where we can appeal to facts, and see the demoralizing influence of filthy lucre, our senses are shocked by horrid reports by every post, of licentious men outraging all restraints of God or man.

Instead of an increase of heavenly devotion, we have an awful increase of crime—mobs and riots the order of the day, and robberies which sometimes occurred in remote highways, are of common occurrence at noon day in the most populous cities: and when a misguided church was looking for the reign of universal peace, a reign of terror seems to be springing up: and when the anxious anticipation of hope was expecting the sword to be beaten into the implements of husbandry, what see we, but the hostile array of nations putting on the most formidable feature of universal warfare?

We are not palming the increase of crime on the Pulpit directly, nor on the thousand societies which the pulpit has gotten up, but we are showing the impotency of the means brought into requisition, and the delusive hope they are inspiring. They had better evangelize polluted christendom before they commence operations on so wide a field as heathen lands present. By the exertions of fanatics, and immense sums of filthy lucre, a few unconverted converts are made to the christian faith, and if reports be true, these proselytes are but little better than those made by the Jewish church in the days of her Pharisaeic devotion and misguided zeal. Men are always mistaking their powers, or the field of labor in which they might be useful—must heave at things impossible—do more than God requires—must go missionaries to the antipodes, when thousands are dying for the want of knowledge at home.

Money is never to be the means of evangelizing the world. Is it to supply the place of miracles? In the uncorrupt age of christianity, miracles accompanied the propositions of the gospel. At this time the heathen lands are to be converted by foul hands, bad faith, and filthy lucre. Place all the filthy lucre on earth in the hands of the church or its officers, and it will make them ten fold more corrupt than they now are. No doubt but heathen lands are to be visited with the light of salvation, but not with the polluted hands that have divided and scattered the fold of Christ, and turned his house into a scene of confusion. The church, decrepit with age and infirmity, paralyzed with incurable leprosy, goes forth to heal heathen lands of vice! When we see christendom evangelized—see Missions begin the mighty work at home, we will have more faith in the schemes, and more hope of their success abroad.

It seems that the Gentile churches have copied all the errors of the Jewish, who were charged with compassing sea and land to make proselytes, and when made, they were unfit for the kingdom of heaven. Suppose we admit, that at the expense of immense funds, there are a thousand proselytes yearly made in Pagan lands:

the leaven of the churches is taken along, rendering the gospel as powerless in Pagan lands, as it is made at home by a divided testimony, and ceaseless broils. But what is a thousand proselytes, compared with the vast population of the heathen world? We suppose a half million of souls are born into the world, for one that is brought into the church. Probably 500,000 yrs. would be requisite for the conversion of Pagan lands, with the present progress and means, and then like the home population, a tythe of them would not be fit for the kingdom of ultimate glory. What can be done abroad more than is doing at home, but fitting the world for the vials of the wrath of Almighty God. We speak of christendom in the aggregate. In some sections, partial ingatherings to the fold of Christ are taking place, or we would have the vials poured. Some gleanings of the vintage before the Master rises to close the dispensation in Gentile hands. The sealing is not yet finished, some are still coming under the impress made by the divine seal; who are to escape the hand of the destroying angels, amidst the ravages of pestilence and war; when the four winds are to be let loose to hurt the earth.

But a small part of the world bears the christian name: the balance of the human family sunk into heathen superstition and darkness. According to the immutable promise of an unchanging God, the knowledge of the Lord is to cover the earth as the waters do the sea; and the sword beaten into an instrument of husbandry.—How is this to be done under the present administration; with its means and powers. An impossibility presents itself at once. Demonstration, not argument, has produced all the changes in religion for the better, which have ever taken place on earth. The Apostles, and probably their successors for ages, were clothed with miraculous powers, and carried demonstration with them.—Heaven knew too well, that long standing opinions, deep rooted error, or an established religion, was not to be overcome by argument:—therefore the only successful Missionaries that ever preached on earth, were clothed with supernatural powers. To succeed in converting the nations without the aid of miracles, would, in itself be one of the greatest miracles on earth;—and more than the Master expected. Where the gospel has been long planted—where people grow up in the belief of its facts, the christian religion may progress and keep a seed of grace alive without the aid of miracles. But in heathen lands, the case is entirely different. To overthrow a religion guarded by law and long established custom—a religion made sacred by time and education—handed down from age to age, since the days of Nimrod, is not the work of argument. To expect such a religion as this to be supplanted by the pigmy Apostles of the age, or exchanged for a religion, which, to the conception of an untutored heathen, presents no visible superiority to that of his fathers', is the very climax of clerical folly. Such a Missionary as Paul, placed upon the theatre, would make more converts in ten days, than all that Missionary labors have made in the last thousand years, or since the coronation of the man of sin. Since this fact took place, a hand breadth of territory has not been gained to the christian empire. If an inch has been gained, it has cost more filthy lucre than was expended in the first 300 years of purity, success, glory, and martyrdoms of christianity. The first Missionaries went penniless to their graves, crowned with success and immortality. The success of those now in the field, would have made fishermen again of the Apostles.

We firmly believe, and stand in the most unshaken hope, that the era of universal peace and piety, is not far distant; but strong as our faith may be on this subject, we have not the most dis-

tant expectation that this long hoped for, wished for consummation, can ever arise out of the present dispensation. For ages past, the christian religion has been warring on the vices and errors of mankind; yet in the very face of truth, and all the efforts that christians are making, vice and skepticism are on an alarming increase.—What is to check the mighty tide of crime? Does corruption heal itself, or has it any ebblings unsmitten by the rod of infinite power? What says the history of nations, of all government that has existed on earth? If truth has been too weak to prevent the state of things which we see, how will it heal moral malady in the midst of its gigantic strength? What new impetus is to be given or expected? From whence can any new energy arise equivalent to the exigency? Without some new impetus, heathen lands will remain under the deepest shades of moral darkness, for ten thousand ages to come; and christendom must be overrun with incurable vice. We judge correctly, when judging the future by the past. The past success of the church in spreading the gospel in heathen lands, offers but poor encouragement to any thing but blind infatuation.

But we will take up another subject, and examine facts which cannot be perverted. Now, if the occupants of the present dispensation, or those who are managing the concerns and administration of the christian religion, are to evangelize the world, contrary to facts which exist, and contrary to all human appearance, they are also to beat the sword into a ploughshare, bring about the era of universal peace, when men shall learn war no more. This has been promised, and must take place; for the mouth of the Lord of the whole earth has said it. See Isaiah 2.—“And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be established above the hills; and all nations shall flow unto it,”—“and he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.” See Micah 4, a prediction almost *verbatim* with Isa. “And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off;—and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his figtree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.”

With such data, we may confidently expect a universal reign of peace; which, according to John in the Apocalypse, is to continue a thousand years. Now, what has the church accomplished in 1800 years past, toward bringing about such a state of things? Surely, in the 1800 past years, we have a fair specimen of her power toward bringing in the reign of peace. What can we expect in 1800 more years to come; or eighteen thousand? The spirit of war is as unsubdued now, as it was 1800 years ago; and to all human appearance, it seems to be putting on an array more formidable; more to be dreaded than it has ever done on earth.

Instead of universal peace, we have the harbingers of universal war, the dread array of hostile kingdoms against kingdoms. War is studied as a science, and ten thousand hands are forging weapons of human slaughter. Can the united efforts of all the pious on earth, tame the demon

of discord? What zeal-smitten devotees can propose a plan that will be adopted? Impossibilities present themselves. We will have an era of peace, after earth's madmen have drenched the world in blood. No doubt but peace is soon to be taken from the earth, no more to be restored till heaven sounds an armistice, placing earth's belligerents before a tribunal, interdicting all future appeals to the sword. Since the Son of Perdition came to the clerical throne, till the reformation under Luther, instead of subduing the spirit of war, the church was the most choice agent in the hands of the devil, in taking peace from the earth.

The idea of the present christian religion, as it presents itself to the human view, or has been presented in ages past, or from any thing that the most sanguine enthusiast can expect, becoming the agent in the hands of heaven, in the mighty changes which are to take place on earth, is preposterous in the extreme. A new state of things is necessary—a new order—a new administration, and new administrators. The mighty work of cleansing the sanctuary—of placing the human family under the reign of peace, is reserved, to be performed by a potency unknown on earth.

There is but one expedient left for blind infatuation—the aid of Omnipotence, the outpourings of the Spirit. Now, does God pour out his Spirit in proportion to human crime, or in proportion to piety? If in proportion to crime, it will shock all sense of right and wrong—if in proportion to piety, the world is undone. If the piety of the world depends on the operation of God's Spirit, then has light and motive but little to do in the Salvation of the world—all depends on an agency, which, if withheld, it is fatal to the world—if afforded, it is its salvation. Under this state of facts, whose fault is it if men are eternally lost? But, suppose we admit the position that the church is to put on her beautiful garments, and go forth with renovated strength for the conversion of the world; and that the means in progress is to introduce by gradual steps, the universal reign of Christ; and that piety is on the increase; Millennial perfection dawning on the benighted world—when there shall be nothing to hurt or offend in all the holy mountain.

Now, serious reader, if this be a fact, as is believed, as is taught, on whom are the vials of wrath to be poured, recorded in the Apocalypse, that register of terrible events? Are they to be poured upon the world clothed with salvation, lifting up holy hands? There is no room for the vials, or for the renovation of the church. Is there any repentance or reformation associated with any judgment proposed in the Apocalypse? By what means is the world to be evangelized or the church renovated, on moral or physical principles? Surely none will say upon physical principles. If from motive, from whence is the motive to arise? Under the influence of the light and motive afforded in the gospel, the world is growing worse, crime increasing, and christian piety waning. Without some new impetus be afforded the gospel, the world is undone.

Some may say, the time for the outpouring of the Spirit is not come. Whose fault is it that the Spirit is not poured? Surely it cannot be in man, has he any control over God's Spirit?—Men must wait God's time or convenience, if the Spirit is withheld or afforded at the will of the sovereign, without respect to the agency, character, inclinations, or wish of man! Corruption is on a terrible increase, because the Spirit is not poured out—the Spirit is not poured out because corruption abounds. This is about the circle of half the reasonings of the christian world at this important time—this time of tremendous peril.

Long abused mercies, have always been followed by a mighty outpouring of vengeance;—

this we all can understand;—and has been the uniform dealings of heaven towards a rebellious world. Yet, in spite of past example, contrary to former dealings of an unchanging God, mankind are standing in high anticipation of a wished for Millennium—dreaming about evangelizing the world—expecting to see the tide of vice cease unchecked, and self-rebuked, put on the ensigns of the meek and lowly Savior; instead of which, we are to have the Lord's sword bathed in heaven.

The delusive hope which contributed so much towards the overthrow and ruin of the Jewish church, forms a conspicuous feature in the character of the present dispensation. The Jews with Moses, and the Prophets in their hand, crucified the looked for Messiah. The zeal for the tradition of the elders, led them to acts of persecution, violence and death, for the glory of God. After crucifying the Lord of glory, and persecuting his followers, they presumptuously looked for and expected the special interposition of heaven for their rescue and salvation to the very last extremity; nor despaired of this until their city was in ruins, and their temple enveloped in flames. Thus it is respecting the false expectation of the christian world. They are deceiving themselves with hopes which are never to be realized—hoping for that which they are never to witness, and are to be found unprepared for events, coming as a thief in the night.

This day of the Lord, coming as a thief, will find the world *en masse*, crying, "peace and safety." The christian world is looking for restorations, Millenniums, revivals, outpourings of the Spirit, but are to awake from this deceptive hope, by sudden destruction. This is to precede the universal reign of Christ; for the sudden destruction foretold, will not apply to any part of the thousand years of prosperity which is to overspread the world during the reign of peace, when the knowledge of the Lord is to cover the earth, as the waters do the sea; and it is equally preposterous to transfer it over to Gog and Magog, at the expiration of thousand years. We believe no period since the creation, more eventful than the days immediately preceding the introduction of Christ's universal reign, the time in which the Son of Perdition is to be destroyed, and the thrones cast down; the Lord only knows what will be left.

The moral world at this time presents an unfavorable prospect: little else to be seen but strife and turmoil. In the political horizon we see fearful indications of a storm—a lowering cloud of war hangs over every land, almost ready to burst. Iniquity abounding, and the love of many waxing cold.

The Jewish people had more right to expect that their religion would be perpetuated down to the end of time, and that the moral government in their hands was never to be dissolved, than the Gentiles have: for a covenant was made with Abraham, for him and his posterity; and the covenant was renewed and ratified in the days of Moses, with the whole nation. Now, was there ever a covenant made with the Gentiles? As individuals, God takes the Gentiles into the purview of his covenant made with Abraham.

If the Messiah had flattered the faults and prejudice of the Jewish church, he would not have been crucified. The Jews revolted at the idea of a change in their religion; a religion which had existed almost 2000 years, and had been established by the God of the whole earth; proclaimed by the voice of the eternal majesty. With them this religion could not be changed or dissolved; but was to be perpetuated down to the end of time. Thus this deep rooted prejudice precluded the possibility of conviction, and laid the foundation for their ruin. The Jews were highly displeased at the Lord, when he declared the

kingdom should be taken from them and given to another people. The idea of a change in religion at this time; a dissolution of the dispensation—the administration, with its administrators, will be rejected by most of the christian world, with the same displeasure, and in the same Spirit. On a reed of hope, on a bare perhaps, hangs all the bright anticipations of the Gentile church—the hope that God will not do as he has formerly done with corruption—that he will renovate the church, contrary to all former precedent. In all past ages, the spiritual guides of the human family, have been the sure guides to ruin. This is the history of the past—in the past we read the history of the future; and if our views relative to the meaning of prophecy be true, the fatal analogy between the present and the past, is to be consummated in irreparable ruin. In perfect justice to spiritual guides of the day, we admit that they have been the means of doing much good; but in the name of common sense, how much harm have they done?

If these supervisors of God's moral government had been left without any infallible guide to faith and practice, some excuse might be made for the havoc they have uniformly made in God's heritage. Until they nested themselves down as sovereigns of the church, they were the means of doing God service by serving his people;—but since they have arrogated to themselves the keys of the kingdom of heaven, they have destroyed the peace of the Master's house. These keys, in their dissimilar construction, are claimed by all, and transmitted down to posterity like Papal relics, and are an appendage of the man of sin, instead of an apostolic boon. The Jewish is called a typical gospel, or dispensation, and no doubt but this is the fact. Now, how far is the type and anti-type to agree? We suppose till it comes to the terrible fact of involving the church in interminable ruin, and the Priests in the fatal agency. The alarming parallel is to be admitted until the last fatal catastrophe begins to be seen, standing in bold relief above the destinies of the latter, the eyes are then closed upon the terrible parallel—the facts which stand prominent in each dispensation, proving in arguments the most substantial, that the faults and fate of the one, are the faults, and finally will be the fate of the other.

Each dispensation had, or has its zeal, but not according to knowledge—its mistakes relative to its perpetuation—a tenacious observation of that which they impose on themselves—feasts, festivals, long prayers, clamorous approaches towards heaven, pompous oblations of words, instead of feeding the hungry, clothing the naked, visiting the sick, the widow or fatherless in their afflictions, &c., giving alms at the sound of the trumpet, or publishing round the world their pious donations, &c.

Now, just so sure as the Jewish church was a type of the present, the present is to close as did the Jewish. There is no avoiding the conclusion; nor can an argument be drawn from the scriptures to do away its force. If the Jewish church understood the prophecies relative to the first advent of Christ, the nature of his kingdom and government, so will the Gentile church, those relative to his second coming and universal reign. And if the Jews were in a state of preparation for the Messiah, searching the scripture for correct information on the important subject, standing in readiness for the reception of their King, so will the present church be found, standing with its leaders, in perfect gospel order, waiting the Bridegroom's coming. The Jewish Priests and people, in the general, mistook the prophets to their ruin. The Gentile church in the aggregate, leaders and people, are to mistake the meaning of the sacred oracles, and follow in the same fatal step to the gates of perdition.

The Clergy, if they be the pious followers of the Master, will forgive our severity. Censure and severity are inseparably associated with our system of expounding prophecy, and of drawing contrasts. Most of them will dispose of the subject in a summary way, without investigation.

We have shown that the present christianity of the world, is never to evangelize the world—that there is no warrant for the idea, neither in the Bible nor in facts—nor is there a warrant within the lids of Bible, for the prevalent idea, that the church is ever to come up out of the wilderness. We probably may touch this subject again.

Before taking up the great subject to which our arguments are concentrating, to wit: the dissolution of the present christian dispensation, we will make a few remarks relative to the population of the world associated with a Millennium.

We have seen no system or theory about the Millennium, which will not destroy itself.

According to the system of expounding prophecy which we plead for, the world is to be visited with war, pestilence and fire, which, in all probability, will thin the world of its population before the Millennium. Introduce the Millennium with the present population, and give the health, peace and competence, which the scriptures warrant us to expect, and before half the term of years allotted to this reign of peace expires, unavoidable famine and starvation must ensue. Every foot of land on earth, put under the best cultivation, would not support its population. With health, peace, and competence, the human family will double every fifteen or twenty years; doubling the population every thirty years; in a few centuries all power of arithmetic fails: the product amounts to a prodigy in numbers, bidding defiance to figures.

By some, the present population of the world is supposed to be something above eight hundred millions. The checks to population at this time, from want and its train of evils, is operating powerfully upon some nations.

In some countries, parents are allowed to destroy their offspring. This horrid practice is tolerated by law, for the sake of avoiding nakedness and starvation.

In most countries of the old world, population is nearly upon a stand, from want, scanty and bad provisions, with the train of evils, associated with poverty and the lack of room.

War has contributed no little towards checking an increase of the human family—this check is no more to operate after the introduction of Christ's universal reign. It is a folly to talk about a millennium with the present population of the world; before it is half out, we will have want, famine, nakedness, and all that can distress a starving world; and a war for existence will ensue. Human misery, poverty, degradation and vice are inseparable companions; and as unfavorable to piety as bloated opulence.

The world is to be depopulated, and sectarianism exterminated before there can be room for a Millennium. A Millennium such as the scriptures warrant, cannot exist with the war of christian elements. It will be exterminated, or it will exterminate the factions which exist in christendom. Not a party on earth, that will not war on a Millennium, as an innovation on their rights or jurisdiction, if they are not previously smitten by the hand of an avenging God.

If heaven were to crown one of the sects, to the disparagement of the others, which of them would submit to the orders? Which of them would not go to the stake for their bonds or creeds? Which of them, without their organs, their presses, and champions, building up their Zions?—Striking deeper their vile roots! There is no alternative, the Millennium or the sects cannot exist.

This is not spoken out of envy or malice to

wards any sect on earth; but from a conviction, rising out of facts; from observation, and from an acquaintance with God's word. The perfection which is to exist during the universal reign of Christ, when there shall be nothing to hurt or offend in all the holy government, cannot arise out of the warring elements of the christian world. Peace cannot grow out of war—love out of hatred—nor order out of confusion. We judge correctly when judging the future by the past; thus judging, we have nothing more to expect, from conflicting names, feelings and interest, than we have witnessed in the past. Where time, and the mighty revolutions in sublimity things, have consigned one sect or name to oblivion, scores have risen in its stead; and so we may expect, if heaven allows the madness of partyism to go unchecked till the end of time. How often do we hear it asserted, and how do the credulous believe that the "church is to come up out of the wilderness, leaning on her beloved."

Now, this assertion is a pulpit fabrication, without a solitary text within the lids of the Bible, which will warrant the opinion, that the church which fled into the wilderness, according to John's Patmos visions, is never to return: and we will give speculation a very wide range, for even a plausible conjecture on the subject. A lost step is never regained—apostate churches, never put on their original purity and simplicity—we have no precedent in facts, in scripture, nor in the former dealings of God with past dispensations.—They are always dissolved instead of being renovated. You might as well talk about renovating an old garment, or an old man, worn down with age and incurable disease, as to hope, or expect the church renovations, which the Pulpit is dreaming about.

Where is the nation that has been twice great? Nothing but the elements maintain their sublimity amidst the mighty ravages of time. Disease and death is the unavoidable destiny of all that comes into existence, and corruption the sure consequence of all that man presides over. Kingdoms and empires which once awed the world into obedience, have mouldered down into insignificance and ruin, or stand like blighted monuments; giving sad proof of the hand of time, and corruption—time's mighty competitor in the work of ruin.

The history of moral government gives ample proof of man's incapacity to govern himself in moral matters, and that he is rarely content with precepts or government furnished him from his God. Moral matters are entirely dependent on revelation; as they are predicated on things invisible and future responsibility. If this be the fact, the precepts, worship, sacrifice, obedience and government, are alike, matters of revelation.—Moral government becomes impotent relative to its great design, in proportion to the amount of human appendages, with which it is trammelled. God, as a sovereign, has changed the government of his kingdom, and may do so again, without consulting man's agency or inclination. This change in his moral government is needed, is called for. The present administration is never to subdue the spirit of war, but individuals and nations will war on each other ten thousand years to come, or eternally, without a check, which human wisdom can neither devise nor enforce. The change in administration is of necessity to take place, or the Lord is never to be "King over all the earth." While a vestige of human government exists, he cannot be King.

The reign of universal peace can never commence, nor be perfected, under a human government. Human government is a necessary evil, and cannot be dispensed with until it is put down by divine authority.

The legitimate effect of human governments

is to alienate the human family, in church or state, and cannot exist in the universal reign of peace. When the kingdoms of the world "become the kingdoms of our Lord and of his Christ"—when "the Lord shall be King over all the earth"—"one Lord and his name one;" there can be but one government.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, JULY 1, 1846.

REMOVAL OF OUR OFFICE.

We have removed our Office into Simpson's new block, on Works Street, just back of the Arcade. We occupy the second floor, in the west end of the building: entrance from Works St.

This Number.

We have now entered upon the commencement of Vol. XI of our paper. Our trust is in him whom we serve to sustain and guide it in future. Thanks to his name for past blessings in conducting this work.

Though our trust is in God, still we expect to be blessed only in the use of his appointed means. We must occupy until our Lord come. We therefore call upon our brethren and sisters, one and all, to lend us your united co-operation and aid, in accomplishing the work before us. We want you to continue your subscription, obtain as many more new subscribers as you can, and make payment for what is our due just as soon as your circumstances will admit. We want our dues now, or shall in a few weeks, at farthest, as we expect then, if time continue, to have to meet some heavy bills for paper, rent, &c. We hope the promptness of our subscribers will make it unnecessary for us to speak again on this subject.

We also want those who have a talent to write, to continue their contributions for our paper. Now is a time when we should speak often to each other in words of comfort, exhortation, doctrine, admonition and promise. Never has the stirring appeal to duty been more needed than now. Slacken not therefore, your hand in any good work. Occupy faithfully a few days longer, and you will receive a rich reward, even eternal life.

The lengthy article commencing on our first page, we take from a work written a few years since, or the Second Coming of Christ, by S. M. Mc Corkle, Springfield, Missouri. The author is looking for the advent of Christ about this time. The article which we give from his spirited work will, we trust, be found worthy of a careful perusal by all who may read it.

We see from a communication in the last Herald from Br'n Himes Hutchinson and Brown, dated Halifax, N. S., June 3, that they had reached that place on their voyage to England. They were well and in good spirits. We shall lay all the important facts of their mission before our readers at the earliest dates possible.

DARLINGTON CAMPMEETING.

We had anticipated much enjoyment with the saints, in attending this meeting, and did not fully relinquish the hope of being there, until last Wednesday; when we became fully satisfied that such was the state of our health it would not be prudent to attend. We hope the blessing of the Lord attended this meeting. Will some one who was present give us an account of it for publication.

Through the abundant mercy of God, we hope soon to be in that country, where the inhabitants will never have cause to say, I am sick. Blessed thought! it prompts us to faithfulness here under all the trials and afflictions of the way.

Warring against the Church.

In the communications of some of our brethren, we meet with expressions similar to the following:—We have no war with the church.—It is not our work to oppose the different church organizations.—We regret that any of our brethren have waged an indiscriminate war against the sects.—Our work has been, and still is, to advocate the great truths relative to the immediate appearing of Christ and his kingdom. It is true, we feel it our duty to expose and rebuke sin in high and low places, within and out of the church, when and wherever an opportunity presents; but, to oppose the present church organizations, or to wage an uncompromising war against them, we discountenance.

Now we readily admit there may have been some misguided ones, who, in their inexperience and zeal for the cause of truth, have gone to extremes in exposing the corruptions of the nominal church. But the imprudence of a few does not necessarily prove that the cause in which they have been engaged is not a good one; neither that the church is not fallen into deep corruption. The best of causes has always had its unwise advocates.

The church, as a body, not in a few minor particulars, but as a body, in the fundamentals of her faith and practice, has or has not become corrupt. If not, then we would kindly thank any, friend or foe, to point out any one of her fundamental principles which the word of God justifies. We know not of one but that is plainly condemned by that perfect book. If we cry against all the sins of the nominal church we shall cry against her existence; for the very elements of her being are contrary to the nature and requirements of the gospel.

It is as clear as that two and two are four, that the churches have sinned in the conflicting principles of their organizations; in their anti-christian names; human and oppressive laws; unscriptural doctrines and practices: worldly and proud spirit, in the violation of every principle of the gospel; and now last, though not least, they have effectually rejected the glad tidings of the immediate appearing of Christ and his glorious kingdom. With these facts before us, shall we say that the churches are not corrupt? that we should not wage an uncompromising war against them? but only cry against particular sins in those bodies? God forbid that we should do any such thing. If there is any one sin more aggravated than others, it is found in the church. The deepest corruption rolls in her dark channels of vice; the most settled and strong opposition to the truth is there; ignorance, superstition, bigotry, pride, sin, crime, and every evil work, have their abode in the church, and find protection there under a false garb of the pure religion of Jesus. We mean the fallen sectarian churches of the entire globe. And if we cry against the sins of those bodies, we cry against their existence. For the very principles which have given them being and perpetuation, had their origin and perfection in rebellion against the law of high heaven.

The very nature of the case unavoidably brings us to one of two conclusions, viz: that the church, as well as the world, in all its parts and departments, is grossly corrupt, fallen, and rejected of God; or the end of all things, or the coming of the Son of man to destroy the man of sin, and a wicked world, cannot be nigh, even at the door. For, the Scriptures clearly teach that when he comes the church and world both will be fitted for destruction. But we do not prove the corruption of either on this principle: out from well known and acknowledged facts which exist in both. The case of each is hopeless. And to justify either, wholly or in part, directly or indirectly, is only rocking their fearful plumes; and, if possible, making their destruction more sure.

Doubtless, there are individuals in the church and world who may yet be saved, and we ardently pray and labor for their salvation. But we can have no hope of this desirable work being accomplished on any other principle than showing them their present danger, and pointing them to Christ, their only safety. But if I tell them that I have no war with the church, they will feel perfectly secure to remain within her polluted walls, enchanted her siren song of peace and safety, until sudden destruction comes upon them.

We are not insensible of the apparent severity of these remarks. But to whom will they appear severe? Not to him who fully believes the great mass of the religious and irreligious world are nearly ripe for destruction, at the revelation of the Lord of Glory.—But those who are apologetists for the church may think us severe. To meet all such objections, we will say, though we use strong language, with much assurance, yet we have none other than the kindest feelings towards those whose errors and sins we feel it our duty faithfully to expose. We are often led to weep over their fallen condition, and fervently pray for their salvation. Though we use great plainness of speech, yet what we have said has been prompted by no other principle than love. We see our brethren, our fellow beings, exposed to imminent danger; we love them, and raise our warning voice to arouse them to a state of sensibility of their perilous condition. And oh that they would heed the warning. Now they may escape the threatened ruin but must before them, and find a safe refuge under the protecting care of Him who will soon judge the world in righteousness.

Why is it so?

Why is it so about what?—is the ready enquiry of many an anxious mind. Why, we answer, is there so little *active faith* in the time of the appearing of Christ? We all admit that the *evidence* in the case is conclusive, that his coming cannot be delayed beyond '47; and many are, or profess to be, very confident that it will be witnessed near the close of the present year, '46; yet there appears to be not that *faith, active, living, strong faith*, among us which should exist, provided the evidence in the case actually proves what all seem to admit it does. If there is good evidence that the Lord will come in this or next year we should believe it with all our hearts, make the good confession before friends and foes, fearless of the consequences that might follow; and see that our faith is made perfect by such works as its nature demands at our hand.

But, says many a cautious one. I cannot believe with that confidence or assurance I did before meeting with the '43 and 10th day disappointments.—Why not? Can you assign one good reason why it is so, or why you should not now believe with all your heart? You cannot: unless you can show some defect in the evidence which points to '46 or '47 for the time of the advent of Christ, you should, in every sense of the word, fully believe that he will come then. No such defect can be shown: the evidence stands unimpeached. Hence we see no other reason why we are unbelieving, than because we will not give credit to testimony which we acknowledge cannot be, or has not yet been, impeached.—Or, in plainer words, the cause of unbelief lies in—**YE WILL NOT BELIEVE.**

But, says the objecter and self justifier, the evidence may not prove to be as conclusive and infallible as it now appears to be. What it *may prove* to be is no concern of ours, but what does it *now prove*, is our business to know. If it proves that the Lord will come in '46 or '47, and we cannot detect the least flaw in the testimony, we are laid under the most weighty obligation to believe it. We cannot do oth-

erwise and have a good conscience before God, and a lively, active and joyful faith.

We doubt not that one, if not the chief cause of the apathy among us, is *unbelief*. But few preach, exhort, pray, and live as though they really believed the Lord will come in '46 or '47. Doubt, fear, and unbelief, are visibly seen in their entire profession. The condition is a sad one, and will prove fatal to the eternal happiness of many, we fear, unless this apathy, this criminal unbelief, are thrown off; and *faith, uncovering faith*, is put on, and daily worn as our shield and sure defence in this hour of peril.—Shall we, my brethren, fall at last, through unbelief? God forbid.—and increase our faith. The Lord is at the door.

Humble Yourself.

Many persons, professing Christianity, are constantly complaining of the pride of their hearts, and of their great lack of humility. 'I am so proud,' say they, 'I cannot do what I am sensible is my duty; I take no real comfort in things of religion on account of the pride of my heart; I am greatly troubled at my condition; and Oh that I were more humble.' Well, if you have a proud heart, and still profess to be a Christian, no wonder that you are troubled about yourself. It is high time for you not only to be troubled, but to make diligent search into the cause of this great sin. Have you ever prayed for humility? 'O yes, my prayer has been, when I have ventured to pray at all, for humility. I have asked God, most sincerely, to give me humility, to make me humble, but he has not answered my petition.'—What, have you been praying for God to make you humble? and you acknowledge at the same time that you have a proud heart? Presumptuous petition! It is well that God has not heard your request: for when he humbles the pride of stubborn mortals, it is to their sorrow, disgrace, and sometimes ruin.

'But, sir, you astonish me! shall I not pray for God to make me humble? Never; if you wish to obtain the humility you say you desire. But if you desire to be humbled by the hand of affliction, he may do it, whether you pray for it or not. The proud and stubborn hearted Jews were repeatedly humbled by the hand of their insulted Creator; but it was to their own confusion. You have been praying for God to do that which he has commanded you to perform. He says—'Humble yourself,' but you have been unwilling to submit to his will.—Christ 'humbled himself,' even unto the death of the cross. If you would possess the same mind, imitate him. The uniform testimony of Scripture on this point is,—in order to obtain humility, you must labor for it, with diligence. And the desired blessing will most surely be your reward: for he that humbleth himself shall be exalted, and that in due time.

'If, then, the duty of humbling myself devolves on me, will you, sir, tell me what particular duty I am required to perform? Most cheerfully. And will you in return listen to the counsel we shall give?—There is no *one* duty which alone will effect the work: a faithful compliance with *all* the requirements of God, is necessary. Every Christian duty you perform will serve to humble the pride of your heart. Hence the most faithful Christian is always the most humble in spirit.

Try, with perseverance, the duties of secret devotion, of family worship, of prayer and exhortation in the house of God; confess your faults and backslidings to your family, the church, and the world.—Spend your leisure moments in reading and meditation, and holy conversation; be just in your deal with all men; go to the habitation of the needy and distressed, and of moral wretchedness—and there, like an angel of mercy, do your duty. Continue to observe these and all the commandments, and you

will not only be blessed with humility of soul, but joy unspeakable will be the constant portion of your cup.

On the Principle of Inward Quietude or Stillness.

We proceed in this chapter to lay down and explain a principle which is more or less distinctly recognized by writers on Christian Experience; and which, by the common consent of those who have examined it, is very intimately connected with the progress and perfection of the interior Christian life. The principle is that of *inward quietude or stillness*; in other words, a *true and practical ceasing from self*.

1st. This principle involves, in the first place, a cessation from all inordinate and selfish outward activity. It does not, it will be remembered, exclude an outward activity of the right kind. To entertain any idea of this kind, would be a great error. But it disproves and condemns that spirit of worldly movement and progress, that calculating and self-interested activity, that running to and fro without seriously looking to God and without a quiet confidence in Him, which has been in all ages of the world, the dishonor and the bane of true christianity. How much of what may be called secular scheming and planning, there is in the church at the present time! How much of action, prosecuted on principles which certainly cannot be acceptable to a truly holy heart! While it exhibits much of true piety and of the right kind of action, is it not evident that the church exhibits a great deal also, both in its plans of personal and public activity, of that restless, unsanctified, and grasping eagerness, which characterizes, and may be expected to characterize those who live and act as if there was no God in the world! The principle of quietude or stillness decidedly condemns this injurious and evil course.

[I think this article was first written nearly ten years ago; since that time has not the "secular scheming and planning" the "acting as if there were no God in the world" greatly increased, and frozen out much of the "true piety and right kind of action" which then existed? May the Lord deliver his own children entirely from "that spirit of worldly movement and progress," and prevent those who may now be free, from being entangled again with the yoke of bondage.]

B. M.

2d. But this principle has, inwardly, still more important results. The true state of internal quietude or stillness, implies three things. 1. That true quietness of soul involves a cessation from unnecessary wandering, and discursive thoughts and imaginations. If we indulge an unnatural, and inordinate curiosity—if we crowd the intellect, not only with useful knowledge, but with all the vague and unprofitable rumors and news of the day, it is hardly possible, on the principles of mental philosophy, that the mind should be at rest. The doctrine of religious quietude, conveys the notion of a state of intellect so free from all unnecessary intruders, that God can take up his abode there as the one great idea, which shall either exclusively occupy the mind, or shall so far occupy it, as to bring all other thoughts and reflections into entire harmony with itself. This is, philosophically, one of the first conditions of union with God. It seems to be naturally impossible, that we should realize an entire harmony or oneness with the divine mind, while the soul is so occupied with worldly thoughts flowing into it, as almost to shut out the very idea of God. A state of religious or spiritual quietude is, in other words, a state of rest in God. The idea of God, therefore, that magnificent and glorious idea, must so occupy the intellect, must be so interwoven with all its operations and modes of thinking, that the thoughts of other things which so often agitate and afflict the religious mind, may be ea-

sily shut out. And in order to do this, they, who would be perfect in Christ Jesus, must not mingle too much in the concerns of the world. Little have they to do with the unprofitable frivolities and pleasures of secular society; with idle village [or city] gossiping; with the trades and adventures, and speculations of those who hasten to be rich; with the heat and recriminations of party politics, and many other things which it would be easy to mention. No reading, also, should be indulged in, which tends to separate between the soul and God. Knowledge is profitable, it is true, but not all kinds of knowledge.—Hence, we should lay it down as an important rule, to chasten the principle of curiosity, and to know nothing which cannot be made, either directly or indirectly, religiously profitable. Such knowledge, and such only, will harmonize with the presence of the great idea of God. All other knowledge tends to exclude it. Perhaps, in order to prevent mistakes, it should be added, that when the mind is thus in a state of quietness and repose from worldly and errant imaginations, it does not by any means follow, as some may suppose, that it is, therefore, in a state of sluggish and insentient idleness. Not at all. No sooner has it reached the state of true stillness, by ceasing from its own imaginative vanities, and thus giving entrance to the purifying and absorbing conception of the great Divinity, than it becomes silently, but actively meditative on the great idea. Not, indeed, in a discursive and examinative way; not in a way of curious inquiry and of minute analysis; but still active and meditative.—Much in the manner perhaps, that an affectionate child silently and delightfully meditates on the idea of an absent parent, and analytically and curiously, but with that high and beautiful meditation, which exists in connection with the purest love. Or much as any persons, who sustain to each other the relation of clear and intimate friendship, when, in the providence of God, they are separated at a distance, often repose in mental stillness from all other thoughts inconsistent with the one loved idea; and thus reciprocally the mind, active in respect to the object before it, though still and quiet in respect to every thing else, centre and dwell with each others image.

(2) Again, the state of internal quietude implies a cessation or rest from unrestrained and inordinate desires and affections; such a cessation becomes comparatively easy, when God has become the ruling idea in their thoughts; and when other ideas, which are vain, wandering, and in other ways inconsistent with it, are excluded.—This rest, or stillness of the affections, when it exists in the highest degree, is secured by perfect faith in God, necessarily resulting in perfect love. How can we possibly have perfect faith in God, perfect confidence that he will do all things right and well, when at the same time, we are wanting in love to him?

From perfect faith, therefore, perfect love necessarily flows out, baptising, as it were, and purifying all the subordinate powers of the soul.—In other words, under the influence of this predominating principle, the perfect love of God resting upon perfect faith in God, the harmony of the soul becomes restored, the various appetites, propensities and affections act each in their place and all concurrently; there are no disturbing and jarring influences, and the beautiful result is, that quietness of spirit, which is declared to be “in the sight of God, of great price.” [Here I omit two paragraphs, for want of time and space. In one of them, the author remarks that “the doctrine of stillness or quietude of the desires and passions, does not necessarily exclude an occasional agitation, arising from the instinctive part of our nature. The instincts are so constituted, that they act, not by cool reason and reflection, but by an inexpressibly quick and agitated move-

ment. Such is their nature. Such agitation is entirely consistent with holiness.” Involuntary acts, or those acts over which the will has no immediate control, have no moral character. As, for instance, the falling to the ground through fear, of John the Revelator, does not betray any want of confidence in God.]

(3.) We proceed now to the third characteristic. The true state of internal quietude, implies a cessation not only from unnecessary wandering and discursive thoughts and imaginations, not only a rest from irregular desires and affections, but implies a perfect submission of the will; in other words, a perfect renunciation of our own purposes and plans, and a cheerful and perfect acquiescence in the holy will of God. Such a renunciation of the will, is indispensably requisite. It is not to be understood that we have no will of our own in a *literal* sense. This would be inconsistent with moral agency. But that in its action, under all circumstances, however adverse and trying, our will is cheerfully and wholly accordant with God's will. A mind in such a state, must necessarily be at rest. It realizes that God is at the helm of affairs; and that necessarily, all the plans of his wise and great administration, shall come to pass. Why then should it be troubled? “What a blessed thing it is,” says Dr. Payson, “to lose one's will. Since I have lost my will, I have found happiness. There can be no such thing as disappointment; for I have no desire but that God's will may be accomplished.” The blessedness of such a soul is indeed indescribable. It is an inward death, out of which springs inward and eternal life; a self annihilation, out of which rises immortal power. The man who has the true gratitude, is like a large ship firmly at anchor in a storm. The clouds gather around, the winds blow, the heavy waves dash against her, but she rides safe in her position, in conscious dignity and power. Or perhaps his situation is more nearly expressed by the memorable and sublime simile of Goldsmith.

“As some tall cliff that rears its awful form,
Swell from the vale, and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head.”

But some will say, is there to be no action, and are we to do nothing? A person in this state of mind, being at rest in the will of God, and never out of that divine will, is operative precisely as God would have him go; moving as God moves, stopping where God stops. He is at rest, but *never idle*. His God forbids idleness. Therefore he keeps in the line of divine cooperation, and works *with God*. There may be less of vain and noisy pretension, and sometimes less of outward and visible activity, but there is far more wisdom and far more actual efficiency, for God is with him.

T. C. UPHAM.

Bro. Marsh, I wish to recommend the work from which the above is taken, to all your readers. It is designed particularly for the consideration of those who are seeking assurance of faith and perfect love.

Entitled “Principles of the Interior or Hidden Life.” By Thomas C. Upham. I have never read a book that I prize more highly; with me it stands next to the Bible. It contains 520 pages, 12 mo.—price \$1. Published in Boston.

B. M.

Bro. A. Coy, Jordan, N. Y. June 1, writes:—I do not know a believer in the second advent in these parts; and I believe the sectarians have all barred their doors against such. Should any brother travel this way I wish he would call on me. I live 3 miles west of Jordan, and half a mile south of the canal.

A WORD OF EXHORTATION

TO ALL THOSE WHO HAVE LEFT THEIR FIRST LOVE.

Jesus Christ, the faithful and true Witness, has somewhat against you—remember therefore, from whence thou art fallen; and repent and do thy first works. No matter how various the stumbling blocks may have been over which you have stumbled away from your first love, the way of return is the same to all, which is repentance. You may go to meeting, you may read your Bible, you may pray, but if you do not *repent*, your “first works” will remain still undone. And how can you live another hour so near the eternal reward? so near that event which will unite and mingle the joys of all the faithful with the joy of their Lord, with even your “first works” undone! Jesus says, if a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. John 14: 23. Among his words or commands, we have the following:—But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father, which seeth in secret, shall reward thee openly. Math. 6: 6.

Those who live destitute of their first love, are also destitute of love for the place and duty of secret prayer. Deprived of the open reward which is sure to follow the right performance of the duty of secret prayer, they seem, at home and abroad, like the barren fig tree, without spiritual life, having no fruit unto holiness. But the Lord is merciful, he is long suffering, he awaits your return. If you have departed, do not say “Wherein shall we return?”—do not mistake the form for the power, especially in your own case. Be sure to get humble: rejoice in whatever will bring down the pride of your own heart. Do not despair, but remember the gracious words of inspiration—If any man sin, we have an advocate with the Father, Jesus Christ the righteous.

In bonds of love and peace,

B. MORLEY.

Cuba N. Y., June 16, 1846.

Letter from Bro. J. Bower.

Bro. Marsh:—In this township, the cause is moving forward. There is a considerable waking up on time, and in the adjacent townships, there are new places opened, and calls for lecturers, where, heretofore there have been none.—Truly, the harvest is great, (and almost ripe,) and laborers are few. The Lord send more laborers into this part of his vineyard, in this last hour, while the gleanings are being gathered.—The state of the nominal church is painful. How true is the word of the Lord, “Babylon is fallen, is fallen: and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.” And how forcible is the call from the King, whose name is the Lord of hosts, “Come out of her my people, and deliver every man his own soul from the fierce anger of the Lord.” O, the bitter cries of that precious soul, who is found disobedient to the call of the Lord, when he shall come in flaming fire, “taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ.” Truly we are in perilous times, when professors of religion are lovers of themselves, covetous, proud, boasters, &c. Now, as “Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobative concerning the faith; but they shall proceed no further, for their folly shall be manifest unto all men, as theirs also was.” I believe that soon, yes, this year, every man's work shall be manifest. O, let us be ready to hail the glad day.

Yours, waiting and looking for that same Jesus,

JOHN BOWER.

Darlington, C. W., June 8th, 1846.

Letter from Sister C. A. Day.

Bro. Marsh:—I am looking, watching, and waiting for the coming of the Lord. I praise God that I am permitted to live in this time when I can, with the rest of God's people, lift up my head and rejoice, knowing that my redemption draweth nigh. Every thing indicates the coming of the blessed Savior. The angel has flown through the midst of heaven, having the everlasting gospel to preach, "Saying with a loud voice, fear God and give glory to him, for the hour of his judgment is come." And another angel has followed, saying, "Babylon is fallen, is fallen, &c." And every thing mentioned by the Savior that was to precede his coming in the clouds of heaven with power and great glory, has transpired; and he has told us, "When ye see these things," to be as sure that his coming is 'at the door,' as that summer is nigh when we see the trees putting forth leaves. It is therefore a matter of certainty, as absolute and as unchanging as the truth of him who cannot lie; that the coming of Christ in the clouds of heaven, is 'nigh even at the door.' And blessed be the name of the Lord, I can now lift up my head and rejoice, knowing that my redemption draweth nigh when the full, glorious, and eternal redemption of all God's people from all their enemies, will take place.

O, my brethren and sisters, remember the injunction of the apostle, to 'watch and be sober,' for 'the end of all things is at hand.' 'Seeing then that all these things will be dissolved,' and we are looking for such things, 'what manner of persons ought ye to be in all holy conversation and godliness?' Let our conversation be in heaven, from whence also we look for the Savior, the Lord Jesus Christ, 'who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able to subdue all things unto himself.'" O stand fast, immovable, always abounding in the work of the Lord.

Your Sister, looking and waiting for the coming of Jesus,
CELINDA A. DAY.
Chateaugay, June 13, 1846.

Bro. T. F. Barry, Attica, April 22, writes:—In my recent travels I have visited Scottsville, Dansville, Springwater, Conesus, Victor, Warsaw, and Attica. I am now in Attica, where there is more interest and a better attendance, than for two years past. Moreover I can say for the comfort of "the household of faith," that in each of the above places there are a few believers in the second advent who hold on their way—yea, they grow stronger and stronger. There is also an increasing interest to know our *present hope*, and the reasons for it among some, while others are more hostile or else indifferent, to hear more on the subject; these two extremes of character existed also in Paul's day. (Acts 13: 42-48.) While holding forth the reasons for our "blessed hope," many have and do confess it "meat in due season," and wish their ministers would preach on the prophecies.

I am much pleased with the sentiments and spirit of the "Conference Address." I hope it will do much good. I doubt not it will do some. We must give another note of warning to all within our reach, or to whom we can gain access—and I know our labors cannot be in vain—God will give the increase—if we cannot have one hundred or sixty fold, let us thank God and take courage for even thirty fold; by all means let us be found in the vineyard, and doing with our might for God's glory and man's good, until our Lord returns, discharges us from toil, rewards, and permits us to slumber with him in 'the throne.' (Rev. 3: 21; 22: 12.) Finally, brethren, let us look to ourselves—take heed individually, that we lose not those things which we *have gained*,

(margin,) but that we receive a full reward.—2d John, 8th verse. How important that we now hold fast the truth—the love of God—the spirituality, and self-consecration we have exhibited to the admiration of angels, to the terror of evil doers, and approval of our Father in heaven.

Bro. A. Gage, Northfield Mass., May 24th, writes:—The blessed news of the kingdom at hand, is still full of joy and glory to me. I feel that our journey's end is near, when we, if faithful a little longer, shall see Him whom our souls love. Yes, we shall see the King in his beauty, with all the redeemed of the Lord. The Church is in a divided state: some say they have done looking up into the clouds for Jesus, and some I fear, are loving this present world; but our blessed Lord told us it would be so. But few I fear will be saved. Beware of covetousness, which is idolatry. Are we doing all that we can for the cause of God and perishing souls? Let each one answer before God. I fear that many of us will be weighed in the balance and found wanting. My prayer is, God save us. May God direct you in all things, that you may be able through grace rightly to divide the Word, that all may have their portion of meat in due season.—My soul is full. Yours looking and waiting and believing that we shall soon see Jesus. Let us not be weary in well doing, for we shall reap in due time if we faint not.

Bro. J. A. Winchester, East Moreland N. H., May 9, writes:—There are but 5 or 6 in this town who are professed adventists, although a few years since there was a large company, together with the pastor of one of the churches; but on the passing of '43, they relinquished their faith, pastor and all; consequently there is a great prejudice in this place against the doctrine of Christ's speedy coming, and a great declension of religion. I believe there will never be another revival of religion here, unless the speedy coming of our Lord is again preached in its purity. We believe, if some efficient lecturer could come and give the reason of our hope, that it would be the means of removing the prejudice in a great measure, from the minds of the people, and strengthening the faith of believers.

I have felt for some time that I would, with your permission, give an invitation through the "Voice of Truth," to the watchmen, to make us a visit, hoping that it may induce some one to feel the weight of the cause and the worth of souls that are perishing with the lack of knowledge, to come to our help. Should any of our ministering brethren visit us, we cannot promise them much of this world's goods as a compensation for their labors, for we are poor: but we will do what we can for them.

TROUBLE.

This is a world of labor and trouble. The heavens, the earth, and the mighty deep, the civil and religious worlds are restless and constantly troubled, and in trouble. It is an inmate of the kitchen and a guest in the parlor; takes up its abode in the cottage of the poor, and reigns in the splendid palace; enters the shop of the mechanic, and takes its seat in the chair of the banker; plants its foot in the fertile field, and walks at large in the city tull. Finally, our way from the cradle to the grave, is marked with trouble: some of which is unavoidable, while much may be prevented. Unavoidable troubles should be borne with Christian resignation, and suffered to pass and be forgotten as soon as possible; then, they will work for our good. But when we bring upon ourselves real or imaginary troubles, we must suffer the unhappy consequences that follow.

Some persons mould themselves into the very image of trouble. They are not only constantly telling their tales of sorrow to others, but are all

the while worrying about what is to come. As though they had not enough of that which is real, they become inventors and borrowers of imaginary trouble. That which is real they hold with an unyielding grasp, and make it the subject of their thoughts, and the theme of their conversation. They dig it from the graves of past events, give it new life, and make it a companion in their toils by day, and of their pillows by night. Such individuals are their own tormentors. But still they will tell you they are tired of their troubles, and long to be freed from them. Why then do they not cease to trouble themselves? Why do they not let the future alone—further than to hope for the best, and prepare for the worst? Why are they so unwilling to let their troubles pass? and when past, why do they recall them to life so frequently?

If you would make yourself and others happy, never reach for troubles which are ahead. Let them alone, they will come fast enough of themselves, and perhaps will not come at all. Those which are real, dismiss from your conversation and thoughts as soon as possible, and they will soon leave you. Let those which are past remain undisturbed in the grave of forgetfulness, and they will never arise to disturb your peace.—Strictly observe these rules, fear God, and work righteousness, and you may set at defiance all the troubles of this world of wo: they cannot destroy your happiness.

Letter from Bro. F. Chandler.

Bro. Marsh:—I have arrived at my field of labor. I had a pleasant voyage on my way here. I visited the churches at the following places:—Seneca Falls, Rochester, Lockport, and Buffalo, N. Y., and Cleveland and Akron O. In the most of these places, we had a refreshing time. I found the brethren strong in the faith once delivered to the saints.

At Cleveland and Akron, they have been much distracted by seducing spirits and doctrines of devils, but I think some have been saved from the snare, and are once more walking in the true light. Others, I think, begin to see men as trees walking. I hope they will soon receive more of the holy anointing, that they may see things clearly. Some, it is to be feared, the devil has led captive at his will. But the cause is rising in Ohio, and I think demands more laborers: the calls are pressing. I hope some from the East will catch the missionary spirit, and come this way. I think the time has come when we ought to make an extra effort to save souls: the fields are wide and ready to harvest.

I preached once on the Steamboat, to an attentive congregation. I trust some good was done. I arrived here Saturday, May 30. I found the brethren here few in number, but strong in the faith of soon seeing the Lord. Bro. Robinson from Cleveland, has just visited them, and they were much strengthened under his labors. I preached last Sunday in the Court House: our congregation was small, but few knew of the meeting. I think good may be done here.

I expect to visit other places, as the way opens. The brethren who are scattered through this Western region, will write and let me know where they live. I shall supply all the calls for preaching, as far as I can. I think our time for labor is most over. The Lord help us to work while it is called to-day. I think we have never had greater reasons for looking for the Lord than now.—We will watch and wait a little longer, and we shall see Him whom our souls love. The Lord hasten the time.

Your brother in tribulation, waiting for Jesus,
MOSES CHANDLER.

Milwaukie, June, 6, 1846.

P. S. My Post Office address is Milwaukie, Wisconsin Territory. M. C.

To whom shall I go?

JOHN VI. 68.

[Selected by I. P.]

To whom, my Savior, shall I go,
If I abandon thee,
My guide thro' all this vale of wo,
And more than all to me?

The world reject thy gentle reign,
And pay thy death with scorn;
Ah! they would plait thy crown again,
And sharpen every thorn.

But I have felt thy dying love
Breathe sweetly thro' my heart;
To whisper hope of joys above,
— And can we ever part?

Ah, no! with thee I'll walk below
My journey to the end:—
To whom, my Savior, shall I go,
But thee, the sinner's Friend.

Letter from Bro. P. A. Smith.

Bro. Marsh:—I have just noticed a letter in the last Herald, from A. A. Sawin, dated Kingsbury Vt., May 12, 1846, which speaks of his pain of heart for not hearing the second coming of the Savior noticed in a discourse delivered by Mr. Abbot on a certain occasion. Now, if A. A. Sawin is so strong in the faith of the speedy coming of the Savior, as to be pained on the account of not hearing the subject mentioned by a man that does not profess to be a believer in the doctrine, what can he expect will be the feelings of advent brethren in Burlington, to have him forsake them in their time of trouble and persecution, to preach for the Baptist denomination? If his views on the image Beast, in Rev. 13, are now as when he was in Rochester, how can he unite with the Baptists, and forsake the advent people in time of trial?

I visited Burlington a few weeks ago, and found a very few advent people there strong in the faith of soon seeing the Savior in all his beauty. They are despised and forsaken by the popular and proud part of community. And the Word tells us, "if you live godly in Christ, you shall suffer persecution." I am more and more convinced that the advent people are called of God to hold up to a perishing world the truths of the Bible, and to be living epistles of its truth, known and read of all men. I feel strong in the Lord, and the power of his might. P. A. SMITH.

Rochester, June 14, 1846.

Letter from Bro. H. Pratt.

Dear Bro. Marsh:—I am fully persuaded that the wise shall understand. Your article on perilous times is indeed a light to my path; coming as I now see, from those who profess to have light, yet walk in darkness.

It is indeed perilous at sea, when the pilot knows not where he is, but how much more perilous for the Christian when his teachers or pilots become so drunken with the cares and fashions of this world, that they are willingly ignorant of our distance from shore, from home, and from the glorious appearing of our Heavenly Pilot to take us into rest. In reading the 7th of 2 Cor., I find that to be unequally yoked together, can be no other than sectarian bondage, for no one pretends that the Christian yokes himself with the world, or even with those who are pulling in an oblique direction, but with those who profess to draw the same way. Paul calls those true yoke fellows who labored with him in the gospel; hence, when one begins to say, 'I am of Paul,' &c., he begins to draw in a selfish way, and to such as are honest, and have become yoked with a sect that has fallen into unbelief, from popularity or worldly mindedness, the declaration from Jehovah is, 'Ye are the temple of the living God,' 'Wherefore, come out from among them, and be ye separate, and I will receive you.' Those only can appreciate the promise who have obeyed the command.

A little more light from Stephen. Acts 7th.—After saying, as we have, that father Abraham has not got the inheritance, he shows how they rejected Moses, for they knew not what had become of him. Therefore they wanted something else to worship, because he was gone so long.—How striking the comparison between the present condition of the world and the condition then. Moses was their deliverer from Egyptian bondage, Christ ours from sin. Moses was rejected when he went to intercede for them, and they turned away from God to worship a calf. Our intercessor has been gone so long they know not what has become of him, therefore they reject the idea of his coming, and receive honor one of another, and covet the goodly Babylonish garment, and the golden wedge. Ye stiff-necked, and uncircumcised in heart and ears, (they will not humble themselves, nor hear) 'Ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the Prophets have not your fathers persecuted? And they have slain them that shewed before of the coming of the Just One.'

How striking the similarity. When we have endeavored to show before, the coming of the Just One, what have they not done that they could do? But may we like Stephen cry, 'Lord, lay not this sin to their charge.'

A few of us in this section of the world are rejoicing in hope of the glory of God, and in the liberty of the gospel, knowing by experience that it is more blessed to give than receive, glory be to God. And we are not unmindful of Bro Marsh in his weakness of body: we pray God that when he is weak then he may be strong.

Yours, in the patience of hope.

H. PRATT.

Wales, Mass., June '46.

Bro. E. R. Pinney, Seneca Falls, June 24th writes:—My health is somewhat improved, and I trust I shall soon be able to get into the field again. With the blessing of my Lord, I purpose attending the grove meeting at Manlius next Friday, as I can go all the way by water, except 4 miles. I do not know what the effect will be upon me, I hope not injurious. I have been so long confined here, I feel that I must get out and meet once more with the brethren, and if the Lord gives me strength, I will try and speak a word by way of encouragement. During the meeting at Rochester, I walked so much, that when I got home and the excitement passed off, I was much fatigued. But I rejoice I went. Br'n. Bywater and Johnson are expected to be with us this evening on their way to Manlius.

Bro. J. R. Mitchell, Baltimore Md., June 10, writes:—Your valuable messengers of "truth" have been received and read with much interest. I find in your paper much to comfort and strengthen me in this time of trial and peril, and feel it due you to say, it is just what every lover of Jesus and his appearing needs,—breathing as it does the free, pure air of gospel truth. The man who will dare to stand erect and proclaim publicly any doctrine, (however true,) in the face of all orthodoxy, should be encouraged. May my God give you more abundantly his meek spirit of wisdom, that you may continue in his goodness, distributing to the household of faith, until your full reward comes.

The letters of the various brethren scattered abroad, also give much comfort to those of like faith. I always feel lifted up in reading the accounts from them of their trials, tribulations and persecutions, but much more of their faith and constancy. O, that all who have started for the heavenly country might hold fast their confidence a little longer; for surely we must be near, very near the harbor. Every thing declares the Lord will most certainly very soon appear. We have no need to despond, but to rejoice. Our former

errors on time prove nothing against us, but for us. Yet a little while and he will come; not metaphorically, but personally, and then we shall be freed, forever freed.

When I commenced writing I simply wanted to let you know that I received the papers, and read and circulated them, and send you a few subscribers; but whenever I get on the blessed subject of a speedy deliverance, I cannot be short. My soul loves the doctrine. I was born into it, it is indoctrinated and interwoven in my very nature. May my Lord keep me with you and all his poor ones, until he comes.

Bro. B. Carter, Woodstock, Ill., June 15th, writes:—If time would permit, I should be glad to say something to the dear brethren scattered abroad, but I can only say,—hold on, bear the cross a little longer, the crown will soon be given, and all the bright glories of the new earth will burst upon your enraptured vision. My faith is yet as strong as ever, that the end of the days given to Daniel will usher in the great events for which we have looked with such intense interest, and that it is just before us.

Bro. J. C. Bywater, Attica N. Y., June 12th, writes:—I would say that to me the signs of the times are very ominous, and there is good reason why we should look for and expect the King of glory this year. I am satisfied that should time continue longer than the present year, we shall know the reason: the Lord will not long leave his faithful, confiding children in the dark. No, No. We have got too near the dawn of day to see no signs of its approach. Soon, very soon, the great light-house will appear in full view. O my brethren, let us heed the Savior's caution, for it was written for us, "Take heed, lest at any time your hearts be overcharged with surfeiting, or (excessive eating and drinking) and drunkenness;" not so much with alcohol, as the combined influences of the world which appear so rife among us at the present time, "and cares of this life, and so that day come upon us unawares. May the Lord sustain you in your labors and responsibilities, and open the hearts and hands of his people to supply your necessities, that the truth may not be muzzled in these last expiring moments.

Bro. T. L. Hawkins, Lower Sandusky Ohio, June 8, writes:—You receive this communication from an old man who experienced the forgiving grace of God at the end of the 1260 years of Papal tyranny, or in the year 1801. Twenty years of the latter part of my life have I been an acceptable Methodist local Preacher. Until within twelve months past, I have held an unbroken permission from that body, to cry, "behold the Lamb of God,"—but in consequence of my proclaiming that this is the year in which the Lamb will fulfill the last sentence of that portion of scripture, they have for this reason only, withheld my license. Nevertheless, I am nailed to this truth, that the good Lord is at hand.

Appointments.

I will hold meetings, the Lord willing, at the following places: West Middlebury, 1th of July, at 6 o'clock P. M. Bro. Hemingway will please give the notice, and make arrangements. Attica, in the Advent Hall, Sunday 5th of July, all day. H. F. HULL.

Geneva, June 16th '46.

Letters and Receipts for week, ending June 25, '46.

L. Bates—\$1.50; D. H. Lowry \$1.50; N. Clark 50cts; L. Lowry 50cts; L. Hyde \$1; M. Buell \$2; V. R. Mathews \$1; E. Parker \$1; M. Payne \$1; D. B. Linn \$1;—E. Wright Geneva \$2; C. R. Gillet and others Saratoga; H. F. Hill Geneva; H. Wilber New Salem Mass.; S. T. Sutherland Eaton N. H.; \$3; A. Boynton for L. Erwin Batavia \$1; R. Grant Port Hope C. W.; \$3; M. L. Sikes Springfield Mass.; L. Mills Half Moon \$3; R. Porter Northville Pa. \$1—says to Vol. X No. 7; P. Childs Clay; J. Reeve Cleveland O.; \$1; J. M. Davis Spring Mills \$1; G. W. Burnham for J. Brown Craubers Creek \$1—says to close of Vol. IX; S. Howey Henrietta 25cts; L. Noble Ann Arbor Mich.; \$1; T. H. Gridley North Chili 50cts; I. Demerest Parma 50cts; J. D. Johnson Canandaigua; J. Thompson Broadalbin; B. Carter Woodstock Ill.; H. F. Pratt Wales \$1; A. S. Bentley Greenville \$1; E. R. Pinney Seneca Falls—all right, and we credit you \$4; E. Downs Honeyey Falls 50cts; W. Bailey Morrisville 50cts.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XI.

ROCHESTER, N. Y.—WEDNESDAY, JULY 8, 1846.

NO. 2.

THE VOICE OF TRUTH
IS PUBLISHED EVERY WEDNESDAY
IN SIMPSON'S BLOCK, WORKS STREET, ROCHESTER.
By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$2 for Five copies.
WITHOUT CHARGE to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or remittances for Books, should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscriber's names, with their Post-Office, should be plainly written.

Time shall be no more.

HEBER'S 'PALESTINE.'

And who is He? the vast, the awful form
Girt with the whirlwind, sandal'd with the storm?
A western cloud around his limbs is spread,
His crown a rainbow, and a sun his head:
To highest heaven he lifts his kingly hand,
And treads at once the ocean and the land:
And hark! his voice amid the thunders roar,
His dreadful voice, that time shall be no more!
—Lo! cherub hands the golden courts prepare,
Lo! thrones are set, and every saint is there!
Earth's utmost bounds confess his awful sway,
The mountains worship, and the isles obey;
Nor sun nor moon they need,—nor day nor night;
God is their temple, and the Lamb their light:
And shall not Israel's sons exulting come,
Hail the glad beam, and claim their ancient home!
On David's throne shall David's offspring reign,
And the dry bones be warm with life again.
Hark! white-robed crowds their deep hosannas raise,
And the hoarse flood repeats the sound of praise:
Ten thousand harps attune the mystic song,
Ten thousand thousand saints the strain prolong—
"Worthy the Lamb! omnipotent to save,
"Who died, who lives, triumphant o'er the grave!"

Arouse Thee!

Arouse thee, arouse! awake from thy sadness,
The star of our hope will soon, soon appear;
The day long foretold by Apostles and Prophets,
The Pilgrim's redemption is near, it is near.
Why should we sorrow, or why be dismayed?
Our Father in heaven his cause will defend,
His little flock guard thro' the vale of oppression,
The 'form of the fourth' his own will attend.
Still rest on the promise—it cannot be broken,
The vision fails not, it surely will come;
Our hope standeth firm, unmoved and unshaken,
The breezes are wafting us home, sweetly home.
Arouse thee! arouse! awake from thy sadness,
Thy trial is short—thy labor soon o'er;
Soon on the plains of Canaan, fair Canaan,
We shall meet, where sorrows and sighs are no more.

ANN ELIZA.

Colchester, Vt.

TYRE.

Tyre was the most celebrated city of Phoenicia, and the ancient emporium of the world. Its colonies were numerous and extensive. "It was the theatre of an immense commerce and navigation—the nursery of arts and science, and the city of perhaps the most industrious and active people ever known." The kingdom of Carthage, the rival of Rome, was one of the colonies of Tyre. While this mart of nations was in the height of its populenc and power, and at least one hundred and twenty-five years before the destruction of old Tyre, Isaiah pronounced its irrevocable fall. Tyre on the island succeeded to the more ancient city on the continent; and, being inhabited by the same people, retaining the same name, being removed but a little space, and perhaps, occupying in part the same ground—the fate of both is included in the prophecy.—The pride and the wickedness of the Tyrians, their exultation over the calamities of the Israelites, and their cruelty in selling them to slavery,

are assigned as the reasons of the judgments that were to overtake them, or as the causes of the revelation of the destiny of their city. And the whole fate of Tyre was foretold.

Bishop Newton shows at length, how the following prophecies were all exactly fulfilled, as well as clearly foretold, viz: that Tyre was to be taken and destroyed by the Chaldeans, who were, at the time of the delivery of the prophecy, an inconsiderable people, and particularly by Nebuchadnezzar, king of Babylon;—that the inhabitants should fly over the Mediterranean into the islands and countries adjoining, and even then should not find a quiet settlement;—that the city should be restored after seventy years, and return to her gain and merchandise;—that the people should, in time, forsake their idolatry, and become converts to the true religion and worship of God;—and, finally, that the city should be totally destroyed, and become a place only for fishers to spread their nets upon.

But, instead of reviewing the whole of these, a few of the most striking predictions which were accomplished after the era of the last of the Old Testament prophets, and the fulfilment of which, rests on the most unexceptionable testimony, shall be selected.

One of the most singular events in history was the manner in which the siege of Tyre was conducted by Alexander the Great. Irritated that a single city should alone oppose his victorious arms, and fearful for his fame,—even his army's despairing of success, could not deter him from the siege. And Tyre was taken in a manner, the success of which was more wonderful than the design was daring; for it was surrounded by a wall one hundred and fifty feet in height, and situated on an island half a mile distant from the shore. A mound was formed from the continent to the island, and the ruins of old Tyre, two hundred and forty years after its demolition, afforded ready materials for the purpose. Such was the work, that the attempts at first, defeated the power of an Alexander. The enemy consumed and the storm destroyed it. But its remains, buried beneath the water, formed a barrier, which rendered successful his renewed efforts. A vast mass of additional matter was requisite. The soil and the very rubbish were gathered and heaped. And the mighty conqueror, who afterward failed in raising again any of the ruins of Babylon, cast those of Tyre into the sea, and took her very dust from off her. He left not the remnant of a ruin—and the site of ancient Tyre is not unknown. Who then taught the prophets to say of Tyre,— "They shall lay thy stones and thy timber, and thy dust, in the midst of the water—I will also scrape her dust from her. I will make thee a terror, and thou shalt be no more. Thou shalt be sought for, yet thou shalt never be found again?" Ezek. 24: 4, 12, 21.

After the capture of Tyre, the conqueror ordered it to be set on fire. Fifteen thousand of the Tyrians escaped in ships. And, exclusive of multitudes that were cruelly slain, thirty thousand were sold into slavery. Each of these facts had been announced for centuries:—"Behold the Lord will cast her out—he will smite her power in the sea, and he shall be devoured with fire—I will bring forth a fire from the midst of thee—I will bring thee to ashes upon the earth. Pass ye over to Tarshish—pass over to Chittim. The

isles that are in the sea shall be troubled at thy departure.—Thou shalt die the death of them that are slain in the midst of the sea. The children of Israel also, and the children of Judah, have ye sold. I will return the recompense upon your own head."

But it was also prophecied of the greatest commercial city of the world, whose merchants were princes,—whose traffickers were the honorable of the earth,—"I will make thee like the top of a rock. Thou shalt be a place to spread nets upon."—Ezek. 26: 14, 15. The same prediction is repeated with an assurance of its truth:—"I will make her like the top of a rock; it shall be a place for the spreading of nets in the midst of the sea, for I have spoken it."

Tyre, though deprived of its former inhabitants, soon revived as a city, and greatly regained its commerce. It was populous and flourishing at the beginning of the Christian era. It contained many disciples of Jesus, in the days of the apostles. An elegant temple and many churches were afterward built there. It was the see of the first archbishop under the patriarch of Jerusalem. Her merchandise and her hire, according to the prophecy, were holiness to the Lord. In the seventh century, Tyre was taken by the Saracens. In the twelfth by the crusaders—at which period it was a great commercial city. The Mamelukes succeeded as its masters: and it has now remained for three hundred years, in the possession of the multitude of cities and of countries whose ruin and devastation, as accomplished by the cruelties and ravages of Turkish barbarity and despotism, were foretold nearly two thousand years before the existence of that nation of plunderers. And although it has more lately, by a brief respite from the greatest oppression, risen somewhat from its ruins, the last of the predictions respecting it has been literally fulfilled, according to the testimony of many witnesses. But that of Maundrell, Shaw, Volney, and Bruce, may suffice:—"You find here no similitude of that glory for which it was so renowned in ancient times. You see nothing here but a mere Babel of broken walls, pillars, vaults, &c. Its present inhabitants are only a few poor wretches, harboring themselves in the vaults, and subsisting chiefly upon fishing, who seem to be preserved in this place by Divine Providence, as a visible argument how God hath fulfilled his word concerning Tyre."

"The port of Tyre, small as it is at present, is choked up to that degree with sand and rubbish, that the boats of those fishermen who now and then visit this once renowned emporium, and dry their nets upon its rocks and ruins, can, with great difficulty only, be admitted. And even Volney, after quoting the description of the greatness of Tyre, and the general description of the destruction of the city, and the annihilation of its commerce, acknowledges that "the vicissitudes of time, or rather the barbarism of the Greeks of the Lower Empire, and the Mahometans, have accomplished this prediction. Instead of that ancient commerce, so active and extensive, Sour (Tyre,) reduced to a miserable village, has no other trade than the exportation of a few sacks of corn and raw cotton; nor any merchant but a single Greek factor, in the service of the French of Saide, who scarcely makes sufficient profit to maintain his family. But though he overlooks the fulfilment of minuter prophecies,

he relates facts more valuable than any opinion, and more corroborative of their truth:—"The whole village of Tyre contains only fifty or sixty poor families, who live obscurely on the produce of their little ground and a trifling fishery. The houses they occupy are no longer, as in the time of Strabo, edifices of three or four stories high—but wretched huts, ready to crumble into ruins." Bruce describes Tyre as a rock whereon fishers dry their nets.

It matters not by what means these prophecies have been verified; for the means were as inscrutable, and as impossible to have been foreseen by man, as the event. The fact is beyond a doubt that they have been literally fulfilled—and therefore the prophecies are true. They may be overlooked, but no ingenuity can pervert them. No facts could have been more unlikely or striking—and no predictions respecting them, could have been more clear. KEITH.

THE NEW JERUSALEM.

BY S. M. M'CORCKLE.

The lack of system will be pardoned by those who take any interest in our propositions. Perhaps this fact should be reserved for discussion after we have disposed of and settled the question of the personal advent of Messiah. But this is a matter of minor importance. We have some doubts about the time that the NEW JERUSALEM is to come "down from God out of heaven, prepared as a bride for her husband." It probably will be introduced after the great battle of Armageddon—after thrones and diadems have mingled with the dust—after the deluge of fire—after the once crucified Son of man, by the most imposing facts, is coronated King of kings and Lord of lords, over the whole earth.

Closely connected with the new Jerusalem, and the latter we consider a literal City! as literal as Boston or Paris. "And I, John, saw the Holy City, New Jerusalem, coming down from God out of heaven." Where is the new heaven, represented as descending? And I heard a voice out of heaven saying, "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes;—and there shall be no more death." Others beside the present writer, have been in error, by not discriminating between a city and a government: they have supposed there would be no death during the millennium, or in the new heavens and earth. The city is no doubt to be the residence of immortality—the Emporium of the new heavens.

Our reasons for considering this City to be literal are, first, it is represented as "coming down from God out of heaven." Secondly, the specifications connected with the City. If we may transfer this City, as is done by the commentators and clergy, into the world above, we may also change every word or phrase in the lids of the Bible, and call up down, or down up—light darkness, and darkness light, to suit the whims of those who may choose to transpose the propositions of heaven, without clue or precedent from inspiration. The sing song of the day is—"we are going home to the new Jerusalem!" But inspiration says, in words as plain as words can be: the new Jerusalem is to come "down from God out of heaven"—and, "the tabernacle of God is to be with men." Who are we to believe—God's word in its positive propositions, or Pulpit perversions? A second argument in favor of a literal City, is this: the cardinal points are called for—East, West, North, and South. If it be a figurative city, how are we to dispose of these

things? If it be a figure, what is it a figure of? The church will be placed for the fact. Has the church three gates on the East, three on the West, North and South? "The City lieth four square." To what will we apply this in the church? Or is the church ever so definitely described in its dimensions, so as to suit the measurement given by the apostle, of this City—"twelve thousand furlongs."* Also, the very thickness of the wall is given: "an hundred and forty and four cubits." Who will spiritualize this proposition into anything about the church, but the most unsummately ignorant? But we have other reasons more insuperable. The City under consideration, "had no need of the light of the sun."—When was it, or when will it be, that the church is not to need the light of the sun? Make it a spiritual sun, and the matter is made worse.—Will it ever be, that the church is not to need the sun of righteousness? It will apply neither to the church militant, nor the church triumphant. Another object than the church, for this City must be found. Transfer it to the worlds above, and you contradict the express declaration of Holy Writ—place it on earth, and what else than a City can be made out of it. Now, when is this city to come "down from God out of heaven?"—If before the millennium, what is to be its design but the residence of the great King? If after the millennium, what is to be its fate in the great conflagration of worlds and rolling spheres, proposed by the Pulpit at the judgment.

The clergy and commentators have to face some monstrous absurdities, beside that of contradicting God's word. The 22d chapter of the Apocalypse, is but a continuation of the narrative respecting the City and its inhabitants, with a few other items. Its propositions are manifestly associated with this world and its inhabitants. "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and on either side of the river, was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.—And there shall be no more curse." Here are months called for. Are there months in the heavens above? Out of this City, day and night, months and years will succeed each other. Within the City, "the Lord God giveth them light:—and they shall reign for ever and ever." Also, the "leaves of the tree are for the healing of the nations." Is there healing needed in heaven? or are there nations there also?—"And the nations of them that are saved shall walk in the light of it; and the Kings of the earth do bring their glory and honor into it." Here is progress, and Kings of the earth called for, associated with this city. "And there shall be no more curse." This has an allusion to a curse which has been inflicted on all the living. Men are not removed from the region where the curse existed, but the curse is removed from them—from the world.—To say there shall be no more curse in heaven, would be a great impropriety of speech indeed: but to say there shall be no more curse on earth, is intelligible, and agrees with facts on which the senses can act.

This City with all its glory and grandeur, with all the facts connected with it, and connecting it with this world; its streets of transparent gold—its foundations glowing with sapphires, or blushing with rubies—its waters of life, and trees of life, with leaves of healing virtue—in spite of God's word about its descent to the world; it is turned into a figure, of that on which the senses cannot act, or laid in some remote region, beyond the limits of our rolling spheres, by the dumb divines of the day.

This City, glorious as the morning, "fair as the moon, clear as the sun," lucid as light, and

radiant as the bow of Jehovah, excites no enquiry, no investigation, no interest, relative to the time or place of descent—no concern amidst the turmoil of discordant factions, polemical jargon, war about words, creeds, altars, formularies—with the "thousand and one" associations for promoting religion, without making men better. God's messages are treated with contempt, and heaven's majesty is advertised from one end of christendom to the other, by clerical expositions on his word, that he does not mean what he says!—and that a God of truth is to be taken diametrically contrary to his propositions—taking men up to the new Jerusalem.

We have shown that this City is not a figure of the church militant, nor of the church triumphant: and that it is a literal superstructure;—worthy of the purpose designed by the great architect—the residence of the once crucified Christ—who, in his first advent on earth, had not where to lay his head. Whose second coming will be with the thousands of his saints and angels—for whose residence this stupendous fabric is prepared by creative power; placing at once, all terrestrial glory in the shade. It is foreign from our purpose, to indulge the fancy in an attempt to sketch the beautiful and rich variety of colors arranged in the foundation of this fabric, whose "maker and builder is God,"—as brilliant as the rainbow, and as durable as adamant. Enthusiastic flights, or draughts on the imagination beyond what the Lord has said, is almost as censurable in these matters, as the cold prosing process of mystifying this gift of Omnipotence into a nonentity. If this be a literal City, it proves the literal return of the Son of man. If the Messiah is to make his literal advent to this world, and reign with his saints a thousand years; the use and design of the City is explained. The two facts, like chemical affinities, harmonize, and form an unbroken chain of wonderful propositions and stupendous events.

Fulfillment of Prophecy.

1st. I will notice some passages which speak of the abundant treasures of gold and silver, in "the last days." Isa. 2: 7, 8. "Their land is full of gold and silver—horses, and chariots, and idols." James 5: 3, tells us that the "rich men" should have their "treasures heaped together for the last days." Great Babylon as presented in the 18th of Rev., at her destruction, is to be full of the "merchandise of gold and silver," &c.—It is said that her "costliness" enriches "all that have ships in the sea," and "the merchants of the earth shall mourn" at her destruction, for "no man buyeth her merchandise any more." Says Jeremiah 51: 13, "O, thou that dwellest upon many waters, abundant in treasure, thine end is come," &c. How plainly these testimonies teach that the speedy coming of the judgment will be seen in the fulfilment of these prophecies,—and I ask, do we not live in the very time predicted by the prophets Isaiah and Jeremiah; spoken of by James, and seen in vision by John? have not the rich capitalists of earth literally "heaped their treasures together" within a short time? Look at the vast stocks existing in railroad, steamboat, telegraph, printing, theatrical, banking, and a great variety of marine companies, together with the almost innumerable manufacturing establishments of every variety, and say, have not the rich men of the earth gathered up its riches in heaps? Is not the "land now full of gold and silver?" Does not every article comprised in the merchandise of Babylon, as named in Rev. 18, with which she would be filled just before her final and fiery doom, exist to almost any extent as articles of merchandise at this very day? Is not the "land full of horses," and every variety of chariots and "idols" when was the goddess of fashion ever so idolized?

also names of individuals and bodies of men: as ministers and their sectarian churches, meeting-houses, singing choirs, fine, smooth preaching, and finally, every thing which reveres and honors the god of riches? This sign is strikingly fulfilled by our rich southern planters—and with them we might name the aristocratical lords of Europe, who have heaped together treasures for the last days, out of the unrequited toils of their "labors, whose hire they have kept back by fraud." Finally, take what view we may, the solemn truth meets us in living reality—"the Judge standeth at the door!" Think not reader, that the day may not come for some years yet—believe God, and be ready every moment for the event.

2d. In connection with "abundance of treasures," the world, just before God arises to judgment, is to be filled with great oppression. Let us look at some prophecies on this point. James says, speaking of "the last days," that the rich will keep back by fraud, the hire of the laborers who have reaped down their fields, and the cries of them which reaped will enter into the ears of the Lord. Mal. 3: 5. "I will come near to you in judgment, and be a *swift witness* against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right," &c. Ps. 12: 5. "For the oppression of the poor for the sighing of the needy, now will I *arise*, saith the Lord." Isa. 3: 23. "They judge not the fatherless, neither doth the cause of the widow come unto them"—"therefore, says the next verse, "I will ease me of mine adversaries, and revenge me of mine enemies." 3: 14. "The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses," &c. Rev. 18: 13, tells the same in substance, when speaking of Babylon's merchandise. It says, "and slaves, (bodies—margin) and souls of men."

Other testimonies might be cited, descriptive of this painful state of things in "the last days," but these are to the point, and sufficient. The question now comes up, do we live in a period of general oppression, when these heaven-inspired sentences are receiving an exact fulfilment in every particular? The groans and sighs of millions say we do. 1st. We will cast an eye to the poor of different nations—what has been the state of Ireland's thousands, within a few years? subject to the most cruel oppression, and miseries of extreme want. How has the extensive and groaning manufacturing districts of England witnessed to the truth of these prophecies of late? Thousands of youthful females there are doomed to labor like slaves, till the bloom of health is wasted, and their strength gone, for a few pence per day to support themselves, and perhaps a widowed mother and some fatherless children!—Mothers fall in the streets of London through starvation and despair; their little ones pining away for lack of nourishment, even unto death in many instances! and finally, all classes of the laboring poor in England, both male and female, have been represented on good authority, according to the picture presented by the prophets.—Notwithstanding the immense treasures of that proud realm, the "fulness of bread" for the higher classes, and the facilities for the alleviation of the oppressed poor, yet their burthened cry is ascending to the ear of heaven, louder and louder!

Reports in the papers have presented and are still bringing us weekly tidings of great oppression and suffering, in different parts of Russia, among millions of her poor—commotions and open revolts are daily being witnessed among the injured mass of beings in that vast empire—also the sufferings of the Polish inhabitants are represented as being exceedingly great;—and are on-

listing the sympathies of other nations. Accounts from other portions of the globe exhibit more or less, the same state of things.

This country is said to be the *brightest* and happiest among nations, but how does the prophecy relative to the rich "grinding the face of the poor" in the latter days, stand here? Look at slavery's lengthening and widening dominion at the South—see millions scattered over those free boasted shores, reaping down, unrewarded, the fields of the rich oppressor—bought and sold like the brute—family ties rent asunder—blood, and tears, and groans, commingling in rain! What does all this say? but to utter in the language of James, "the coming of the Lord draweth nigh!"

In addition to this we might remark, that the poor in general of this country, have suffered from various causes, within 4 or six years past—but mostly from those who have combined to "heap treasure together for the last days," and to oppress the hireling in his wages," &c. So far, therefore, as the nations of the world are concerned, we have the word of God fulfilled to the letter in this particular.

Again, do we find a fulfilment of these prophecies, or portions of them, in the *nominal* church? have not the rich of the church "despised the poor," and oppressed them? When there have "come into these assemblies a man with a gold ring, in goodly apparel, and there came in also a poor man in vile raiment," have they "respected him who wore the gay clothing, and appointed him an honored seat—but said to the poor, "stand thou there, or sit here under my footstool."—have they not drawn their poor brethren in multitudes of instances, before both civil and ecclesiastical judgment seats, and oppressed them? The influence of the poor in the different sects, is but little regarded by the wealthy—a few exceptions to this painful view, is all we can tell—generally speaking, it is the same of the nominal church, to the separation of many of the believers in the speedy advent of Christ, from the different sects, they experienced the truth of God's word relative to this kind of oppression, in a peculiar manner. The history of these things is fresh in our recollection. Others there are yet with those bodies we trust, who cannot, will not much longer endure to see the little ones of Christ "cast out as evil for His name sake," and trodden under foot by the proud and scornful—without "coming from among those" who do such things. The bloody stain of slavery also, is upon the nominal church, in at least the United States. Several hundred thousands of human beings are held as goods and chattles by the principal denomination at the South. O, the scene of tribulation and anguish which is about to burst over these characters. Is not this just the *time* when the Lord may be looked for to "arise out of his place to punish the inhabitants of the earth for their iniquity?" If not, how can his word ever be fulfilled as it regards *heaps of treasure*, and general oppression? Let us not "seek after a sign from heaven," and reject the simple testimony of the prophets. These things were written for us, and we are exhorted by James, while in this state of things, to "be patient, for the coming of the Lord draweth nigh" Be patient unto the coming of the Lord," &c. O come ye friends of Jesus, and go forth unto him without the camp bearing his reproach—a "little while" of labor, a "little while" of sorrow and tribulation, and the crown of endless glory will be obtained! Let us give earnest heed now, in this dark, sin covered world, to the sure word of prophecy, till the glorious day shall dawn, Amen.

Yours in the hope of eternal life,

GEO. W. BURNHAM.

The righteous shall never be removed: but the wicked shall not inhabit the earth.—Prov.

Charlotte Elizabeth on Evil Spirits and Holy Angels.

She says, "We are now writing of Satanic wrath, as his permitted day shortens, and his wrath does not always vent itself in explosions of rage. It works sometimes in secrecy and darkness,—fierce, indeed, and cruel always, but never devoid of skillful cunning to direct it. There is as much of his wrath in the speaking of smooth things, and the prophesying of peace to those with whom the Lord has a controversy, as in the greatest tumult of violence. Who shall tell the extent of that wrathful hatred against God and his fair creation, which prompted the bland, insinuating lie, you shall not surely die. O, that minister and congregations would bear in mind, equally bear in mind, how great a stake the enemy has in drawing away their minds from the unadorned simplicity that is in the doctrines of the cross.—But the doctrine of the crown is another which he now struggles, with all his infernal might, to suppress. A crucified Savior, a mediating High Priest in heaven, an anointing sacrifice—he loathes to think on or suffer his bond slaves to hear of; but a reigning King, about to rescue the earth from all his usurpations, to plant his throne in righteousness in the midst of his people, to send forth his word from Zion and his law from Jerusalem his is the very knell of Satan's departure, and to stifle the sound, he will foster humility itself, or any grace, by the perversion of which he may hope to seal the preachers lips on that fearful topic. For eighteen centuries, he has heard the petition resounding on all sides, "Thy kingdom come," and he cares not how often it is reiterated, (as witness the papacy with its everlasting repetitions of Pater noster,) so long as men do not inquire into the nature of that coming kingdom, or watch for its approach. An imperfect gospel he can tolerate, and in our day that is an imperfect gospel which omits the great truth of the coming kingdom. The sound of his conquerors chariot wheels is a fearful sound to Satan; and knowing that nothing will so effectually turn the attention of the church upon himself as the heralding of Christ's approach, he will strike almost any bargain of which a condition is the silencing of that ominous voice."

I fear many of our ministers of America would not patiently hear such preaching as this.

"In connection with this part of the subject, we may call to mind the parable of our Lord, where he describes the proceedings of the unclean spirit, who has left for a time his habitation, as distinguished from that effectual expulsion which God only can accomplish. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest but finding none—he saith, I will return unto my house whence I came out, and when he cometh he findeth it swept and garnished. Then goeth he and taketh to himself seven other spirits more wicked than himself, and they enter in and dwell there: the last state of that man is worse than the first." Luke 11: 24-26. We may be assured that attempts at such re-entrance under aggravated forms, into every person who may appear to have been delivered from the power of Satan, will be made, as the time shortens and the enemy's rage increases; and hence the cruel treachery that Christ's people must look for at the hands of their nearest connexions and dearest companions. Many an Ahithophel will be found; many a Judas to revolt from his friend, and to betray his master; and many an unsuspecting christian will have to take up the prophetic complaint,—"It was thou, mine equal, my guide, and mine acquaintance; we took sweet counsel together, and walked unto the house of God in company." Psa. 55: 13, 14.

Could words have ever a more complete fulfilment than those have in this country within a few years.

JONAS D. JOHNSON.

Voices of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, JULY 8, 1846.

REMOVAL OF OUR OFFICE.

We have removed our Office into Simpson's new block, on Works Street, just back of the Arcade. We occupy the second floor, in the west end of the building: entrance from Works St.

I am Sick.

Such is the state of my health that I am unable to attend to the duties of the Office. It is somewhat doubtful how the case will turn with me, but by the faithful use of proper means, with the blessing of God, I hope soon to be restored to my usual health. The will of the Lord be done.

It would greatly aid me, at *this time*, for those who can write correctly, or so that their communications would not need much correction, to furnish matter for our columns. Our receipts also are very light. Why is it so? Can these things be remedied?

The Sower of Discord.

It is not only the duty of Christians to watch and pray, to attend on public worship, to pay their preacher, to give good weight and good measure, and to be benevolent to the poor; but there is one thing, not unfrequently among their own number, against which they should be most cautiously guarded. It is a *talé bearing, detracting and calumniating spirit*.

The fiery darts of slander, are the chief weapons used in the unholy wars of sectarian strife of the present age. And, strange to tell, the man who is most skilled in hurling his arrows of calumny against his opponent, in the estimation of thousands, is acknowledged the soundest logician, the most orthodox in sentiment, and the purest Christian! Beware of such men, and the sect or church which countenances *truth*, calumny would not be the chief weapon of their defence. Shun them, and cautiously guard against their infectious spirit: for the poison of asps is under their tongues, and their ways take hold on death.

There are few, if any, greater evils or pests in the church of God, than members who are addicted to the practice of tale-bearing: to telling their grievances to every one who has the folly to hear them, before taking gospel steps to have their trials amicably settled. But as great an evil as it is, this cowardly and reprehensible practice is too much tolerated in many churches; and in not a few instances has been the means of rending asunder the holy bonds of Christian union, with which its members were once united. 'Go to thy brother and tell him his faults between him and thee ALONE,' is the rule that Jesus gave. But if they persist in their course, beware of such busy and discordant spirits. Shun them and partake not of their ways. Listen not to their insidious pratings, unless it is to give them a Christian rebuke, to point them to their duty, and to warn them of the pernicious consequences of persisting in their wickedness. The sooner the church is freed from such infectious bodies, the better: for their 'tongue will set on fire the course of nature, and it is set on fire of hell.'

Some men, though liberal in sentiment, make their own opinions the rigid and infallible rule for others; and if those opinions are not scrupulously followed, their dissenting brethren must be made to feel the cruel rod of their vengeance. If difficulties arise, their honor is at stake. That perfect law which says, 'Speak not evil one of another,' is too tardy for their case. Hence they must take the matter into their own hands; and under the excitement of their corroded feelings, let loose the tongue of slander, and dip their pen in the cup of bitter acrimony,

and publish their brothers faults to saint and sinner. Alas! what presumption to thus take the seat of judgment. What folly! to judge a matter before the time. How unlike that spirit which inspires us to 'suffer wrong rather than do wrong'; and that principle which teaches us to 'do to others as we would that they should do to us.'

Mark the man who is the sower of discord among brethren: who will send abroad his public or private communications to the injury of a brother's character; for he is a dangerous member of community.—Beware of his friendship, lest he betray your confidence; listen not to his counsel, lest you imbibe his spirit; shun his example, for he scatters fire-brands and death wherever the baneful influence of his tongue or pen is felt.

If any man have not the spirit of Christ, he is none of His. What is our zeal, our eloquence, our erudition, and our honor, as a defender of the truth, worth, without the possession of that spirit which will prompt us to 'speak evil of no man'—to suffer wrong rather than do wrong—to bear with, and hide from the gaze of the world, the faults of an honest dissenting, and perhaps erring brother. We are as a 'sounding brass, or a tinkling cymbal'—'we are nothing'—and shall, in the great day, be 'weighed in the balance and found wanting.' Therefore, while we as members or ministers of the church of God, shall endeavor to propagate the holy truths of the gospel, let us at the same time possess, and be guided by, the spirit of its divine author, who could both love and pray for his enemies.

Experimental Religion.

There are many cold calculating theorists in our world. Their religion consists, simply, in a theoretical knowledge of God, and his economy of saving sinners. Practical and experimental godliness, with *nothing*, is all that is based upon this superficial foundation. But alas! their hopes will fail them when every false foundation shall melt away, at the coming of the Searcher of all hearts. For what is a theory without the practice and experience? It is useless. A practical and experimental, as well as a theoretical, knowledge of God's word must be possessed in order to secure eternal life.

The husbandman must till his ground, if he would reap an abundant harvest. He may understand the science of agriculture, but this knowledge will not fence his fields, till his soil, sow his seed, nor gather his harvest: his theory must be reduced to practice, in order to fill his garner with plenty. It is so with the sinner; he must reduce to practice the commandments of God; must labor for the bread of life, or he will perish. It is the practice of the physician that secures to himself honor and profit. His theory, alone, will never carry relief to the sick around him. It is so with the Christian; practical godliness carries the bread of life to perishing sinners, and is a mean of securing to its possessor incorruptible riches and honor. It is the practice of the mechanic that makes him skilled in his profession. He cannot trace the line with his broadaxe, nor smoothe the board with his plane and straighten it with his jointer, without practice. Neither can the Christian become skilled in his profession, without a daily practice of the precepts of the gospel. We must not only understand but do the commandments, to have right to the Tree of Life.

But a theoretical and practical knowledge of the gospel will not save the sinner; he must have an experimental knowledge, or perish. The sick physician must experience the cleansing and healing efficacy of his medicine before he can be made whole. The most correct theory in his head, and the most faithful practice bestowed upon others, will not mit-

igate his pain, nor save him from death; he must take the medicine himself, or die. It is so with the nominal professor of religion; his theory and practice will do him no good, however much good he may have done for others. Unless he experience the purifying and saving influence of God's grace in his heart, he will most assuredly perish in his sins. The theoretical and practical husbandman, will die, surrounded by plenty, unless he experience the nutritious qualities of the food which is spread before him: he must eat or perish. So must the sinner not only know and do the commandments of God; but he must eat the bread and drink the water of life, if he would live: he must taste and see how good the Lord is. Finally, religion without experience, is like salt which has lost its savor, or a body without a soul.

Powers of Heaven.

Our much beloved brother who thinks we were not clear in our recent article on the powers of heaven, is informed that the design of that article was not to enter into an abstract criticism on the simple expression, 'the powers of heaven,' but to show from the abundant testimony of the Bible what the shaking of the heavens, earth, sea, dry land, all nations, and powers of heaven, mean. And we think we clearly showed from the plain reading of that book, that they will be shaken at the visible appearing of Christ, or when 'the Lord rises up to shake terribly the earth.'

The difficulty about not knowing that Christ is nigh at the door, until the powers of heaven are shaken, we think will all vanish, when we understand that it is not a sign of his coming, but what takes place at his coming, or when he rises up, &c. John in Rev. 6, gives the order of the signs, viz: the darkening of the sun, the moon being as blood, and the falling of the stars. Then the rolling together of the heavens, or, as we think, the shaking of the powers of heaven, at the coming of Christ.

But we are admonished by our bodily weakness to say no more on this highly interesting subject now; the Lord willing, we may take it up again critically, in all its parts. The Lord keep us in peace, unblamable before him in love, that we may be hid in his pavillion, when his indignation shall be poured upon the wicked.

Bro. Preble, from Albany, spake the word of comfort to the brethren in this city, last Tuesday evening. He left the next day to attend the Camp-meeting at the Trent, C. W. He has an appointment in this city for next Sabbath.

The Poor have the Gospel.

The blessed Savior preached the gospel to the poor, and it is our pleasure to do the same, as far as we are able. Our brother, who wrote the following letter, whose name we are not at liberty to give, shall have the Voice of Truth, so long as he may wish to read it, and our heavenly Father gives us the means and ability to publish it.

Let others of the poor saints, in similar circumstances, be free in their communications to us on the subject; we wish to hear from you. In the mean time, we hope and feel assured that those who have this world's goods committed to their charge, will not be backward in writing, and remitting at this time. The following is the brother's letter:

Dear Bro. Marsh:—Your request to hear from your subscribers reminds me of what I have designed to do for some time back, but to see and talk with you face to face would be much more satisfactory to me. You have in much Christian kindness sent to me your valuable paper for some time, without receiving from me that assistance in return that was your due; and it has pained me much that I have not been able to meet your dues. I have

watched your receipts with interest, and hoped to be able to send you money before this time. In the providence of God, the past six years, by the management of wicked men, I have lost quite a handsome property, and it has thrown me out into the world with a family of five children, all too young to help me, and to be supported by the daily labors of my hands, without the benefit of a trade, among the scornors of our hope. My worldly goods would not suffer by a comparison with Bro. Hale's. The actual necessities of my family have demanded all my energies of mind and body of late, and all that gives me submission is, that God rules and notices the falling of a sparrow. I hope to be able the coming harvest to spare from my little means some money for you. If it was so that I could get to you something for your family, I could help you many times when I can't get money. The Voice of Truth and Herald seem to be the true medium through which the true light that belongs to this generation shines. I rejoice that by the grace of God you have been kept to pursue a steady course and rightly divide the word of truth, to feed the household with the bread of eternal life, the meat in due season. And may God still give you grace and means to proclaim the things that are speedily coming on the earth until the opening heavens shall reveal that same Jesus, and the voice of the archangel shall awake a thoughtless Noahitic like world to the dread realities of what has been loudly proclaimed in their ears. Their unbelief will not make the truth of God of none effect.

The opposition from the people and 'their leaders' is the same here as elsewhere. We are few here, and have not the benefit of the living preacher; all we have to light us and enable us to withstand the wiles of the devil, spiritual wickedness in high places, and the strong and high-walled infidelity in the midst of which we live, is, the Bible, the grace of God, and the two papers. Please act your pleasure in regard to sending me your paper until arrears are paid. I remain, yours, most affectionately, in the glorious hope soon to be realized.

The Cross.

Bearing, taking, and enduring the cross, are terms of common and frequent use. Yet many who profess to be cross-bearing children, imperfectly understand their import. It is not unfrequently the case that we hear the young and happy convert, and the old and experienced Christian, when they rise in the congregation of the rejoicing saints, to tell of the love of the Savior, preface their heavenly story with a painful description of the cross. They have trembled under the enormous cross; the cross has been intolerably great—too heavy to be borne. They seem to have worked themselves into a belief that Christian duties, are all a task, are servile acts; which, if discharged at all, are performed with great reluctance and complaining. Still they will tell how good the Savior is; how easy is his yoke; how they delight to do his will; and with much solicitude invite others to bear the cross with them.

Now, there is a manifest inconsistency in such kind of testimonies, as they are called. They contain palpable contradictions. They represent the cross as being both heavy and light; a grievous burden and a pleasant duty; and to bear it, the greatest sorrow and highest joy. These things are not, neither can they be true; and the weakest capacity can but see the absurdity of bearing such contradictory reports of the paths of pleasantness.

Such testimonies have a pernicious influence over the unbelieving portion of community: they cause the sinner to form an unfavorable opinion of religion. Hence, thousands before seeking the Lord, are led to look upon religion as a most gloomy pursuit. And why should they think differently, if they believe the testimonies of those who are its professors? The backwardness in duty, and doleful tales about the heavy cross of the young convert and old professor, have spread a thick gloom over the ways of godliness. The writer of this article well remembers when he was in his sins, that he looked upon religion as a

gloomy theme. And when he was induced to seek its blessings, he did not expect it would afford any real enjoyment in *this* life; but thought it would only fit him for the enjoyment of eternal life beyond the grave. Under this mistaken view of the subject, he sought the Lord and found him precious in the redemption of his soul, and is now fully prepared to say, that the service of his God has afforded him joys, in *this* life, unspeakable and full of glory. The cross, instead of being heavy, he has found to be light; and instead of its being an intolerable burden, it has been his highest pleasure for near twenty years to bear it.

Such testimonies contradict the words of the Savior. He says, my yoke is *easy* and my burden is *light*, and those who bear them shall find *rest* to their souls. Taking the cross, bearing the cross, undoubtedly mean the same as taking and bearing the yoke of Christ; or doing the commandments. And we are told that 'his commandments are not grievous.' Wisdom's ways are pleasantness. Hence, like David, we should *delight* in the law of the Lord. We should not talk about Christian duties being a cross, in any other light than in doing them, we are cheerfully submitting to the easy yoke of Christ. There is not a duty which we are required to perform, in the word of God, at which a complaint should be uttered, or an unwillingness to perform it manifested; neither should it ever be said that to do the will of God is a great or heavy cross.

But are there no crosses, in any sense of the word, which are painful to be borne? which are heavy and unpleasant? Not to the truly pious and enlightened Christian. The old man with his deeds, was crucified; the painful cross in conquering and slaying the man of sin in his heart, and correcting his wicked habits, was borne when he repented of his sins. Yes, it was a great, a humiliating cross for the intemperate to forsake his cups and cry for mercy, for the swearer to break off from his profanity, and be heard raising his voice in prayer to his insulted Creator; for the lover of pleasure to leave his vanity, and humbly bow at the feet of Jesus; and it was a cross for every sinner, who ever commenced in the work of reformation, to do the work of repenting of the evil of his ways. But when his sins were forgiven, taken away, or nailed to the cross, then he was justified, made free indeed, and the work of his Master becomes his greatest delight. And so long as he lived in purity and obedience, he had no mortifying crosses to bear. But when he has committed a wrong, or backslidden from duty, the painful cross of confessing and subduing sin, has again had to be borne. Hence it is *sin* that has to be crossed, or that makes heavy and painful crosses: while the cross which Christ requires us to bear, is easy and pleasant. Keep yourselves, therefore, free from sin—be faithful and cheerful in duty—and you will have no heavy and unpleasant crosses to bear.

God Eternal.

A little boy once stood by the side of a small pond. He looked off over it, and thought it a great way across it, thought it very deep, and he thought it was a very great water. But when he grew up and became a great man, and had passed over the great ocean several times, where he sailed many days and nights without coming to any land, that pond seemed very small.

Any thing seems great or small to us, according to what we measure it by. If one of these children were to break his arm, and it became so bad that it must be cut off to save life, the surgeon must come to do it.

As you saw him take out his knives, and saws, and strings, and carefully go to work to take off the arm, it would seem a long, long time, before he got through—though it might not be more than fifteen minutes. Fifteen minutes seem a

great while, when we have to measure them by great and severe pain. But when you measure them by a whole year, they seem very short.

Did you never lie down at night in health, and go to sleep, and when you awoke in the morning have the night seem very short? But if you were shipwrecked on the great ocean, and had to hang all night by a rope, wet and cold, and expecting that the very next wave would wash you into eternity, you would feel that one night is a great while, and that the morning sun had forgotten to rise.

Or if you lay upon your bed, sick, full of pain, and sleepless, with friendstreading softly around you, and hearing nothing but the slow ticking of the clock, O, how long would the night seem!—It would seem as if the day would never return. This is because you measure the night by the pangs of pain which you feel.

A year seems a great while to a child, but to the old man it seems a very little time.

We think the gray headed man who has lived seventy years, an old man; but if you measure life by the lives of men who lived before the flood, what are seventy years? Measure seventy years by the whole time since the world was made, and what are they?

How old is that little boy in that front pew? Ten. Well, go back ten years, and there was no such boy. Go back fifty years, and his parents were not created. Go back, over the graves of men for two thousand years, and you come to Jesus Christ. Go back four thousand years more, and you come to the time when this world was created. The hills and rivers were not made. The sun, and moon, and stars, were not made. Light was not made. There was nothing. Out of this nothing, the old world must come:—the sun, and moon, and heavens must come. Now, what can make them come? Can they come themselves?

But some pretend to say that there was ground, water and wind, to move the water and the dust.—Suppose there was; could dust, and water, and air, make themselves into birds and fish, and cattle, into the fields and trees, into an arm and a hand, an eye and a tongue—and above all, into the *mind* which is within us?

No! no! There are too many marks of mind, and we say that mind must have been there—away off in that dark place [!] which we call eternity, before this world was made! That mind so wise, so great, so contriving, so powerful, we call God. This is what I mean when I say that 'God is eternal.' 'I am the first.'

A child can look into a great deep gulf, and see as far into it as a man, but he cannot see the bottom. Let me tell you what I mean by the gulf. This world and these heavens have been made but a few thousand years; but God was living before them. What was he doing? Where was he during that long eternity, before he created any thing which we see? Can I tell? No.—Can an angel tell? No. Was he making other worlds, and letting millions of creatures live, and go on to judgment? and then was he burning up these worlds and making new ones, as he will one day burn up this world? Perhaps he was. Perhaps he did this to millions of worlds, and for millions of ages.—Perhaps millions of thinking beings passed into eternity. Yes—yes—but before he even made anything—for ages and ages before—what was God doing?

Ah, I do not know. 'Who, by searching, can find out God?' who can measure an ocean which has no bottom? Who can go back, and back, and back, and say, 'Here eternity began?'

Did you ever hear such a word used as mystery? It is a hard word, but it means something which we believe, but which we do not understand. Thus we believe that God is eternal, tho' we cannot explain what eternity is.

Some people talk as if they would not believe any thing which they cannot understand, and thus they say that they will have no mysteries in their religion! I do not know what such people think! If there be a God who has lived for ever, there must be about that God a greatness and an awfulness before which the angels in heaven cover their faces with their wings, 'Even from everlasting to everlasting, He is God.'

We see things begin. We know when that great oak on the hill was an acorn, and which perhaps, was carried up the hill by a child as his plaything. We know when the oldest man was born. We know when they began to build the great city.

We know when the great sun first shed his rising beams upon the earth. But we cannot thus go back, and say, that 'here God began to live.' We go back till we get to the beginning of all things, and there we find God—in eternity—alone, unchanging, unsearchable, eternal!

Thus we know that God has lived forever, because he made every thing at first. Tonn.

The Conferences in Michigan.

Bro. Marsh:—I am on my return from the conferences in Michigan, and take this opportunity to give you some account of them.

JACKSON.

The meeting in this place was well sustained, and was one of the most interesting I have ever attended, on account of the love and unity which existed. The providence of God so ordered, that the meeting should be held in the most favorable place which could have been selected, in order to obtain a hearing. Being unable to obtain the use of a house of worship during the entire proposed meeting, one of the brethren cleared his shop, and the brethren then erected a bower in front, which, furnished with seats, afforded an inviting place for the people; and being in a central part of the town, attracted large numbers to hear, especially on the Sabbath, who listened with respect and attention generally, though we were somewhat disturbed at times by disorderly conduct on the part of some low fellows. I am happy to say that the meeting was not without profit to the poor sinner. One intemperate man, who had grown old in sin, was powerfully convicted—confessed publicly his wicked course of life, and became one of the most happy, and apparently sound converts I ever saw; he was baptised, and also two others during the meeting.—But if there had been no one converted, the trouble and expense of the meeting would have been amply repaid in the rich and glorious manifestation of God's blessing on the waiting saints.—Our brethren in Jackson were much blessed, and they might well be, for by the grace of God, they are an exceedingly interesting and consistent body of christians; humble, self denying, spiritually minded, sound in faith, liberal in the extreme, and ardently in love with the doctrine of the Lord's coming, can be said of them in truth, and my soul praises the Lord for the sweet interview enjoyed with them, and for their liberality to the laborers in the ministry.

I found Bro. Needham at the conference, and was glad to meet one who had escaped from the "temporal millennium" influence of Oberlin, as well as myself. Bro. N. is still zealous and efficient in his labors in the truth, and seems to be more established on the word of God, by the many severe trials to which the grossest fanaticism has subjected him; some of his former brethren having idolatrously received one of their number as Christ. Awful blasphemy!! I was exceedingly gratified to meet with Br'n. N. M. Cutlin and E. Miller, laborers in the gospel from Indiana, ardently devoted to the cause of God, 'sound in faith,' who brought an interesting ac-

count of the work of God in connection with their labors. I have no doubt God will still work with them, and that their subsequent efforts will prove a blessing to the West. They are brethren worthy of confidence, both in respect to piety and talents, and as they will devote their labors to the spread of the truth where Providence shall open a field, I have no doubt the brethren scattered through the West, will avail themselves of their labors to secure the salvation of souls as far as possible, until the Lord comes. Bro. Carter resides at Laporte, Ind. Bro. Miller is now traveling, accompanied by Bro. Hays from Norwalk, O. We also met Bro. Byron at this meeting, one of the earliest advocates of our "blessed hope" in the Western States. He is still laboring in the cause—his residence is at Climax, Mich. Bro. Case, formerly of New York State, was also at the meeting, with whom I was rejoiced to meet. I accompanied him home to Saline, and spent one day with him. His pecuniary circumstances have been such as to keep him from the field most of the time, but he now intends to devote himself more to the "ministry of the word." Brother and Sister Seymour accompanied us to this meeting, and will remain in Michigan for the present, and will be enabled to do much good if the brethren furnish him with a conveyance, which they propose to do. Sister Parks was at the meeting, and passed on through the State, in company with the brethren from Indiana, and will be for the present at Milwaukee. On Monday morning we had a *parting meeting*, in which all the brethren and sisters spoke, and it was, I assure you, a happy time—we parted in hope of a speedy meeting in God's kingdom. There is a sincerity and simplicity, and solemnity in the brethren at the West generally, which I love, and which might profitably be considered by many more favored ones, in respect to meetings at the East. Some brethren walked many miles to meet the brethren in Conference, and hear for the first time, a lecture on the subject of the Lord's coming, and yet there is as much intelligence in reference to the doctrines we advocate here at the West, as you find at the East. The papers which have been published, have been a great blessing to those who are little favored by the "living preacher." The brethren generally, seem strongly in hope of redemption this year.

NORTHVILLE.

At this place we held a meeting of only two days, the number in attendance, small. A few brethren from Rochester and Troy were present, and some from the immediate vicinity of the village of Northville. The people of Northville seem determined to shut out this subject from their midst, and there is no faithful watchmen there to tell them of the speedy coming of our Lord.—Bro. Pennel and Bro. Lyon are firm and unshaken in their faith in the nearness of the Lord's coming, and wished to do what they could to warn the people. I trust they will be clear of their blood—if they are faithful in private as they have been in endeavoring to have the people publicly warned. The meeting on the whole, was a happy and profitable season, and the brethren and sisters were comforted. It was grateful to my depressed spirits to meet such warm-hearted and consecrated souls. May God's blessing rest upon them and keep them from the influence of "the blind leaders of the blind," is my ardent prayer!

DETROIT.

The brethren in this city are few in number, and feel rather depressed in mind. They have been much afflicted by the errors of the spiritualists. They do not hold any public meeting, but have meetings for prayer, at which a few of them assemble.

I expect to be in Cleveland early in the week,

and remain for the present. I wish my friends and brethren would address me there. It has been impossible for me to get back in time to be at the meeting at Sidney, at the time appointed. I hope you have received my request expressed in Bro. Robinson's letter, and will attend the meetings in Canada. I sent a request to Brother Miller by your paper, and wrote personally to Bro. Galusha, but I fear neither of them will be able to attend.

Yours in the blessed hope,
L. DELLOS MANSFIELD.

Bro. R. V. Yates, Utica, June 25th writes:—I see by the last number of the "Voice of Truth," that the time has arrived again for me to cast in my mite to help sustain so valuable a little paper as the Voice of Truth has been to me, as well as to many of the other dear saints scattered up and down the earth, in this time of trial, patience, and waiting for the glorious manifestation of our Lord and Savior in the clouds of heaven. I praise the Lord that I yet stand unshaken on the sure word of the Lord amidst the many conflicting views, and lo heres and lo theres that have been among us since the 10th day of the seventh month.

Letter from Bro. Clark.

Bro. Marsh:—Having been absent West most of the Spring, but having now returned to this city, I cheerfully respond to the call in your last number of Voice of Truth, and forward you the amount of my subscription. I would rejoice did my means permit, to add still more to this fund, that through its means, the "Voice of Truth and Glad Tidings of the Kingdom at hand" might find its way to every residence throughout the United States, aye, throughout the world; for from my soul I believe it is the messenger of truth, and this truth is of such momentous interest, that the world, now dead in sin and iniquity, and ripe for the sickle, will soon awake to all its fearful results. But my soul is pained when I reflect that, as light and truth seem to advance, in the same proportion, piety on the part of many of its professed advocates seems to decline, and that too among those who, a few short months since, were strong in the faith, and stood foremost in the advent ranks. But I rejoice there are exceptions, and a few yet are found willing to stand and fight under the banner of the cross, and are looking for the great King of our salvation, expecting very soon to appear with him in glory. My prayer is, dear brother, that you may be strengthened in body and mind; continue to look upward, the day star will soon arise, the welcome shout will soon be made. "God will come and not keep silence, even God with a recompense," then shall the lame man leap as an Hart, and the tongue of the dumb sing. My soul rejoices in this blessed prospect. But O! foolish virgins, where is your light—replenish your lamps, there is room, the door of salvation, is open Jesus our great High Priest is on the mercy seat—but time flies—soon he will arise to shake terribly the earth, the saints gathered, and the cry of mercy will be, "open, open unto us." O, is it possible that those who have tasted the good word of God, and walked in this glorious light, should again fall away, having escaped from Babylon. Will you go down to worse than Egyptian bondage?

In my travels I have taken some thirty or forty names, designing to send some of those papers containing the evidence of our blessed hope,—some of whom seemed very anxious to rebuke them, but I find I have not the means to purchase them in order to carry my intentions into effect. I feel very sorry I cannot do so, and fulfil my expressed desire to those persons whom I thus promised. There are gleanings of the harvest yet to be gathered, although every indication seems

to show that the work is nearly done, but the duty on the part of God's witnesses remains the same. *They must be faithful*, and if ever there was a time in this world's history when we were called upon to adhere closely to the divine precepts of our blessed Savior this is the time, and in doing this, others seeing our good works, may be led to glorify our father who is in heaven.

Your brother in the faith once delivered to the saints.
J. W. CLARK.

Buffalo, June 25, 1846.

Bro. T. F. Barry Sick.

Dear Bro. Marsh:—Permit me to say to the brethren and sisters scattered abroad, dear brethren, Paul tells us that ye are all one in Christ Jesus, and every one, members, one of another, and if one member suffer, all sympathise or suffer with it.

Our dear brother and fellow laborer in the Lord, T. F. Barry is just alive. He, in company with Br. Lee, were on their way from Oswego, to the grove meeting at Manlius. They had arrived within about half a mile of the ground, and having someting of a hill to ascend, they dismounted their carriage to ascend on foot. While ascending the hill Bro. Barry was taken with a violent bleeding at the stomach, and bled something like a quart before they could stop it. On Saturday he was taken again, and in all bled between two and three quarts, and has not entirely ceased yet. As God would have it, he fell into good hands—though they are not professed Adventists, yet they are exceedingly kind; and although they are so kind and generous we don't want to impose on good nature.

Now brethren, Bro. Barry is poor as it regards this world, and needs help and must have it. He is on expense, and that not a little either, for it takes two or three to take care of him as he ought to be, as he is exceeding weak, and if he should get up so as to be about, it will be some time first, and as to his preaching, that's done, in all probability. But should he sleep in Jesus, his widow and orphan child must be taken care of. But it will doubtless be gratifying to the saints to know his exercises of mind in this time of extremity. When asked by a brother how he felt in his mind he said, all is right. Every thing looks clear.—He could say with Paul, I have fought a good fight, &c.

Should he recover so as to be moved, he will be taken to Seneca Falls, so that brethren who send money to Bro. Barry will direct their letters to the above place, care of E. R. Pinney. Now, brethren and sisters, let us remember that Jesus has said, the poor ye have always with you, and when you will you may do them good. Again, he that giveth to the poor lendeth to the Lord—more, He that hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Again, sec Math. 25. Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me. A word to the wise is sufficient.

Yours, looking for the King of Glory.

J. C. BYWATER.

JONAS D. JOHNSON.

MANLIUS, June 29, 1846.

Bro. J. C. Bywater, Manlius, June 29, writes:—In relation to our meeting here I can say to the praise of God, we had a very refreshing time;—there was quite a gathering of the saints, and a strong expression of faith in the glorious hope of soon seeing the Lord of glory, and entire resignation to the will of God, should he tarry beyond our present expectation. Br'n. Pinney, Johnson, Ongley and wife, with myself, were present.—Bro. Pinney's health is improving slowly; he was enabled to preach twice, with a good degree

of energy. There is quite an interest in many minds to hear on the subject. We are holding some meetings in the village of Manlius; yesterday I preached in the outer court of the Methodist Church, (from the steps,) as they would not permit us to go in. I expect to speak from the same place to-day at 6 o'clock. There was quite a gathering of the people to hear, and good order and attention; some prominent men of the place seem much interested. What the result will be I can't say, but hope for good.

Letter from Bro. S. I. Roney.

Dear Bro. Marsh:—I send you another subscriber for your valuable paper. The Voice of Truth is read with increasing interest by those who love to hear the news of the coming kingdom at hand. The spirit it manifests, the truth it advocates, the 'meat in due season' that it gives to 'the household of faith,' endears every lover of truth in sincerity to it more and more. I hope it will keep the same straight forward, wholesome, unblushing course, that it has from the commencement, that it may continue to advocate the truth, feed the flock with 'meat in due season,' &c. The Lord give you wisdom Bro. Marsh, from on high, is my prayer. Your warfare is almost accomplished—your work is almost done—your trials are almost over—your suffering persecution, jeers and scoffs that are heaped upon you, (and on those 'of like precious faith') by a self-serving ministry, and a cold, lukewarm back-sliden church, (or rather sectarian bodies,) will soon have an end. Then those that have stood in the front of the battle and have borne the burden and heat of the day, will be welcomed home from the battle field, to enjoy an everlasting rest with all the saints and angels, and above all, with Jesus, in the kingdom of God.

Glorious to God, my soul feels, while I write, an exstasy of joy in anticipating that day when the victory will be won, and the great coronation day arrives; when the King of kings and Lord of lords will be crowned King of the universe; and all the 'blessed and holy' will be crowned and made 'kings and priests unto God,' and 'reign on the earth.' (Rev. 5: 10.) They will then be freed from trials, and be called to exchange them for peace and joy, immortality and eternal life. Ah yes, they will take possession of the kingdoms under the whole heaven, and Jesus will be their King forever.

Praise God; and is it soon to be given? Is it near? Oh! that is the question that separates the great professing body of believers. That is the question upon which the inhabitants of the world are called to decide, and which will fix their doom forever. Shall we then lay down our watch and give it up? God forbid.

Be thou like the first apostle—

Be thou like heroic Paul!

If a true thought seeks expression,

Speak it boldly, speak it all!

Face thine enemies—accusers,

Scorn the prison, rack, or rod!

And if thou hast truth to utter,

Speak, and leave the rest to God.

Yours, in hope of speedy redemption,

S. I. RONEY.

Massena, N. Y., June 23, 1846.

Letter from Bro. L. E. Bates.

Bro. Marsh:—Thinking that it might be interesting to my brethren and sisters scattered abroad in this hour of conflict and of darkness, to hear that the Lord is still visiting his children, and calling on sinners to seek them a home,—permit me through the columns of your paper, to notice a meeting recently held in the town of Martinsburgh, Lewis Co. While attending the recent conference in New York, and witnessing

the interesting gathering of our brethren from abroad, and listening to the reports given respecting the state of the cause in different places, and the increasing demand for labor, my spirit was moved within me, and my earnest prayer to Almighty God was, that he would send forth more laborers into his vineyard, and that he would attend their labors with the Holy Spirit, and crown them with abundant success. In this state of mind I returned at the close of the conference, to the town above mentioned, where I had been laboring a few weeks previous, in connection with Bro. Mansfield, and commenced a meeting, which held about nine days; and though most of the time was stormy, damp weather, the people turned out, listened with deep and silent interest to the evidences from the Bible, relative to the second and speedy coming of the Son of man, the resurrection, and the establishment of God's everlasting kingdom. I was assisted in my labors by Br'n. Jamerson, Bronson, Millard, and others, who were deeply interested in the work, and though the truths presented were unpopular, and to the great mass unwelcome, yet, attended with the Spirit of God, they were mighty in his hands in removing much of the prejudice existing, and in breaking down the obduracy of the human heart. And though there was evidently much of the Spirit and presence of God manifested, still there appeared to be none of that momentary enthusiasm, nor that false and transient zeal which has characterized many of the movements of these modern days. A deeper sense of condemnation on the part of the sinner, and a more hearty repentance before God, I think I never witnessed. And though I felt it duty on the account of the weakness of my lungs, and the state of my health, to leave in the midst of the interest, yet I had the pleasure of seeing a goodly number hopefully converted to God, and follow his "well beloved Son" in the solemn ordinance of baptism. To God be all the praise. O, that those servants that have talent and strength to labor, now slumbering upon their posts, and those that have this world's goods and have shut up their bowels of compassion, would listen for a moment to the Macedonian cry, borne upon every breeze, and come out from their hiding places, unfurl their banner, and with sword in hand, upon the watchtower of Zion, stand when Jesus comes, like "wise and faithful servants," earnestly contending for the faith once delivered to the saints.

Your brother in Christ,

LABAN E. BATES.

Cleveland O., June 26, 1846.

Bro. G. W. Burnham, Union Mills, June 11, writes:—My soul feels like spending and being spent in this glorious cause. I know I am very feeble—nothing of myself—but Jesus is all!—"He shall deliver the needy when he crieth, the poor also, and him that hath no helper." O, for perfect, continued consecration of all to God. A few fleeting moments more, and the season of labor will be over forever—the "trump in Zion will be still!" O, the gloomy night that is gathering for the poor soul out of Christ—the lukewarm and cold hearted professor. I am pained at my very heart, while their dreadful end is presented before me. When I think of the compassion of God, and the bleeding love of his suffering son on the accursed tree, which they are rejecting, I am constrained to lift up my feeble voice, cry aloud and spare not nor withhold any part of the counsel of God which I am capable of declaring. Let me entreat you, perishing sinner, to open your eyes to the dreadful danger which lies at your feet. O, listen to a merciful Savior's voice now. God is waiting to be gracious, and save you. Will you yet refuse? Will you say, go thy way, to the tender Spirit again? Ah, it may be for the last time. God says, "how

can I give *theo* up—"as I live, saith the Lord, I have no pleasure in the death of the wicked.—Return ye, turn ye, for why will ye die?" Remember my dear friends who has guarded your frail being—held your breath in mercy while it has uttered vanity in return, and known all your ways. And in return for all his mercies, you continue in ingratitude and rebellion. O, reject the Son of God no longer, but prepare to meet him in judgment.

I have visited some in this vicinity—find but a scattered few who are living to God and bearing an every day cross. I have taken sweet counsel with a few individuals in serving the Lord here. Have preached 5 times here, twice in Providence, and three times at Cranberry Creek. Things generally are about as they were last winter, only moral death and darkness is on the increase. The last of this week I start for Lake Pleasant, to be there over next Sunday, if the Lord will.

Yours, in hope of eternal redemption.

Bro. Marsh:—I recollect having had some fears of your misunderstanding my expression in respect to the deafness of Charlotte Elizabeth. She tells us that "before she was 10 years old she became entirely deaf," and she gives no account of ever having regained her hearing. On the contrary, she just refers to the inconvenience of being deaf. Also, many years after, she speaks of her brother sitting at her side and faithfully giving her the sermons (in a kind of short hand writing I suppose,) which they went to hear, though she heard through her brother's ears.—Please correct, for she is said to be deaf until ten years old, in my communication. What makes her writings more interesting and remarkable is, that they were all written by a deaf woman.

J. D. JOHNSON.

Bro. J. B. Mitchell, Baltimore, 26th June, writes:—The few remaining brethren here are firm in the faith of very soon seeing Jesus, and rejoice exceedingly that life to them in these last days was given that deathless they may rise to heaven and their Redeemer see; and love to wait, and watch, and pray, and trust the blessed words which says he will not tarry long. No, bless God, though he bear as much and as long as the unjust judge, yet he will speedily avenge his own elect; for though he appears to us to tarry long, yet he will not tarry beyond his time: and soon heavenly voices will say, the worldly kingdoms are the Lord Christ's, and he will reign forever. Oh, glorious day, hasten thy coming. Your Brother.

Bro. G. A. Lapham, Adams, Mass., June 23, writes:—At no time have I felt a greater interest in perusing your valuable sheet, which I believe has the appropriate name, "*The Voice of Truth and Glad Tidings of the Kingdom.*" It is truly meat in due season, and from week to week I hail it as a welcome messenger.

The apparent aversion of the professed Church to the most prominent truths of the Bible—their misapplication of detached portions of scripture in support of their favorite theory—the conversion of the world and the latter day glory of the church, as they are pleased to term it, is truly lamentable.

The peace and safety doctrine is being taught here as elsewhere, so far as the coming of Christ and the judgment is concerned; and in view of the punishment of the wicked, death only is presented as a motive to repentance; whereas, the apostle presents the day of the Lord, which he says will come as a thief in the night, as a motive to all holy conversation and godliness. But to whom will it come as a thief, or entirely unexpected? Evidently to those who are virtually saying, my Lord delayeth his coming; proclaiming, as I heard a professed minister to his congregation, a few days since, that the Lord had prom-

ised the conversion of the whole world, and that holiness should every where prevail, referring to the very scriptures that foretell the destruction of the wicked, and the immortal reign of the saints with Christ on the earth; when the kingdom and dominion, and greatness of the kingdom under the whole heaven shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

How can any candid and enlightened mind apply those scriptures in proof of a temporal Millennium, when it is declared that the kingdom shall be an everlasting one, and the saints possess it forever, even forever and ever.

Yours in hope of the Kingdom.

Bro. S. B. Pratt, Gerry, June 19th, writes:—Truly, it is as cold water to a thirsty soul, to hear from the brethren and sisters in different places, scattered as they are over the whole world, as sheep having no shepherd. Yet when the chief shepherd shall appear, they will be gathered, and there shall be one shepherd and one fold. When I look forward to that day, which is near at the door, when all the children of God will be gathered from the four quarters of the earth, and made partakers of the inheritance in glory, my heart swells with gratitude to God for the great and exceeding precious promises contained in his holy word. There we read, "Yet a little while and he that shall come will come and will not tarry; the just shall live by faith." Never did I feel the importance of having strong faith in God and in his promises, more than at the present time: nevertheless, when the son of man cometh shall he find faith on the earth? I can answer in the affirmative, that he will—yet none comparatively, of the multitudes who profess faith in Jesus Christ.

A Western Hail-Storm.

Correspondence of the Missouri Republican.

BELLEVILLE, (ILL.) WEDNESDAY EVENING,
JUNE 3, 1846.

About half-past 2 P. M. to-day, our town was visited by a tremendous storm of wind, rain, and hail. The hail was not so severe here as it was a short distance east of this place. The eastern stage was four or five miles from this place, near the residence of Gov. Kinney, when the storm struck it. The hail broke through the top of the stage, knocked the driver down, and the horses ran off. There was but one passenger in the stage, a young gentleman going to Salein, who succeeded in getting out before the horses got under full headway. I have just seen the young man, who returned to this place as soon as the storm abated. His hat was knocked off—I have seen it: it has three holes knocked through, one of the holes directly on top, as large as a man's fist. The young man ran to a tree, pulled off his coat and held it over his head, and in holding it his arm was so bruised that he now carries it in a sling. Some of the hailstones have been brought to this place, three hours after they fell, as large as a man's fist.

Hogs and sheep were killed by the force of the hail. The roof of a house near where this passenger got out of the stage, had holes driven through, and the windows knocked in—sash, glass and all. I have not seen any one from the neighborhood, so as to ascertain what damage has really been done, or what extent of ground was covered by the storm. Those that have seen some of the hail-stones soon after they fell, think that many were as large as a man's two fists. We have heard that the storm raged more furiously beyond Gov. Kinney's. Take it in all, you may put it down as one of the most extraordinary hail storms that has ever passed over this part of the country.

[Extraordinary as these statements may seem, says the Missouri Republican, we can vouch for the truthfulness of the writer. We learn that a farmer, coming to market from the same quarter, with six dozen of chickens in a coop, saved only half a dozen; the others were killed by the hail.]

Immensity of Creation.

Some astronomers have computed that there are not less than 75,000,000 of suns in the universe. The fixed stars are all suns, having, like our sun, numerous planets revolving around them. The solar system, or that to which we belong, has about thirty planets, primary and secondary, belonging to it. The circular field of space which it occupies, is in diameter, 3600 millions of miles, and that which it controls much greater. The sun which is nearest neighbor to ours, is called Sirius, distant from our sun about 552,000,000 of miles. Now, if all the fixed stars are as distant from each other as Sirius is from our sun, or if our solar system be the average magnitude, of all the 75 millions of suns, what imagination can grasp the immensity of creation! Who can survey a plantation containing 75 millions of circular fields, each ten millions of miles in diameter? Such, however, is one of the plantations of Him who has measured the waters in the hollow of his hand—meted out heaven with a span—comprehended the dust in a measure—and weighed out the mountains in scales, and hills in a balance.—He who, 'sitting upon the orbit of the earth, stretches out heaven as a curtain, and spreadeth them out as a tent to dwell in. Nations to him, are as a drop of a bucket, and are counted as the small dust of the balance;' and yet, overwhelming thought! He says, 'Though I dwell in the high and holy place, with him also will I dwell who is of an humble and contrite spirit, and trembles at my word.—*Christian Almanac.*

DESTRUCTIVE FIRE IN ST. JOHNS.—It is said that "at least two thirds of the city of St. Johns, Newfoundland, has been consumed by fire. The loss is estimated at a million sterling. Two streets each a mile long, and a number of detached buildings, have been totally destroyed, while 12,000 persons have been rendered houseless."

A war is said to be brewing between the Sioux and Pawnees on the Nebraska, which it is supposed will be quite fatal.

Appointments.

Bro. Bywater, the Lord willing, will meet with the brethren at the following places:
Chapinsville, Monday evening July 13th.
Victor, July 14th evening.
Rochester, Wednesday eve. July 15th.
Hancock Falls, July 16th evening.
Slab City or Livonia, 17th eve.
Springwater, Sabbath 19th.
Conesus, July 20th, 5 P. M.
Geneseo, 27th July.
Caryville, Sabbath July 26th.
Le Roy, 1st Sabbath in Aug. Bro. Bywater will not be able to fulfil his appointment at this place for July 26th.
Bro. J. D. Johnson will accompany him to the above places, with the exception of Springwater. He will be at Slab City on the 19th.

Letters and Receipts for week, ending July 2, '46.

G. A. Lapham Adams Mass. \$1; M. Wellman Friendship \$1; R. V. Yates Utica \$1; J. W. Clark Buffalo \$1; E. D. Keutfield Sunderland; J. L. Barlow New Haven Ct.—your long delay in writing has been a great disappointment to me. M. B. Sherwin Naperville Ill. \$1; pays to vol. XI No. 7. P. Bromley Cabotville Mass. \$5; E. Cobb West Randolph Vt. \$1; D. W. Keeler Canton \$1; S. B. Pratt Gerry \$2; J. B. Mitchell Baltimore Md. \$2 The papers were sent, in one wrapper, and directed to R. Watkins, Baltimore Md. We have now sent again. T. Gale Newton N. H.; G. W. Cherry Marysville O. \$1; P. Bean East Bethel Vt. \$1; B. W. Wells Elmira; J. S. Smith Colosse \$1; J. Haddock Albany \$1; C. Snep Green 50 cts.; L. E. Bates Cleveland O.; F. A. Reed Newark; S. I. Rokey Massena \$1; L. Delos Mansfield for—D. S. Osborn Detroit \$1.50 pays to close of vol. XIII. D. B. Eldred Climax \$2 pays to close of vol. XIV. P. Hall Climax \$1 to close of vol. XI. E. Phelps Battle Creek \$2 pays to vol. XIV no. 3. Mrs. D. Lyon Plymouth \$1 to close of vol. XII. N. Drew Howell \$1 pays to vol. X no. 19. H. Harris Look Corners 50 cts. close of vol. IX. T. Vrooman Jackson \$1 to close of vol. X. P. Cook Jackson \$1 close of vol. XI. W. W. Covey Perryville O. \$2 vol. XIII no. 4. Mrs. Ann Smith Cleveland O. 50 cts.—we have credited it to Mrs. Stephen Smith—we find no other on the Cleveland list. Is it right? Geo. Henry Orland Ind. \$1 pays to vol. XI no. 7.—Mrs. T. J. Procter Athol Mass. \$10; N. Smith Middletown Ct. \$2; R. Stringham Piffardiana; J. Ganger Byron; R. A. Beach Yates \$1; G. S. Holbrook Watertown Mass. \$1; M. P. Howell Columbus O. \$2; P. Miller Fredonia \$1, pays to close of vol. XI; C. Sackett East Bergen \$1.50.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XI.

ROCHESTER, N. Y.—WEDNESDAY, JULY 15, 1846.

NO. 3.

THE VOICE OF TRUTH

IS PUBLISHED EVERY WEDNESDAY

IN SIMPSON'S BLOCK, WORKS STREET, ROCHESTER,

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$2 for Five copies. WITHOUT CHARGE to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or remittances for Books, should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscriber's names, with their Post-Office, should be plainly written.

ANCIENT BABYLON.

FROM 'EVIDENCES OF THE TRUTH OF THE CHRISTIAN RELIGION.'

BY A. RIETH.

If ever there was a city that seemed to bid defiance to any predictions of its fall, that city was Babylon. It was, for a long time, the most famous city in the whole world. Its walls, which were reckoned among the wonders of the world, appeared rather like the bulwarks of nature than the workmanship of man. The temple of Belus half a mile in circumference and a furlong in height—the hanging gardens, which, piled in successive terraces, towered as high as the walls—the embankments which restrained the Euphrates—the hundred brazen gates—and the adjoining artificial lake—all displayed many of the mightiest works of mortals concentrated in a single spot. Yet, while in the plenitude of its power, and, according to the most accurate chronologers, 160 years before the foot of an enemy had entered it, the voice of prophecy pronounced the doom of the mighty and unconquered Babylon. A succession of ages brought it gradually to the dust; and the gradation of its fall is marked till it sunk at last into utter desolation. At a time when nothing but magnificence was around Babylon the great, fallen Babylon was delineated exactly as every traveller now describes its ruins. And the prophecies concerning it may be viewed connectedly, from the period of their earliest to that of their latest fulfilment.

The immense fertility of Chaldea, which retained also the name of Babylonia till after the Christian era, corresponded, if that of any country could vie, with the greatness of Babylon. It was the most fertile region of the whole east.—Babylonia was one vast plain, adorned and enriched by the Euphrates and the Tigris, from which, and from the numerous canals that intersected the country from the one river to the other, water was distributed over the fields by manual labor and by hydraulic machines, giving rise in that warm climate and rich, exhaustless soil, to an exuberance of produce without a known parallel, over so extensive a region, either in ancient or modern times. Herodotus states, that he knew not how to speak of its wonderful fertility, which none but eye witnesses would credit; and though writing in the language of Greece, itself a fertile country, he expresses his own consciousness that his description of what he actually saw would appear to be improbable, and to exceed belief.—In his estimation, as well as in that of Strabo and of Pliny, (the three best ancient authorities that can be given.) Babylonia was, of all countries, the most fertile in corn, the soil never producing less, as he relates, than two hundred fold, an amount in our colder regions, scarcely credible, though Strabo, the first of ancient geographers, agrees with the "father of history," in recording that it reached even to three hundred, the grain

too, being of prodigious size. After being subjected to Persia, the government of Chaldea was accounted the noblest in the Persian empire. Besides supplying horses for military service, it maintained about seventeen thousand horses for the sovereign's use. And, exclusive of monthly subsidies, the supply from Chaldea (including perhaps Syria,) for the subsistence of the king and of his army, amounted to a third part of all that was levied from the whole of the Persian dominions, which, at that time, extended from Hellespont to India. Herodotus incidentally mentions that there were four great towns in the vicinity of Babylon.

Such was the "Chaldee's excellency," that it departed not on the first conquest, nor on the final extinction of its capital; but one metropolis of Assyria arose after another in the land of Chaldea, when Babylon had ceased to be "the glory of kingdoms." The celebrated city of Seleucia, whose ruins attest its former greatness, was founded and built by Seleucus Nicator, king of Assyria, one of the successors of Alexander the great in the year before Christ, 293,—three centuries after Jeremiah prophesied. In the first century of the Christian era, it contained six hundred thousand inhabitants. The Parthian kings transferred the seat of empire to Ctesiphon, on the opposite bank of the Tigris, where they resided in winter; and that city, formerly a village, became great and powerful. Six centuries after the latest of the predictions, Chaldea could also boast of other great cities, such as Artemita and Sita-cene, besides many towns. When invaded by Julian, it was a "fruitful and pleasant country." And at a period equally distant from the time of the prophets and from the present day, in the seventh century, Chaldea was the scene of vast magnificence, in the reign of Chosroes. "His favorite residence of Artemita or Destagered, was situated beyond the Tigris, about sixty miles to the north of the capital [Ctesiphon.] The adjacent pastures, in the words of Gibbon, were covered with flocks and herds; the paradise, or park, was replenished with pheasants, peacocks, ostriches, roebucks, and wild boars, and the noble game of lions and tigers was sometimes turned loose for the golden treasures of the chase. Nine hundred and sixty elephants were maintained for the use and splendor of the great king; his tents and baggage were carried into the field by twelve thousand great camels, and eight thousand of a smaller size; and the royal stables were filled with six thousand mules and horses. Six thousand guards successively mounted before the palace gate, and the service of the interior apartments was performed by twelve thousand slaves. The various treasures of gold, silver, gems, silk, and aromatics, were deposited in a hundred subterranean vaults." "In the eighth century, the towns of Samarah, Horounieh, and Djasserik formed, so to speak, one street of twenty-eight miles." Chaldea, with its rich soil and warm climate, and intersected by the Tigris and Euphrates, was one of the last countries in the world of which the desolation could have been thought of by man.—For to this day "there cannot be a doubt, if proper means were taken, the country would with ease, be brought to a high state of cultivation."

Manifold are the prophecies respecting Babylon and the land of the Chaldeans; and the long lapse of ages has served to confirm their fulfilment in every particular, and to render it at last,

complete. The judgments of Heaven are not casual, but sure; they are not arbitrary, but righteous. And they were denounced against the Babylonians and the inhabitants of Chaldea, expressly because of their idolatry, tyranny, oppression, pride, covetousness, drunkenness, falsehood, and other wickedness. So debasing and brutifying was their idolatry,—or so much did they render religion subservient to their passions—that practices the most abominable, which were universal among them, formed the very observance of some of their religious rites, of which even heathen writers could not speak but in terms of indignation and abhorrence. Though enriched by a prodigality of blessings, the glory of God was not regarded by the Chaldeans; and all the glory of man with which the plain of Shinar was covered has become, in consequence as well as in chastisement of prevailing vices, and of continued though diversified crimes, the wreck, the ruin, and utter desolation which the word of God (for whose word but his?) thus told from the beginning that the event would be.

The burden of Babylon, which Isaiah the son of Amos did see.—"The noise of a multitude in the mountains, like as of a great people: a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the Lord and the weapons of his indignation, to destroy the whole land. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.—It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there: and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.—And the wild beasts of the island shall cry in their desolate houses, and dragons in their pleasant palaces." Isa. 13: 1, 4, 5, 9, 19–22. "Thou shalt take up this proverb against the king of Babylon, and say,—How hath the oppressor ceased! the golden city ceased! Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. Thou shalt be brought down to hell, to the sides of the pit. Thou art cast out of the grave like an abominable branch—I will cut off from Babylon the name and remnant, the son and nephew, saith the Lord. I will also make it a possession for the bitter and pools of water; and I will sweep it with the besom of destruction, saith the Lord of Hosts." Isa. 14: 4–23. "Babylon is fallen is fallen; and all the graven images of her gods, he hath broken unto the ground." Isa. 21: 9. "Thus saith the Lord, that saith unto the deep, be dry; and I will dry up thy rivers: that saith of Cyrus, he is my shepherd, and shall perform all my pleasure,—and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut." Isa. 46: 27, 28; 45: 1. "Bel boweth down," &c. Isa. 66: 1. "Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground, there is no throne, O daughter of the Chaldeans. Sit thou silent, and get thee into darkness:

for thou shalt no more be called the lady of kingdoms. Thou hast said, I shall be a lady forever. Hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else besides me; I shall not sit as a widow, neither shall I know the loss of children. But these two things shall come to thee in a moment, in one day, the loss of children and widowhood: they shall come upon thee in their perfection, for the multitude of thy sorceries, and for the great abundance of thine enchantments. For thou hast trusted in thy wickedness, &c.—Therefore shall evil come upon thee; thou shalt not know from whence it riseth; and mischief shall come upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt know." Isa. 47: 1, 5, 7-11.

"I will punish the land of the Chaldeans, and will make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book which Jeremiah hath prophesied against all the nations. For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands." Jer. 25: 12-14. "The word that the Lord spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet. Declare ye among the nations, and publish, and set up a standard; publish, and conceal not; say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces, For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein; they shall remove, they shall depart, both man and beast." Jer. 50: 1, 2, 3. "For lo, I will raise and cause to come up against Babylon, an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken;—their arrows shall be as of a mighty expert man; none shall return in vain. And Chaldea shall be a spoil; all that spoil her shall be satisfied, saith the Lord. Behold the hindermost of the nations shall be a wilderness, a dry land and a desert.—Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate; every one that goeth by Babylon shall be astonished, and hiss at all her plagues." Jer. 50: 13. "Her foundations are fallen, her walls are thrown down, for it is the vengeance of the Lord: take vengeance upon her; as she hath done, do unto her. Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest; for fear of the oppressing sword they shall turn every one to his people, and they shall flee, every one to his own land." Jer. 50: 16. "Go up against the land of Merathaim, even against it, and against the inhabitants of Pekod; waste and utterly destroy after them. A sound of battle is in the land, and of great destruction. How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations! I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord. The Lord hath opened his armory, and hath brought forth the weapons of his indignation: for this is the work of the Lord God of Hosts in the land of the Chaldeans. Come against her from the utmost border, open her store-houses; cast her up as heaps, and destroy her utterly, let nothing of her be left." Jer. 50: 21-26. "Let none thereof escape; and the most proud shall stumble and fall, and none shall raise him up; I will kindle a fire in his cities, and it shall devour all around about him." Jer. 50: 29, 32. "A sword is upon the Chaldeans, saith the Lord, and upon

the inhabitants of Babylon, and upon her princes, and upon her wise men. A sword is upon the liars; a sword is upon her mighty men; a sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her; a sword is upon her treasures; and they shall be robbed. A drought is upon her waters; and they shall be dried up: for it is the land of graven images, and they are mad upon their idols. Therefore the wild beasts of the desert, with the wild beasts of the islands, shall dwell there, and the owls shall dwell therein; and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation. As God overthrew Sodom and Gomorrah, and the neighbor cities thereof, saith the Lord, so shall no more man abide there, neither shall any son of man dwell therein. Behold, a people shall come from the north, and a great nation and many kings shall be raised up from the coasts of the earth. They shall hold the bow and the lance; they are cruel, and will not show mercy; their voice shall roar like the sea, and they shall ride on horses, every one put in array, like a man to the battle, O daughter of Babylon. Behold he shall come up like a lion from the swelling of Jordan into the habitation of the strong; but I will make them suddenly run away from her:—and who is a chosen man, that I may appoint over her? For who is like me? And who will appoint me the time? And who is that shepherd that will stand before me? Therefore hear ye the counsel of the Lord, that he hath taken against Babylon; and his purposes that he hath purposed against the land of the Chaldeans; surely the least of the flock shall draw them out; surely he shall make their habitation desolate with them." Jer. 50: 35-45. I will send unto Babylon fan-ners that shall fan her, and shall empty her land. The slain shall fall in the land of the Chaldeans. Babylon is suddenly fallen and destroyed; howl for her; take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed; forsake her, and let us go every one into his own country; for her judgment reacheth unto heaven, and is lifted up even to the skies. Jer. 51: 2, 8, 9. The Lord hath raised up the spirit of the kings of the Medes; for his device is against Babylon to destroy it, &c.—O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness. The Lord of Hosts hath sworn by himself, saying, Surely I will fill thee with men, as with caterpillars; and they shall lift up a shout against thee. Jer. 51: 11, 13, 14. Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth;—and I will stretch out mine hand upon thee, and roll thee down from the rocks, and I will make thee a burnt mountain. Set up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Aschenaz; prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion. And the land shall tremble and sorrow;—for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant. The mighty men of Babylon have foreborne to fight, they have remained in their holds; their might hath failed; they became as women: they have burnt her dwelling-places; her bars are broken. One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end; and that the passages are stopped. Thus saith the Lord of Hosts, the God of Israel, The daughter of Babylon is like a threshing-floor—it is time to thresh her:—yet a little while, and the time of her harvest shall come. Jer. 50: 25-33. I will dry up her

sea, and make her springs dry. And Babylon shall become heaps, a dwelling-place for dragons, an astonishment, and an hissing, without an inhabitant. In their heat I will make their feasts, that they may sleep a perpetual sleep, and not wake: how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations! The sea is come upon Babylon; she is covered with the multitude of the waves thereof. Her cities are a desolation, a dry land and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby. And I will punish Bel in Babylon;—and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him; yea, the wall of Babylon shall fall—a rumor shall come one year, and after that in another year shall come a rumor, and violence in the land, ruler against ruler. Therefore, behold, the days come that I will do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her, &c. Jer. 51: 36, 37, 39, 41, 42, 43, 44, 45, 47. And I will make drunk her princes and her wise men, her captains, and her rulers, and mighty men:—and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of Hosts. Thus saith the Lord of Hosts, The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the people shall labor in vain, and the folk in the fire, and they shall be weary. And it shall be when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her. Jer. 51: 57, 58, 63, 64.

The enemies who were to besiege Babylon, the cowardice of the Babylonians, the manner in which the city was taken, and all the remarkable circumstances of the siege were foretold and described by the prophets, as the facts are related by ancient historians.

Go up, O Elam (or Persia;) besiege, O Media. The Lord hath raised up the spirit of the kings of the Medes, for his device is against Babylon to destroy it. The kings of Persia and Media, prompted by a common interest, freely entered into a league against Babylon, and with one accord, entrusted the command of their united armies to Cyrus, the relative, and eventually the successor of them both. But the taking of Babylon was not reserved for these kingdoms alone: other nations had to be prepared against her.

Set up a standard in the land: blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Aschenaz; Lo, I will raise and cause to come up against Babylon, an assembly of great nations from the north country, &c.—Cyrus subdued the Armenians, who had revolted against Media, spared their king, bound them over anew to their allegiance by kindness rather than by force, and incorporated their army with his own. He adopted the Hyrcanians, who had rebelled against Babylon, as allies and confederates with the Medes and Persians. He conquered the united forces of the Babylonians and Lydians, took Sardis with Croesus and all his wealth, spared his life after he was at the stake, restored to him his family and his household, received him into the number of his counsellors and friends, and thus prepared the Lydians, over whom he reigned, and who were formerly combined with Babylon, for coming up against it. He overthrew also the Phrygians and Cappadocians, and added their armies in like manner to his accumulating forces. And by successive alliances and conquests, by proclaiming liberty to the slaves, by a humane policy, consummate skill, a pure and

noble disinterestedness, and a boundless generosity, he changed, within the space of twenty years, a confederacy which the King of Babylon had raised up against the Medes and Persians, whose junction he feared, into a confederacy even of the same nations against Babylon itself,—and thus a standard was set up against Babylon in many a land kingdoms were summoned, prepared, and gathered together against her; and an assembly of great nations from the north—including Ararat and Minni, or the greater and lesser Armenia, and Aschenaz, or, according to Bochart, Phrygia—were raised up and caused to come against Babylon. Without their aid, and before they were subjected to his authority, he had attempted in vain to conquer Babylon; but when he had prepared and gathered them together, it was taken, though by artifice more than power.

They shall hold the bow and the lance—they shall ride upon horses—let the archer bend his bow—all ye that bend the bow shoot at her. They rode upon horses. Forty thousand Persian horsemen were armed from among the nations which Cyrus subdued; many horses of the captives were besides distributed among all the allies. And Cyrus came up against Babylon with a great multitude of horse;—and also with a great multitude of archers and javelin men—that held the bow and the lance.

No sooner had Cyrus reached Babylon, with the nations which he had prepared and gathered against her, than, in the hope of discovering some point not utterly impregnable, accompanied by his chief officers and friends, he rode round the walls, and examined them on every side, after having for that purpose stationed his whole army round the city. They camped against it round about. They put themselves in array against Babylon round about.

Frustrated in the attempt to discover, throughout the whole circumference, a single assailable point, and finding that it was not possible, by any attack, to make himself master of walls so strong and so high, and fearing that his army would be exposed to the assault of the Babylonians by a too extended and consequently weakened line,—Cyrus, standing in the middle of his army, gave orders that the heavy armed men should move, in opposite directions, from each extremity towards the centre; and the horse and light armed men being nearer and advancing first, and the phalanx being redoubled and closed up, the bravest troops thus occupied alike the front and the rear, and the less effective were stationed in the middle. Such a disposition of the army in the estimation of Xenophon, himself a most skillful general, was well adapted both for fighting and preventing flight; while the Christian, judging differently of their successive movements, may here see the fulfilment of one prediction after another. For as in this manner “they stood facing the walls,” in regular order and not as a disorderly and undisciplined host, though composed of various nations, they set themselves in array against Babylon, every man put in array.

A trench was dug round the city—towers were erected—Babylon was besieged—the army was divided into twelve parts, that each, monthly by turn, might keep watch throughout the year—and though the orders were given by Cyrus, the command of the Lord of Hosts was unconsciously obeyed—let none thereof escape.

The mighty men of Babylon have forborne to fight. They have remained in their holds; their might hath failed, they became as women. Babylon had been the hammer of the whole earth, by which nations were broken in pieces, and kingdoms destroyed. Its mighty men carried the terror of their arms to distant regions, and led nations captive. But they were dismayed, according to the word of the God of Israel, whenever the nations which he had stirred up against them

stood in array before their walls. Their timidity, so clearly predicted, was the express complaint and accusation of their enemies, who, in vain, attempted to provoke them to the contest. Cyrus challenged their monarch to single combat, but also in vain; for the hands of the king of Babylon waxed feeble. Courage had departed from both prince and people: and none attempted to save their country from spoliation, or to chase the assailants from their gates. They sallied not forth against the invaders and besiegers, nor did they attempt to disjoin and disperse them, even when drawn all around their walls and comparatively weak along the extended line. Every gate was still shut; and they remained in their holds. Being as unable to rouse their courage, even by a close blockade, and to bring them to the field, as to scale or break down any portion of their stupendous walls, or to force their gates of solid brass, Cyrus reasoned that the greater that was their number, the more easily would they be starved into surrender, and yield to famine, since they would not contend with arms nor come forth to fight. And hence arose, for the space of two years, his only hope of eventual success. So dispirited became its people, that Babylon, which had made the world as a wilderness, was long unresistingly a beleaguered town. But, possessed of many fertile fields and of provisions for twenty years, which, in their timid caution they had plentifully stored, they derided Cyrus from their impregnable walls, within which they remained. Their profligacy, their wickedness, and false confidence were unabated; they continued to live carelessly in pleasures, but their might did not return: and Babylon the great, unlike to many a small fortress and unwall'd town, made not one effort to regain its freedom or to be rid of the foe.

(To be Continued.)

Pious Mothers.

Facts often carry more weight than arguments. Bishop Hall speaking in tender and affectionate terms of his mother, says: ‘How often have I blessed the memory of those divine passages of experimental divinity, which I have heard from her mouth!—What day did she pass without being much engaged in private devotion?—Never have any lips read to me such lectures of feeling piety as hers. In a word, her life and death were saint-like.’

Philip Henry, usually called, on account of the spirituality of his mind and the amiableness of his conduct, ‘heavenly Henry,’ was, in his earliest years, trained up by his fond parents in the nurture and admonition of the Lord, and he retained to the end of his life, a lively sense of the benefits thus received. ‘If ever, says he, any child such as I was between the tenth and fifteenth year of my age, enjoyed line upon line, and precept upon precept, I did, and was it in vain? I trust not altogether in vain. My soul rejoiceth, and is glad at the remembrance of it. The word distilled as the dew, and dropped as the rain.—Bless the Lord, O my soul; as long as I live I will bless the Lord; I will praise my God while I have being! Had it been only the restraint it laid upon me, whereby I was kept from the sins of other children and youth, such as cursing and swearing, and sabbath-breaking, I was bound to be very thankful; so that it prevailed, through grace, effectually to bring me to God, how much am I indebted to him! what shall I render him?’

One of the most touching passages in the confessions of the celebrated Augustin, is that in which he speaks of the tender solicitude of his devout mother, and owns the influence which her prayers and tears had in checking his licentious course and changing his views and pursuits. The late venerable John Newton, in the narrative of his eventful life, expresses the most ardent regard for his revered mother. She made it her

chief business and pleasure to instruct her only child in the elements of religious knowledge.—She stored his memory with whole chapters of scriptures, with catechisms and hymns, and left no means untried to impress upon his mind the truths of Christianity. This excellent parent he lost when he was seven years old. Plunged into a wicked world, his youth and mature years were given up to almost every kind of vice and profligacy: and he acknowledges, that after he was reclaimed by the grace of God, the instructions given in his childhood vividly recurred to his recollection, and were of considerable use to him. Gilbert West was at one time drawn into the labyrinth of infidelity. But he did not feel at ease in his unbelief. The lingering impression of reverence made by maternal tuition, could never be quite effaced. In a letter to Dr. Doddridge, he says: ‘I cannot help noticing on this occasion, your remarks on the advantage of early education in the principles of religion, because I have myself happily experienced it, since I owe to the care of a most excellent woman, my mother, that bent and bias to religion, which, with the co-operating grace of God, hath at length brought me back to those paths of peace from which I might otherwise have been in danger of deviating forever. The parallel betwixt me and Colonel Gardner was, in this instance, too striking not to affect me exceedingly.’

The Resurrection of Christ.

This is the most remarkable miracle in the gospel. Peruse the history with care, and you must conclude, either that he rose, or that his disciples stole the body away. The more the last is considered, the more improbable it appears. Jesus had declared, that he would rise again on the third day. The heads of the Jewish nation knew this, and determined to prevent any craft or force being employed by his followers, to take the body from the tomb, and then pretend that he was risen. A stone is rolled to the mouth of the sepulchre; a seal is fixed upon it, and a guard of Roman soldiers is set. Will the timid disciples, who ran away when their Master was seized, now attack a body of armed men; or could they hope to carry off the body secretly? what is more improbable? Besides, if they had reason to think their Master had deceived them, and filled their minds with false expectations, instead of running any risk to get the body into their possession, they would rather have renounced all connection with him for ever. Had they even stolen away the body as was said, that would have entirely cooled the ardor of their affections, and have banished the enthusiasm of love from their breasts, never to return. But their future lives, by the ardent fervor of their affectionate zeal, still more strongly confute the supposition.

It is evident the body is gone. The apostles describe the resurrection of their Master, and assert that he appeared to them on the very day that he rose, and frequently afterwards. Read the soldier's account, Matt. 28. Observe the conduct of the rulers. Why do they not order the apostles to be seized? Why do they not command the soldiers to be punished? Why do they not bring the whole to a judicial determination? Why is this neglect in men who had been so anxious to have a guard placed on the sepulchre? On the supposition of the resurrection of Jesus, the whole is natural and easy: on a supposition, that the disciples came and stole the body away, every thing is inexplicable.

BOGUE.

It has been well said that ‘he who does no good, gets none.’ He who cares not for others, will soon find that others will not care for him. As he lives to himself, so he will die to himself, and nobody will miss him, or be sorry that he is gone.’

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, JULY 15, 1846.

REMOVAL OF OUR OFFICE.

We have removed our Office into Simpson's new block on Works Street, just back of the Arcade. We occupy the second floor, in the west end of the building; entrance from Works St.

Our Health.

Through the blessing of God we have been enabled to write a few light articles, and imperfectly prepare the matter for this paper. Our health, on the whole, we think is better than at the date of our last week's paper: though we are far from being well. For several months disease has been gradually fastening upon us. Our daily pressing cares were so urgent that we could find no time to spare to take the necessary remedies to throw off the threatened disease; hoping also that nothing serious would be the result in the end. But in this we were disappointed, as the sequel has proved.

Our complaint has been a bilious affection of the whole system, attended with a severe cold on the lungs, which resulted in a hoarseness which nearly deprived us of the power of speech, and an almost constant and most distressing dry cough.

We are now able to converse with considerable ease, our cough is less severe, and the general symptoms of the disease indicate a recovery of our usual health soon; for which we return our grateful thanks to him in whom we live.

O how precious has the Lord been; and his cause how precious has it looked to us, in this hour of sickness. We thought we could, in view of the past, say with Paul, 'I have fought a good fight,' and in view of the future, 'thy will be done.' We only desire health to glorify our blessed Lord: and whether he shall give us little or much, all, all shall be cheerfully devoted to his will.

Ancient Babylon.

The article on the fall of ancient Babylon, which we commence publishing in this week's paper, is from *Kieith's Evidences of the Truth of Christianity*. It will be read with interest and profit by the Bible student. It should greatly strengthen his faith in the fulfilment of those prophecies which relate to the future. God has been faithful to his word, in all he has said of empires, kingdoms, cities and people, which now exist only on the page of history; and he will be no less faithful relative to those now in existence.

Bro. Robinson, Preble and Pearson, have this morning (July 8) reached the city, on their return from the Canada conferences. The meetings, we learn, were good ones; an account of which we hope soon to lay before our readers. Also, an account of Bro. Pearson and Porter's recent interesting visit and meetings in Cincinnati O., and other places in that state, may be expected soon. Bro. Robinson is expected to remain over the Sabbath with us.—Bro. Preble has returned to Albany, the place of his labors.

We are still in want of soul stirring communications for our pages. If any one, who can write, has faith, *living faith*, in the near coming of the Lord, we hope he or she will do so. 'Faith without works is dead.' By the silence of some we have feared their faith is dying. It should live now if ever. The Judge standeth at the door. A few days more and he will call us all to give a strict account of stewardship.

Thanks to those kind whole-souled ones who have ever been mindful of our pecuniary wants: the Lord reward them—he will do it. May certain negligent ones imitate these faithful ones, that they may have their reward.

Drunk with Her Cup.

If our world, religious and political, is not drunk with the cup of the Mother of Harlots, then we greatly misjudge. She has held the cross of the forgiving Jesus in one hand, and the sword in the other, and still sustains this character. That the Protestant sects and world possess the same fiendish spirit, or, are drunk with the cup of the apostate mother, is evident from ten thousand facts connected with war and religion which we might name.—One among the many we will mention. It relates to a minister (?) in one of the Southern States, who has headed, as captain, a company of volunteers for the Mexican war. He preaches to his soldiers on the Sabbath to love and serve the Lord, and during the week trains them for the battle field. The papers from Maine to the Rocky Mountains are lauding to the skies the wonderful spirit and acts of this minister. Says the True Sun:

The Rev. Capt. A. R. Stewart, who commands a company of Louisiana volunteers, was the first to preach a Protestant sermon in Mexico.—This event occurred on Sunday the first of June. Throwing aside the military, he addressed his brothers in arms, responsible to the Supreme Being for their actions, and his appeals were listened to with the deepest interest, and the eyes of many sun-burnt veterans, recently distinguished on the field of battle, were filled with tears, and their bosoms heaved with emotions more powerful than were called out by the brisk cannonade of the enemy.

"Rev. Capt.!" What an association of titles! We might with equal propriety say, *Holy Devil!*—These are the times in which the expectations of the Church are raised high for the immediate conversion of the world, from war to peace. Oh, what blind infatuation.

Poor Deceived Mortals.

Paul had not yet attained unto the resurrection.—Phil. 3. Neither did he expect to shout victory over death and the grave, until flesh and blood are changed to immortality.—1 Cor. 15. But some poor deceived mortals now talk as though they at least tried hard to make themselves and others believe that they are immortal. If they are honest, why do they not let others test their immortality by *opening a vein*: Ah, they are willingly deceived, and some of them, we fear, wilfully so.

We are led to these remarks from the following expressions, (we suppose from Mr. G. W. Peavey, in a recent number of the Day Star, conducted by Mr. Jacobs of kindred sentiment. The writer says:

"Well, now I saw clearly that the key of living faith only, could open that gate,—and enter I must, so onward I pressed. Shortly after this, I found myself possessed of a clear assurance, that death was swallowed up of victory—that I never should go into the grave. Hallelujah forever and ever!! I feel the energies of eternal life moving while I write up on this point. I can now sing the song, 'O death where is thy sting? O grave, where is thy victory?' I have now learned that the gift of God is *Eternal Life, through Jesus Christ our Lord.*" Now I know that I am established on that rock, against which the gates of hell, (death and the grave) can never prevail.—the last enemy is now a conquered foe. I have now attained unto the resurrection, having received the Son of God in his return from the wedding."

We say again, *poor deceived mortals!* We deeply pity them, and ardently pray for their salvation from this strong and deceptive snare of the enemy.

The reason why the communications of our worthy Maryland correspondent have been delayed, is, they are so closely written that it is very difficult to read them. His words and lines are crowded in to less than half the space they should occupy. We thank him for his favors; and hope he will continue to write, but in an *open plain* hand.

Death of the Pope.

The recent European intelligence brings the news of the death of Gregory XVI, the Pope of Rome.—Some political observers of the signs of the times have supposed that the death of the Pope would mark the commencement of some important revolution in the Papal States, which might lead to a general war between the European powers. Some modern interpreters of the prophecies have been strongly inclined to this opinion. Perhaps their opinions will prove correct, but we think otherwise. We see no evidence in the prophetic word to warrant any other change of great importance of a general character in Italy or any other portion of the globe, than will be effected by the Lord of glory at his actual revelation, to destroy the Man of Sin, and all the workers of iniquity, and to make all things new and glorious. That change we confidently expect will soon be made.

Speaking of the death of the Pope, the True Sun says:—

"Pope Gregory XVI is dead—an event not expected by the whole world. He died on the 1st June. His Holiness had been indisposed during the last week of May, but on the 28th and 29th of that month he was decimated by his physicians perfectly recovered. His death was sudden, and may possibly give rise to rumors such as followed the disease, similarly, of several of his predecessors. In ordinary times, the demise of a Pope would not occasion any sensation in the political world, but such is not the case in the present instance. The member of the Sacred College most likely to succeed Pope Gregory XVI is the Cardinal Franzoni, Prefect of the congregation of the Propaganda. He is considered friendly towards the Jesuits. Cardinal Franzoni was born at Genoa, on the 10th of December, 1775, and is, of course, in the 71st year of his age. Cardinal Acton might not probably be selected, and would in that case be only the second Englishman that has filled the Papal dignity."

"Great agitation continues to prevail in different parts of this country, especially in the Papal States, and it is to be feared that outbreaks will take place."

A Daughter of Sarah.

The following extract of a worthy brother's letter we think is due to our readers. In consequence of his faith in the coming of Christ, many of his old customers withheld their patronage, which brought him into straightened circumstances. His faith, however, has remained unshaken, and his judicious course has been steady, determined and onward, not only under these trials, but amid the most distracting scenes which have been brought on by those who have turned aside from the right way, to follow their own misguided feelings, or impulses. But he has had 'an helpmeet,' a true daughter of Sarah, to share in his sorrows, and cheer him onward in the good cause of his Lord. There are many daughters of Israel of like precious faith in our ranks, who, with all the sons and daughters of Abraham will soon possess the incorruptible inheritance. 'If we suffer with him, we shall also reign with him,' Blessed promise. Our brother says:

"The Lord is good, however, and has not let us want long, though some times we found it rather difficult to fill the mouths of some five or six. But amid all the trials with which I have been tried, nothing has for a moment daunted me or my wife. She, although brought up in the most extravagant manner, and never knew what when under her father's roof, has been willing, nay, wanted to sacrifice all for Christ and truth's sake. All her relatives in the place were opposed to the truth, as we hold it, and as the Bible teaches it. Yet, in the face of them all, she has held fast the beginning of her confidence, and, I trust, will, firm unto the end."

We have no further intelligence from Bro. Barry, only that some hopes were entertained of his recovery. The friends where he is should keep us advised of his condition.

Mr. E. Jacobs in A. D. 1844.

The following expression of sentiment we take from a pamphlet published in Cincinnati O., by E. Jacobs, in Feb. 1844. Mr. Jacobs was then on Bible ground, from which he has since most fearfully departed. Will he and his followers compare their present sentiments and position with those they entertained at the date of this pamphlet, and the joyful and scriptural position they then held; and retrace their wandering steps to the path of truth, that they may again be useful and happy here, and prepared to meet their greatly injured Lord when he shall come to reward every man as his work shall be.

We not only give this expression of sentiment for the benefit of Mr. Jacobs and his associates, but for the good of all those who believe in the personal advent of Christ being at the door. Do you believe thus, your faith is according to the Word of truth—your feet are planted on that rock against which the gates of hell cannot prevail. Hold fast the profession of your faith—see that no man take thy crown.

POINTS OF DIFFERENCE BETWEEN THE ADVENTISTS AND THEIR OPPONENTS.

1. We hold that the prophetic days of Daniel and John are years; as did Wesley, Scott, Clark, Fletcher, the learned Joseph Mede, Faber, Pridcaux, Dr. Hales, Bishop Newton, and Sir Isaac Newton, with all the standard protestant commentators, [and as the Bible clearly teaches.] Our opponents claim that they are simply *days* or half-days!

2. We claim that the prophecies of Daniel and John are historical prophecies, extending to the end of time, as all Christians have held, according to the undoubted testimony of historians, till our day. And if the end is not brought to view by these prophecies, they are to us inexplicable.

3. We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and the 2300 days or years commence together. Our opponents deny this.

Dr. Hales renders Dan. 9: 27 thus: "But one week shall establish a [new] covenant with many; and half of the week shall abrogate the [daily] sacrifice and oblation. And upon the pinnacle [or battlement of the temple shall stand] the abomination of desolation, even until the consummation [of the 2300 days.] But then the decreed [desolation] shall be poured [in turn] upon the desolator."

He then adds, "This chronological prophecy (which I have attempted to render more closely and intelligibly, supplying the ellipsis necessary to complete the sense of the original,) was evidently designed to explain the foregoing vision, especially in its chronological part of the 2300 days; at the end of which the predicted desolation of the Jews should cease, and their sanctuary be cleansed."

If the "EXCEEDING GREAT HORN" of Dan. 8, is ROME, as all protestant commentators admit, it follows that the 2300 days extend to the cleansing of the sanctuary, and the sanctuary is to be desolated to the end of the world; if they begin with the seventy weeks, it follows that we have approached the very consummation, and may look daily for the coming of the Son of God.

4. We believe that the longer prophetic periods mark the limits of probation; and that when they expire, the Lord himself will descend from heaven with a shout, raise all the righteous dead in incorruption and glory, change all the righteous living from mortality to immortality, restore the whole earth to its Eden state, and set up God's everlasting kingdom. Then the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Our opponents locate their abode *above* the whole heaven.

Suitable Thoughts.

"But the end of all things is at hand: be ye therefore sober, & watch unto prayer." 1 Pet. 4: 7.

If such be the case, thoughts suited to our position, must have a special bearing on this world's destiny, which is as surely "nigh," as that the throne of God is fixed in the heavens. However, on this, as well as every other point of Christian faith, each one must think and act for himself, and each one of us must give account of himself on the great decisive day. But the well digested thoughts of others, have prompted me to wise and healthy action, in regard to the things that belong to our eternal peace, and who knows but the well-meant though imperfect thoughts of this frail dust, may aid some lone pilgrim on his way to the "city which hath foundations." At any rate, let us try. Well, any one who has perused the "Signs of the Times," or the "Midnight Cry" for '42-3, will recollect that they contained many, very many letters and communications from credible witnesses, who unanimsly declared their belief, that the Bible taught definite time, on the second advent of the Lord, to judge the quick and the dead, and set up his kingdom in the new heavens and new earth, wherein dwelleth righteousness. Now, if the scriptures taught definite time then, it teaches it now, and the claims of God to our cordial acceptance are as imperative, and their authority as high, as holy, and as uncompromising as ever. It will not do to say, you were mistaken, and in error; inasmuch as human errors and mistakes can neither alter or disannul the plain and positive lessons of the word of God, which abide forever. Such a subterfuge will not ward off the evil day, and therefore ought not to be resorted to in a matter of such high import as the salvation of the soul. It is below the dignity of the Christian character, and no one who professes to love the truth for its own sake, can resort to it, and be consistent. Such things only suit the characters whom Isaiah thus denounces and describes. "We unto them that call evil good, and good evil, that put darkness for light and light for darkness;—that put bitter for sweet, and sweet for bitter!—We unto them that are wise in their own eyes, and prudent in their own sight, which justify the wicked for reward, and take away the righteousness of the righteous from him; therefore as the fire devoureth the stubble, and the flame consumeth the chaff,—so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the Word of the Holy One of Israel."—5: 20, 21, 23, 24.

After our disappointment in the fall of '44, an extra of the Herald, &c. was issued at Boston which lit up the desponding features of many a weary pilgrim, with the glad tidings, that the advent of the Lord would most assuredly take place within the small circle of time, (between two and three years,) about which there was a dispute among the best chronologists, concerning the true dates of some important events. Now, as this small circle is nearly run round, it certainly is the duty of those who are "over us in the Lord to feed the flock with wholesome food," meat in due season, in order that there may be a people ready, prepared to hail their returning Lord, in the triumphant language of the prophet, Lo this is our God, we have waited for him and he will save us; we have waited for him, and we will be glad and rejoice in his salvation.

Everlasting thanks to our heavenly father, who hath remembered us in our low estate. Whilst heaven-daring impiety, and iniquity abounds God hath set watchmen, faithful, devoted, persevering souls, over the house of Israel, who go forward from strength to strength, in acquiring and diffusing light and knowledge on the time "the set time to favor Zion," when the Lord will

appear in his glory, to build up her broken down walls, and repair the desolations of many generations. The light of heaven has shone out from the sure word of prophecy more clear than ever before, and through the arduous, disinterested labors of the "good servants," many of God's dear children who were sorely bowed, lift up their heads and rejoice, knowing that their redemption draweth nigh; we have not followed cunningly devised fables, No, no! the Bible reveals the time of the advent, and is it not clear that the wise shall understand? Dan. 12. Those who give God's prophet the lie, must answer to God for it when Daniel stands up in his lot with all the just at the first resurrection.

Why do not some of the Rabbi's, who claim to be men of learning, talents, and critical acumen, show if they can, that the argument of Bro. Hale on the "harmony of the prophetic periods," is unscriptural and erroneous. Why do they not demolish the powerful arguments contained in Nos. 9 & 10 of the Voice of Truth, which all go to prove that the advent of Christ is nigh, even at the door, But no attempt of the kind has been made. It is considered more politic to sit in the scorner's chair and call hard names, than to sully ones reputation by such an undertaking. O what a blessed treasure is contained in the good old Book, which the heavenly Father has graciously given to guide his children thro' the dark mazes of this world, to the port of eternal rest.

There is a diversity of sentiment among the brethren on the subject of time, and this might naturally be expected from the many trials and disappointments, we have lately encountered.—One thing is certain, that in the olden time they that feared the Lord, spake often one to another, and the Lord hearkened, and heard it, &c. Our warrant to comfort and exhort one another, bears the same stamp as theirs; for when Paul tells the brethren that the "Lord himself shall descend with a shout" to raise the sleeping saints, and change them who are alive at his coming into immortality, he thus concludes: "Wherefore, comfort one another with these words." True, whispers unbelief. (mark its inconsistency,) but the apostle told the brethren at Thessalonica this, near 1800 years ago, and Christ has not yet come! True, but Paul in his second epistle, warned the brethren against being deceived, by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, &c., whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." These events were all in the future when Paul wrote, now they are all matters of history, and may be known and read of all men.

Antichrist, the "man of sin," mystery of iniquity had begun to work in the apostolic age, but not till paganism was taken out of the way, did Popery gain its dark ascendancy—and this according to the most credible authorities, took place in 511. The 1290 of Daniel commenced here, and terminate in 1801, with the taking away of the dominion of Popery. The 1335 years commence with the dragon giving to the Papal beast his power, and seat, and great authority in 541, and include the 1260 years of Papal domination, when the saints fell by the sword and by flame, and by captivity for many days, (years) 45 years beyond the 1260 years, which is emphatically called "the time of the end," terminate this present year. "Blessed is he that waiteth and cometh to the end of the thousand three hundred and five and thirty days; then Michael (Christ) shall stand up, and at that time thy people shall be delivered, every one that is found written in the book.

But the day of the saints everlasting triumph will also usher in the everlasting destruction of the wicked; 2 Thes. 1: 5-10; 2: 8, 12; Dan. 7: 13, 14. The shameful blunders and mistakes trumpeted so wide, will eventually lead to a far different issue, than thousands of deluded, misguided mortals ever imagined. Here in passing, I would observe that these mistakes were not peculiar to this side of the Atlantic. Archibald Mason of Weshawtown, Scotland, to whose fervent discourses I often listened with delight, proclaimed '43 as the time of the advent; so did Cunningham of Lainshaw, Joseph Wolf, and many others. From what I know of Mr. Mason's character, I am persuaded that he would not knowingly deceive, or mislead any man, but he had fortitude and devotedness enough to preach what he believed in his soul to be the truth, on every topic connected with the great salvation.

But had there been no wrong time preached, how could the scriptures have been fulfilled?—How could the ungodly have said, the time is prolonged, every vision faileth, if there had been no disappointments in regard to the realization of our hope. How could the profane scoffer ask, Where is the promise of his coming? if the vision had not tarried beyond an expected time.—Thank God, though cast down, we are not destroyed; our hope is as bright as ever, and soon we shall realize it to our soul's content, if we only continue faithful a little longer.

Says Paul, "Cast not away your confidence, which hath great recompense of reward: for ye have need of patience, that after ye have done the will of God, ye might receive the promise:—for yet a little while, and he that shall come will come, and will not tarry—only one tarrying time in the Book. The only mistake grew out of making the 490 years terminate at the cross—thus bringing the whole vision to a close in '43. From the light now elicited, the state of the argument is somewhat different. Gabriel gives 70 weeks (490 years,) for a fixed point in which certain specified results are to take place. Dan. 9. This period is divided into three others;—7 weeks, 62 weeks, and 1 week. The 7 weeks or 49 years, are taken up in building the walls, &c. At the close of the two first periods, 483 years the anointing of Messiah the Prince takes place, and in the middle of the last week, 3½ years, Messiah is cut off—and during the last half of the week which completes the 70 weeks, 490, the covenant is confirmed:—in other words, the gospel is preached to all nations without distinction. This extends to 37 of the Christian era, and 1811 includes the long period of the duration of earthly kingdom, even 2300 years—bring us to 1847. at the very farthest, for the termination of this wicked world. From a careful perusal of the valuable light which has beamed forth, my own conviction is, that this fall will bring the Savior. If disappointed, I hope to have grace given me to gird up the loins of my mind, and hope to the end. My limits are exhausted at present. Adieu.

JOHN MOFFATT.

Ellicott's Mills, Md., July 1, '46,

THE STRONG POINTS.—In the controversy with Romanism, it is well to keep in view the following strong points:—1. The sufficiency of the Holy Scriptures. This Romanism denies, by setting up tradition as a joint and co-ordinate rule of faith. 2. The right and duty of every man to judge of, and interpret the scriptures for himself. This Romanism denies, by setting up an ecclesia docens, or teaching church to do the individual's thinking for him. 3. Justification by faith only in the atoning blood of Christ. This Romanism makes of non-effect, by teaching that fasting, a partaking of the sacraments, confessing to the Priest, and the like, will avail to salvation.—*Christian Alliance.*

Letter from Bro. H. C. Robbins.

Bro. Marsh:—I think the evidence in favor of the soon coming of the blessed Lord is so conclusive, that every one that feels interested in it, will awake to the business of looking into their condition, to see if they are prepared according to the directions of the Lord, with loins girt about with truth, and lamps trimmed and burning, and waiting to meet the heavenly Bridegroom.

The divine personage and angelic messengers to Daniel, would have him instructed about the time of the vision, so as that he might be able to minister unto us who are living down at the termination of the prophetic periods, and time of the end. For this purpose one saint inquires of another, How long shall be the vision? Dan. 8: 13. And again, Dan. 12: 6, How long shall it be to the end of these wonders? The answers are given. And Daniel is told that the wise should understand. I do most heartily believe that this saying and promise of the man clothed in linen, is now being fulfilled, in the light that is shed upon the words of the prophets to those who are interesting themselves with the heavenly hosts and righteous men on earth, and saying, O Lord how long. Likewise the blessed Savior, that he might impart instructions to his disciples, would be inquired of, "When shall these things be, and what shall be the sign of thy coming and the end of the world?" The Savior gives them an outline of the events, adding and telling them the signs by which it should be known that it (his coming and end of the world) is near, even at the door. And I do think that verse 34, "This generation shall not pass away till all these things shall be fulfilled," was designed to give more light and instruction upon the time of the event. Again: in the 5th chapter of Revelations, there is a book presented in the right hand of him that sat on the throne. This book contained the events of time down to the great day of wrath, as the opening of the seals fully show. John's anxious heart is overwhelmed with sorrow and weeping, because none could open the book. At length his sorrow is turned to joy and praise. The Lion of the tribe of Juda prevails, to open the book and loose the seals. The four beasts and the four and twenty elders with golden harps, sung a new song to the praise of the prevailing Lamb. If there could be any doubt about the signs as given by the evangelists being literal, or what should be understood by tribulation of the days, it would seem that the events of the 5th and 6th seal would contribute much to settle the difficulty. Here is the "wearing out the saints of the Most High." The souls under the altar cry, "How long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"—And here we may reasonably conclude, is the tribulation of the days immediately after which the signs should be given as in the evangelists, Matthew, Mark, and Luke. The events from the souls under the altar to the great day of wrath, when the blood of the martyrs shall be avenged, are the events of the sixth seal, great earthquake Nov. 1755, sun became black as sackcloth of hair, and the moon became as blood, May, 1780; stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind, 1833. Thus far we are come in the order of events. The closing event of the little season hangs heavy upon the world. Sinners will know and hear their doom, and saints will join in the new song of praises to him that was found worthy to open the book, and to loose the seals thereof.

O, Brother Marsh, do men believe? do advent professors believe? do advent lecturers believe? and if they do will they not be purifying themselves even as he is pure.

We are told by the ministers and people of the nominal church, that we can know nothing about

the time of the event, and ought not to be prying into such mysteries. But angels inquired how long, prophets searched diligently, apostles are permitted face to face, to say to their divine and glorious Lord, "Tell us when shall these things be, and what shall be the sign of thy coming and of the end of the world?" The inquiries of none are repulsed, but all receive a gracious answer.—And shall not we for whose benefit these inquiries and instructions were especially given, feel deeply interested, and seek to understand, and say in prayer, How long? And while the light of the rising morn seems just ready to burst upon us, we ought to have our love and affections so broken off from every worldly object, that we can say, "Even so, come Lord Jesus."

Let me inquire, are all broken off from a proud and worldly church? are all broken off from worldly governments, which are soon to be dashed as a potter's vessel? do all identify themselves with him who is soon to be proclaimed King of kings and Lord of lords, and who is soon to take to himself his great power and reign.

Are all broken off from worldly riches? do all know and understand that a rich man can hardly enter into the kingdom of heaven? that it would be easier for a camel to go through the eye of a needle? do all rich advent professors feel the alarm that the wo the Savior pronounces in Luke 6: 24 on the rich, ought to awaken?—And finally, are all broken off from a worldly mind? are all spiritual or heavenly minded? I do hope all will be faithful in the examination of their own hearts, that we may not be of the number of the disappointed ones at the last great day.

Yours waiting in hope,

H. C. ROBBINS.

Ashford Ct., July 2, 1846.

Letter from Bro. Huskins.

Bro. Marsh:—How it would rejoice my heart to be able to say that the work of God was increasing this way, but alas, in some places I have visited, the week past, I find but very few that are strong in the faith, still the prospect is rather brightening; for many of the adventists seem desirous to meet in conference very soon, that they may devise some plan for a more general gathering of the saints, by holding some camp-meetings. The old adversary is very busily engaged, putting on foot every snare possible to draw souls down to death, and I find if a brother or sister was wide awake in '43, and came out from the church, going forth to meet the Bridegroom, if they became cold enough to set under the preaching of those who scoff at my Lord's coming, they die very fast: very soon lose sight even of the signs that our blessed Lord has given us. Many such I fear will sleep on, it may be a few months longer, than to be aroused only to wail and lament their awful doom. May God grant you, dear brother, much of his Holy Spirit, that you may continue to deal plainly, with much love, to all those of our dear brethren who are drinking into the spirit of this world. And may we not, any of us, who profess to follow Christ and look for his speedy coming, deny our faith by dead works. How plain the case, that all who are dead indeed to sin, and alive unto God, become shining lights to all around. Such are God's peculiar people, chosen out of this world, and of course accounted foolish by the wise and prudent of this world. I do praise my heavenly Father, that he converted me *all over* into this glorious truth of Jesus' coming, and that my path is growing brighter the nearer that day approaches. O yes, it is a blessed privilege I enjoy with my dear brethren far and near, of sounding the alarm. Fear God and give glory, for the hour of his judgment has come. And how much heavenly wisdom do we need in these perilous times, while some have gone far off into

fanaticism, others are sinking into dead formality. May the blessed Lord arouse all such, that they may recover themselves out of the snare of the devil. None of us can be able to grow in grace and the knowledge of the Lord, without perfect resignation to his will; and so long as we continue to die daily to every worldly lust, we shall not be left in darkness, but have the light of life, and then be able to discover the straightness of the way, being not ignorant of the many devices of the devil.

In a few days I hope to be able to give you a more encouraging account of things.

I have been rejoiced to find some few of late at South Bridgetown that have had little or no light on the coming of the Lord, and the prospect is that 6 or 8 souls will escape for their lives as it were out of Sodom. They begin to see men as trees walking. Much love to Brother Pearson and family. May the Lord bless them and you, is my prayer.

Yours looking for redemption in a few months,
R. T. HASKINS.

Poland Me., June, 1846.

Letter from Bro. Benedict.

Bro. Marsh.—Ever since I have been a subscriber and reader of your valuable paper, (the Voice of Truth,) for 15 months, I have been greatly strengthened in the faith, and cheered and comforted by its weekly visits. Next to the Bible, I prize your paper, and feel a deep interest in its continuance and welfare. And although I have felt that it would be sustained by its subscribers and voluntary contributions of its friends, and ardently hope and pray too, that it will be till time shall close, yet, in watching the receipts for some time past, and seeing them falling short of your expenses, with a pained heart throbbing with deep emotion, I exclaimed, and must the paper stop for want of funds! and shall we hear those sweet tones of counsel, warning, comfort and reproof no more! no more read those heavenly epistles of our beloved brethren and sisters scattered over the land and world, coming from hearts filled with the love of Jesus and groaning for redemption! may heaven forbid it: the thought is too painful to dwell upon—it must not be. I sincerely sympathise with you Bro. Marsh, in your present trials and embarrassments. I have just been looking back to Vol. 3, No. 1, where you state that you have expended about 2,000 dollars of your own funds, beside the avails of the paper, in publishing the Voice of Truth and Glad Tidings of the Kingdom of Heaven at hand. I am well satisfied that the profits of the paper afford you but a bare support, over and above meeting all the expenses attending it. You also state that you soon will have to meet heavy bills for paper, rents, &c—and I see that many of your subscribers are withholding that which is your due,—(such subscribers I refer to Luke 16: 10, 11, 12, & 13th verses—please read,) and the voluntary offerings of friends are not as large as they should be. With all this weight of responsibility and care resting upon you, you need large supplies of wisdom and grace, to enable you to bear up and go forward in this good work. I bless the Lord that he has raised you up for this important duty; and may the Lord give you grace and strength according to your day, and when the toil of life are over, then you will share in the rich reward of those who “turn many to righteousness,” and hear the Savior say, “Well done good and faithful servant, enter thou into the joy of thy Lord.”

And now dear brethren and sisters, shall we suffer Bro. Marsh to bear his burdens alone?—shall we see him toiling and almost fainting, and not lend a helping hand? Shall we, when we know this our brother hath need, shut up our bowels of compassion from him? No! I seem

to hear you say, we'll help him! yes, we'll help him! Those who have this world's goods *must* help him and others, or “how dwelleth the love of God in them.” And we who are *poor*, will endeavor, by self-denial and effort, to cast our mites into the treasury of the Lord, that by the blessing of God, the welcome visitant, the Voice of Truth, may continue to come to us weekly, richly stored with divine truth, and be meat in due season. I entreat those brethren and sisters who have written for the press, to continue their contributions, and others to resume their pens.—If they knew how cheering their epistles were to us, I think they would. We long to hear from sister C. R. B. again of Claremont, N. H. Will she respond to it? and Sisters Higgins, Parks, and Perkins, and many others, whose communications are like cold water to a thirsty soul. Bro. D. B. W. on the Nominal church is food for me, having seen and known for years, that the sects formed a part of mystical Babylon, whose fall has taken place, and she only remains to be burned with fire.

And now dear brother, in full view of the judgment just at hand, and the coming of our blessed Lord to call me to an account of my stewardship, and for the love I bear to my Savior and his dear cause and people, I send you five dollars to help sustain you and your dear family in your arduous labors, and also to send the paper to some brother or sister who cannot pay for it—and may the blessing of God rest upon it, so that when you and all who love the Lord Jesus shall receive their reward, unworthy as I am, I may share in the reward of those who give a cup of cold water in the name of a disciple.

Your brother expecting the Lord this year,
ANDREW BENEDICT.
West Bloomfield, July 5, 1846.

Letter from Bro. Congar.

Bro. Marsh.—By the blessing of God I'm still waiting for his Son, who in the glory of his Father will soon descend, and by his command, his holy attendants will gather his scattered and oppressed people from off this wicked earth, to meet with shouts of joy and loud anthems of praise, on the sea of glass before the throne of God. Rev. 4: 6.

“O glorious day, O blessed hope,
My heart leaps forward at the thought,
When in that happy, happy land,
We'll no more take the parting hand.”

The wickedness of this place is great, and scoffers not a few, yet I have found one good brother and family near by, at whose house we meet for prayers; and talk of the coming Lord, and where we receive the promised blessing; for the comforter can be with two or three and is not confined within the walls of a church, nor in the hearts of those who are wallowing amongst the flowers of worldly delights. O my soul, dost thou aim at a prosperous life? then labor for a glorious eternity, and never rest till thou dost rest with God. Lord, rather make me poor with a good heart, than rich with a bad conscience. As one remarked, “people in this age have grown so eminently hardened in sin, that it is now a days counted one of the greatest shames to be ashamed of sin;” but the blossoms of their glory will soon wither under the blastings of God's wrath. Some say they are looking for the coming of the Lord, who possess their thousands, yet have nothing to spare to aid in the cause of Christ. They are enlarging their barns because they have nowhere to store their surplus produce. O my brothers, let the hand of the widow, the bosoms of the poor be thy storehouse. Here no thief can steal, and no change can lose. And here it is improved; your temporal gift is turned into an eternal reward.—No ground is so fruitful as the bosoms of the poor: that brings forth an hundred fold. O my rich

brother, thou hast a talent, but it wants improvement; thou hast a lamp, but it wants oil; thou hast the creature, but you need the Creator.—Then, no longer hug thy gold; loose the strings of thy purse, for the spreading of God's truth, that His poor children may be fed. O be wise, lest when the Bridegroom cometh thou hast thy oil to buy.

O my brethren and sisters, let us go up by faith on to the mount, and view the land of promise, for it is nigh! Let us be living, praying christians, for these are backsliding times.

And now, O heavenly Father, let us have such clear visions, such sweet fruition of thee, that we may not only hereafter be happy as thou art happy, but may likewise now be as holy as thou art holy. AMEN.

Yours, in the hope of reigning with Jesus.

JOSEPH CONGAR.

Byron Center, N. Y., June 29, 1846.

Bro. Morley writes from Spring Mills June 29:—Last week I preached twice in Bingham, Penn. There are a few there who feel deeply interested in the advent subject. I had good and attentive congregations. Yesterday I preached twice in this place. The Lord was with us. It was a refreshing season. The brethren in this region feel very anxious to have a Conference soon.

Cannot Bro. Hill and Bro. J. D. Johnson attend one with them. A number feel very anxious to see and hear Elder Galusha.

Yours in hope.

Bro. F. Gale, Newtown N. H., June 22d, writes:—The paper, I believe, is what its name imports. I have loaned some of them to my neighbors, but they say it is the Voice of error. All the believers in the advent doctrine in this place, consists of myself and wife; but I can assure you my brother the doctrine has taken deep root in our hearts. I generally go from five to eight miles to meet my brethren in Kensington. The conference in that place closed yesterday; we had a refreshing time—God's Spirit was in our midst, our souls were blessed, and our confidence strengthened. God bless you my dear brother, and save you with the groaning creation. May God grant it this year.

Your brother in the hope.

Errors of the Church of Rome.

SUPREMACY OF THE BISHOP OF ROME.

Scriptures.—But be not ye called Rabbi, for one is your master even Christ, and all ye are brethren. And call no man your father upon earth; for one is your father which is in heaven. Neither be ye called masters, for one is your master even Christ. But he that is the greatest among you shall be your servant. Matt. 23: 8-11. He asked them, What was it that ye disputed among yourselves by the way? but they held their peace; for by the way they had disputed among themselves who should be the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all and servant of all. And he took a child and set him in the midst of them; and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me. Mark 9: 33-37.

Fathers.—I speak it confidently, that whosoever calleth himself *Universal Bishop*, or desireth to be so called in the pride of his heart, he doth forerun *Antichrist*. Gregory, Epist. 30.—And speaking of the Patriarch of Constantinople, who in his days assumed this empty name, Gregory also writes—By this pride of his what thing else is signified but that the time of Antichrist is now at hand. Lib. 4. Epist. 34.

Error when Introduced.—The Emperor Phocas in the year 606, first acknowledged the Bishop

of Rome, Boniface, to be Universal Bishop.—*Eneas Silvius*, afterwards Pope Pius II., in *Epis. 293*, says that little account was made of the See of Rome prior to the Council of Nice, A. D. 325. Accounts of various councils and decrees, which never existed, were afterwards published to do away the impression thus incautiously made.

PUBLIC WORSHIP IN AN UNKNOWN TONGUE.

Scriptures.—He that speaketh in an unknown tongue, speaketh not unto men but unto God; for no man understandeth him: 1 Cor. 14: 6. How shall he that occupieth the room of the unlearned say Amen, at thy giving of thanks, seeing he understandeth not what thou sayest? 1 Cor. 14: 15. In the church I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in an unknown tongue. 1 Cor. 14: 19.

Fathers.—The Greeks use the Greek tongue (in public prayer,) and the Romans the Roman (that is the Roman tongue,) and every one according to his ability praises God, and prays unto him in his own language; and he who is Lord of all languages hears the prayers which are offered to him in all.—*Orig. Cont. Cel. lib. 8.*—Take notice how the Apostle always seeks the edification of the Church. By the unlearned man the apostle means the layman, and he shows how this unlearned man sustains a very great loss when prayers are made in a language such as he, through want of understanding, cannot say Amen to: *Chris. in 1 Cor. 14.*—See also *St Basil, St. Augustine, St. Cyprian.*

Error when Introduced.—This glaring inconsistency first arose from the Latin language being corrupted by a mixture with Italian, French, Spanish, &c. The same forms of prayer continued in use, although those who used them had changed their vernacular tongue.—*Banner.*

A PROBLEM FOR THE AMERICAN CHURCHES.—During forty years of missionary labor, forty thousand pagans have been gathered into the fold of Christianity under the preaching of American missionaries. The average increase of slaves in this country is about seventy thousand a year; whom to teach to read the Bible is a penal offence. Now, if one thousand pagans are annually evangelized abroad, and seventy thousand native Americans heathenized at home, how long is the required time when "the knowledge of God shall cover the earth as the waters the sea."—*American Citizen.*

A SMILE.—Who can tell the value of a smile? It costs the giver nothing, but is beyond price to the erring, relenting, the sad and cheerless, the lost and forsaken. It disarms malice—subdues temper—turns hatred to love—revenge to kindness, and paves the darkest paths with gems of sunlight. A smile on the brow betrays a kind heart, a pleasant friend, an affectionate brother, a dutiful son, and a happy husband. It adds charm to beauty, decorates the face of the deformed, and makes lovely woman resemble the angel of Paradise. Who will refuse to smile?—*Temperance Offering.*

Signs of the Times.

The careful observer of the signs of the times must be impressed with the thought, that we are threatened by evils which are painful in their character. Storms seem to gather in opposite points at the same time. The various forms of infidelity make hostile demonstration on the one hand, while superstition, bigotry, and intolerance marshal their forces on the other. The practical development of infidel principles, would be the destruction of all moral restraint. Prevalent skepticism is an evil to be dreaded, even withheld in check by a large amount of good; but when there is reason to fear that it accumulates

power more rapidly than the good is gathering strength, it assumes the aspect of an impending evil, which threatens to devastate the scene over which it breaks.

No Christian can reflect upon the evident growth of skeptical propensities in his own land without being painfully impressed with the thought that there is danger.

We are threatened however at the same time by superstition, bigotry, and intolerance.

Popery in somewhat varied forms is advancing at many points. It has discerned the signs of the times.

It has marked the tendency to lax notions and practices; and speciously proposes its own principles and discipline as the effectual remedy.

We seem to be approaching a most difficult and dangerous point, and our situation becomes the more critical, as mists and storm-clouds thicken around us: but very soon we shall at once emerge from the gloom and the danger, and see before us the land of promise, stretching forward into the distance, and opening her scenes of beauty to the unclouded sun-light. "Violence shall no more be heard in thy land, wasting nor destruction within thy border; but thou shalt call thy walls salvation and thy gates praise."—*Repository.*

Two Worlds Contrasted.

There is a fullness about the promises of future life, that contrasts strangely with the trials of this present time. The inhabitant of the blessed city shall never say, I am sick. God shall wipe away all tears from off all faces. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. The water of life, flowing from the throne, is not only clear as crystal, but it rolls a full, swelling river. The tree in the midst of the paradise, on either side of the stream, not only yields the fruits of life, but yields them every month; and even its leaves are for the healing of the nations. There is no night there. Not a cloud intervenes between the raptured saint, and the sunlight glories of God and the Lamb, and never do the curtains of evening close round that celestial day. Contrast this unmingled joy with "the sufferings of the present time," and how "beyond compare," is the "glory that shall be revealed." Every woe is here mitigated by some accompanying blessing. There are thorns along the Christian's path, but the roses bloom among them in fragrance and beauty.—There are clouds in his sky, but the sun breaks through, and darts golden rays to scatter the darkness. Storms gather, and thunders roll round his head, but they pass away, and the bow of hope is pencilled on the retiring cloud. How light then "the sufferings of this present time," mitigated and softened by him who tempers the wind to the shorn lamb, compared to the unclouded peace and glory of heaven! to the fullness of joy, and pleasure for evermore at the right hand of God.

BEAUTIFUL EXTRACT.—When I look upon the tombs of the great, every emotion of envy dies within me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet with the grief of parents upon the tomb stone, my heart melts with compassion; when I see tombs of parents themselves, I consider the vanity of grieving for those whom we must soon follow; when I see kings laying with them who leaped them, when I consider rivals laid side by side, or the holy men that divided the world with their disputes, I reflect with sorrow and astonishment on the little competitions, factions, and debates of mankind; when I read the several dates on the tombs of some that died yesterday, and some sixteen hundred years ago, I consider that great day, when we shall all of us be contemporaries, and make our appearance together.—*Addison.*

CHRISTIAN UNION.—It seems that the project for an alliance of Evangelical Christians, meets in England with considerable opposition. Many clergymen of the established Church, decline all co-operation, on the ground that they cannot but countenance dissent. Among these are several from whose friendly aid a strong influence was confidently anticipated. On the other hand, many prominent Dissenters withhold their sympathy, lest they should weaken the force of their own objections to the establishment. On both sides they are fearful that they may compromise their principles. Dr. Campbell of London, the battle-axe of dissent, it is said, has addressed a powerful appeal to Sir Culling Eardly Smith, himself a dissenter, and the prime mover of the scheme, denouncing, in severe terms, the whole plan of union. Rev. Hugh McNeile, of Liverpool, an evangelical churchman, and one of the most popular clergymen in the kingdom, has published a protest, strong in its hostility to the enterprise.—*Chris. Alliance.*

THE GOSPEL.—And seeth the stone taken away from the sepulchre." John 20: 1.

The resurrection of Christ is the argument and claim of our happy resurrection: for God chose and appointed Him to be the example and principle from whom all divine blessings should be derived to us. "Because I live ye shall live also." Our nature was raised in his person:—and in our nature all believers: therefore is he called "the first fruits of them that sleep:" because as the first fruits were the pledge and assurance of the following harvest, and as the condition of the first fruits being offered to God, the whole harvest was entitled to consecration; so our Savior's resurrection is called "the first-born among the dead," and owns the race of departed believers as his brethren, who shall be restored to life according to his pattern. He is "the head," believers are "his members," and therefore shall have communion with him in his life.

W. Bates.

Bro. Davis, from Pennsylvania, reached the word to the congregation in Talman Hall Sabbath before last, and several evenings the week following, to the comfort and edification of those who are looking for immediate redemption.

Appointments.

Bro. P. A. Smith, the Lord willing, will meet with the brethren at Le Roy, Sunday, July 24.
Bro. Bywater, the Lord willing, will meet with the brethren at the following places:
Chapinville, Monday evening July 12th.
Victor, July 14th evening.
Bachester, Wednesday eve. July 15th.
Honeycreek Falls, July 15th evening.
Slab City or Livonia, 17th eve.
Springwater, Sabbath 19th.
Conesus, July 20th, 5 P. M.
Genee, 27th July.
Caryville, Sabbath July 20th.
Le Roy, 1st Sabbath in Aug. Bro. Bywater will not be able to fulfil his appointment at this place for July 12th.
Bro. J. D. Johnson will accompany him to the above places, with the exception of Springwater. He will be at Slab City on the 19th.

Letters and Receipts for week ending July 10, '46.

H. Hopkins, Spring Mills, \$1; B. Morley, Cuba; E. S. Balesley Prospect Ct; W. J. McWilliams Buffalo; W. Gifford New Bedford Mass.; \$3; A. F. Ober Bennington Vt. \$1; L. Dudley Perry's Mills \$1; W. J. Lambert Greece; L. Morris Springwater; H. Adziz Southwold C. W. \$1; S. Bliss Boston Mass.; O. Taylor Bodus Centre \$1; J. Chamberlain West Randolph Vt. \$1; L. D. Mansfield Oswego; J. Rowley Victor \$1.50; I. E. Jones New York; J. B. Larabee Topham Me. \$2; S. F. Maybee Clarkson; J. Moffatt Baltimore Md.; L. H. Dowd Jackson Mich.; J. B. Teats So. Westerlo \$1; S. C. Chandler Ware-Bloomfield \$1; T. Huntington Brooklyn Ct \$1, pays to close of vol. VIII; W. Thayer Poufret Ct. \$1, pays to vol. XI no. 13; E. Fletcher Concord N. H. \$1, pays to vol. XII no. 13; N. Pearson So. Woodstock Ct. \$1, pays to close of vol. XI; J. Fairchild Poufret Ct. \$1, pays to close of vol. XIII; D. Hewitt Battle Creek Mich. \$2, all rights; A. Dixon Toronto 50 cts, and A. Penfield Cleveland O. \$2; D. Barber Lansingville \$1; J. Underhill Oakfield \$1; J. Beckwith Coveville \$1; W. Buraham Concord N. H.; C. Wood Worcester Mass. \$4; H. C. Sargeant 50 cts; A. Thayer \$1; J. Johnson 50 cts; P. Sears 50 cts; B. N. Childs 50 cts; S. C. Marsh \$1; W. Miller Warrensville Pa. \$2; L. Ashlev & H. W. Gates Ellington \$1; J. P. Judson Buffalo; J. R. Long Springfield Pa. \$1; T. M. Preble at campmeeting Trent C. W. for C. Clark 50 cts; J. Marsh 50 cts; T. Snook 50 cts, and J. Wait \$1; W. R. Wilson Vermont \$2; J. G. White Jacksonville Ia. \$3; C. Bra-vee Niagara C. W. \$1; F. W. Sprague Nauvoo; B. Ransom Plymouth Mass. \$2; A. Bliss Essex Vt. \$1; R. D. Potter Troy \$3; D. Lawrence England \$2; A. W. Griggs Brimfield Mass. \$1; G. West West Oxford B. Mathias Hempstead L. J. C. S. Martin Bushnell's Basin 50 cts.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XI.

ROCHESTER, N. Y.—WEDNESDAY, JULY 22, 1846.

NO. 4.

THE VOICE OF TRUTH

IS PUBLISHED EVERY WEDNESDAY

IN SIMPSON'S BLOCK, WORKS STREET, ROCHESTER,
By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$2 for Five Copies.
WITHOUT CHARGE to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or remittances for Books, should be addressed to Joseph Marsh, Rochester, N. Y., post paid. Subscriber's names, with their Post-Office, should be plainly written.

ANCIENT BABYLON.

FROM 'EVIDENCES OF THE TRUTH OF THE
CHRISTIAN RELIGION.'

BY A. KIETH.

Much time having been lost, and no progress having been made in the siege, the anxiety of Cyrus was strongly excited, and he was reduced to great perplexity, when at last it was suggested and immediately determined on, to turn the course of the Euphrates. But the task was not an easy one. The river was a quarter of a mile broad, and twelve feet deep, and in the opinion of one of the counsellors of Cyrus, the city was stronger by the river than by its walls. Diligent and laborious preparation was made for the execution of the scheme, yet so as to deceive the Babylonians. And the great trench, ostensibly formed for the purpose of blockade, which for the time it effectually secured, was dug around the walls on every side, in order to drain the Euphrates, and to leave its channel a straight passage into the city, through the midst of which it flowed. But in the words of Herodotus, "if the besieged had either been aware of the designs of Cyrus, or had discovered the project before its actual accomplishment, they might have effected the total destruction of their troops. They had only to secure the little gates which led to the river, and to man the embankment on either side, and they might have enclosed the Persians as in a net, from which they could never have escaped."—Guarding as much as possibly they could against such a catastrophe, Cyrus purposely chose, for the execution of his plan, the time of a great annual Babylonish festival, during which, according to their practice, "the Babylonians drank and revelled the whole night." And while the unconscious and reckless citizens "engaged in dancing and merriment," the river was suddenly turned into the lake, the trench, and the canals; and the watchful Persians, both foot and horse, so soon as the subsiding of the water permitted, entered by its channel, and were followed by the allies in array, on the dry part of the river. "I will dry up thy sea, and make thy springs dry. That saith to the deep, Be dry, I will dry up thy rivers."

"One detachment was placed where the river first enters the city, and another where it leaves it." And one post did run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at the end, and that the passages are shut. "They were taken," says Herodotus, "by surprise; and such is the extent of the city, that, as the inhabitants themselves affirm, they who lived in the extremities were made prisoners before any alarm was communicated to the centre of the place," where the palace stood. Not a gate of the city wall was opened; not a brick of it had fallen. But a snare was laid for Babylon—it was taken, and it was not aware; it was found and also caught, for it

had sinned against the Lord. How is the praise of the whole earth surprised! For thou hast trusted in thy wickedness, and thy wisdom, and thy knowledge, it hath perverted thee, therefore shall evil come upon thee, and thou shalt not know from whence it riseth, and mischief shall come upon thee, and thou shalt not be able to put it off, &c.—None shall save thee.

In their heat I will make their feasts, and I will make them drunken, that they may rejoice and sleep a perpetual sleep, and not wake, saith the Lord. I will bring them down like lambs to the slaughter, &c. I will make drunken her princes and her wise men, her captains, and her rulers, and her mighty men, and they shall sleep a perpetual sleep, &c. Cyrus, as the night drew on, stimulated his assembled troops to enter the city, because in that night of general revel within the walls, many of them were asleep, many drunk, and confusion universally prevailed. On passing, without obstruction or hindrance, into the city, the Persians slaying some, putting others to flight, and joining with the revellers, as if slaughter had been merriment, hastened by the shortest way to the palace, and reached it ere yet a messenger had told the king that his city was taken. The gates of the palace, which were strongly fortified were shut. The guards stationed before them were drinking beside a blazing light, when the Persians rushed impetuously upon them. The louder and altered clamor, no longer joyous, caught the ear of the inmates of the palace, and the bright light showed them the work of destruction, without revealing its cause. And not aware of the presence of an enemy in the midst of Babylon, the king himself, (who, as every Christian knows, had been roused from his revelry by the hand-writing on the wall,) excited by the warlike tumult at the gates, commanded those within to examine from when it arose; and according to the same word, by which the gates (leading from the river to the city) were not shut, the loins of kings were loosed to open before Cyrus the two leaved gates. At the first sight of the opened gates of the palace of Babylon, the eager Persians sprang in. The king of Babylon heard the report of them—anguish took hold of him,—he and all who were about him perished: God had numbered his kingdom and finished it: it was divided, and given to the Medes and Persians; the lives of the Babylonian princes, and lords, and rulers, and captains, closed with that night's festival: the drunken slept a perpetual sleep, and did not wake.

Her young men shall fall in the streets, and all her men of war shall be cut off in that day. Cyrus sent troops of horse throughout the streets, with orders to slay all who were found there.—And he commanded proclamation to be made, in the Syrian language, that all who were in their houses should remain within; and that, if any one were found abroad, he should be killed.—These orders were obeyed. They shall wander every man to his quarter.

I will fill thee with men as with caterpillars.—Not only did the Persian army enter with ease as caterpillars, together with all the nations that had come up against Babylon, but they seemed also as numerous. Cyrus, after the capture of the city, made a great display of his cavalry in the presence of the Babylonians, and in the midst of Babylon. Four thousand guards stood before the palace gates, and two thousand on each side.—

These advanced as Cyrus approached; two thousand spearmen followed them. These were succeeded by four square masses of Persian cavalry, each consisting of ten thousand men: and to these again were added, in their order, the Median, Armenian, Hyrcanian, Caducian, and Sacian horsemen.—all, as before, riding upon horses, every man in array,—with lines of chariots, four abreast, concluding the train of the numerous hosts. Cyrus afterward reviewed, at Babylon, the whole of his army, consisting of one hundred and twenty thousand horse, two thousand chariots, and six hundred thousand foot. Babylon, which was taken when not aware, and within whose walls no enemy, except a captive, had been ever seen, was also filled with men as with caterpillars, as if there had not been a wall around it. The scriptures do not relate the manner in which Babylon was taken, nor do they ever allude to the exact fulfilment of the prophecies.—But there is, in every particular, a strict coincidence between the predictions of the prophets and the historical narratives both of Herodotus and Xenophon.

On taking Babylon suddenly, and by surprise, Cyrus, as had been literally prophesied concerning him, and as the sign by which it was to be known that the Lord had called him by his name (Isa. 45: 1-4), became immediately possessed of the most secret treasures of Babylon. No enemy had ever dared to rise up against that great city. To take it, seemed not a work for man to attempt; but it became the easy prey of him who was called the servant of the Lord. And as at this day,—from the perfect representation given by the prophets of every feature of fallen Babylon, now at last utterly desolate,—men may know that God is the Lord, seeing that all who have visited and describe it, show that the predicted judgments against it have been literally fulfilled; so, at that time, Cyrus, who, for two years could only look on the outer side of the outer wall of Babylon, and who had begun to despair of reducing it by famine, was to know by the treasures of darkness, and hidden riches of secret places being given into his hand, that the Lord, which had called him by his name, was the God of Israel. And when the appointed time had come that the power of their oppressor was to be broken, Babylon was taken; and when the similarly prescribed period of the captivity of the Jews, for whose sake he was called, had expired, Cyrus was their deliverer.

Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him. Cyrus, commencing his career with a small army of Persians, not only succeeded to the kingdom of the Medes and Persians, first united under him, but the Hyrcanians yielded also voluntarily to his authority. He subdued the Syrians, Assyrians, Arabs, Cappadocians, both Phrygians, the Lydians, Carians, Phenicians, and Babylonians. He governed the Bactrians, Indians, and Cilicians, and also the Sacians, Paphlagonians, and Mariandinians, and other nations.—He likewise reduced to his authority the Greeks that were in Asia, and the Cyprians and Egyptians. Nations were thus subdued before him.

I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. He who was called the anointed of the Lord, was free from covetousness. His character is drawn by Xenophon, (who states that

he excelled all other kings,) as the model of a wise and generous prince. The liberality of Cyrus was more noble than the mere possession of immensity of wealth, though including both the riches of Croesus and the treasures of Babylon. He reckoned that his riches belonged not any more to himself than to his friends. And he made as well as pronounced it his object, to use and not to hoard his wealth, and to apply it to the reward of his servants, and in relief of their wants. So little did he regard silver, or delight in gold, that Croesus told him that by his liberality he would make himself poor, instead of storing up vast treasures to himself. The Medes possessed, in this respect, the spirit of their chief, of which an instance recorded by Xenophon is too striking and appropriate to be passed over. When Cobryas, an Assyrian Governor, whose son the king of Babylon had slain, hospitably entertained him and his army, Cyrus appealed to the chiefs of the Medes and Hyrcanians, and to the noblest and most honorable of the Persians, whether giving first what was due unto the gods, and leaving to the rest of the army their portion, they would not overmatch his generosity by ceding to him their whole share of the first and plentiful booty, which they had won from the land of Babylon.— Loudly applauding the proposal, they immediately and unanimously consented; and one of them said, "Cobryas may have thought us poor, because we came not loaded with coins, and drink not out of golden cups; but by this he will know that men can be generous even without gold."— As for gold, they did not delight in it.

Cybryas, it may be presumed, was stirred up and prepared by gratitude on the one hand, as well as by revenge on the other, to go up against Babylon. And it may be mentioned, he was afterward the first to lead the way to the palace;— and—for, though a great deed, the judgments of God are altogether righteous—his hand was among those who slew the murderer of his son.

NONE SHALL RETURN IN VAIN. The walls of Babylon were incomparably the loftiest and the strongest ever built by man. They were constructed of such stupendous size and strength on very purpose that no possibility might exist of Babylon ever being taken. And, if ever confidence in bulwarks could not have been misplaced, it was when the citizens and soldiery of Babylon, who feared to encounter their enemies in the field, in perfect assurance of their safety, and beyond the reach of the Parthian arrow, scoffed from the summit of their impregnable walls, the hosts which encompassed them. But though the proud boast of a city so defended, and that had never been taken, that it would stand forever, seemed scarcely presumptuous; yet, subsequently to the delivery of the prophecies concerning it, Babylon was not only repeatedly taken, but was never once besieged in vain. Cyrus, indeed departed, after he first appeared before its walls, but he went to prepare and gather together the nations against it. And he did not return in vain. But this prediction, as it is applicable also to all others, is true, not of him only, but also of all who, in after-ages, came up against Babylon. It fell before every hand that was raised against it; yet its greatness did not depart, nor was its glory obscured in a day. Cyrus was not its destroyer, but he sought, by wise institutions, to perpetuate its pre-eminence among the nations. He left it to his successor, in all its strength and magnificence. Rebelling against Darius, the Babylonians made preparations for a siege, and bade defiance to the whole power of the Persian empire. Fully resolved not to yield, and that famine might never reduce them to submission, they adopted the most desperate and barbarous resolution of putting every woman in the city to death, with the exception of their mothers, and one female, the best beloved in every family, to bake their

bread. All the rest were assembled together and strangled. These two things shall come upon thee in a moment, in one day, the loss of children and widowhood, they shall come upon thee in their perfection, for the multitude of thy sorceries, and for the great abundance of thine enchantments. For thou hast trusted in thy wickedness, &c. They did come upon them in their perfection, when their wives and children were strangled by their own hands; and so suddenly, as before, in a moment, in one day, did these things come upon them, that the victims were assembled for the sacrifice; so general was the instant widowhood, that fifty thousand women were afterward taken, in proportionate numbers, from the different neighboring provinces of the empire, to replace those who had been slain; and the very reservation of their mothers, multiplied the lamentations for the loss of children. But trust in their wickedness, brought them no safety. For, while they were thus instrumental in the affliction of one grievous judgment, for which such murderers were ripe; their iniquity was not thereby lessened, and therefore, at however great a price, they procured not any security against another judgment, which also had been denounced against Babylon for its wickedness.— They deemed themselves absolutely secure against famine and against assault. The artifice of Cyrus could not again be a snare; and an attempt to renew it was, along with every other, entirely frustrated. But still it was not in vain, that Darius besieged Babylon.

In the twentieth month of the siege, a single Persian, whose body was covered over with the marks of stripes and with blood, and whose nose and ears had been newly cut off, presented himself at one of the gates of Babylon,—a helpless object of pity, and if not a great criminal indeed, the obvious victim of wanton and savage cruelty. He had fled or escaped from the camp of the enemy. But he was not a common deserter, such as they might not have admitted within their walls,—but it was Zophyrus, who was well known as one of the chief nobles of Persia. He represented to the Babylonians, that, not for any crime, but for the honest advice which he had given to Darius to raise the siege, as the taking of the city seemed to all impossible; the enraged tyrant (his pride wounded, or his fears perhaps awakened, that his army would be discouraged by such counsel) had inflicted upon him the severest cruelties, caused him to be mutilated as they saw, and to be scourged, of which his whole body bore the marks,—to one of his proud spirit and high rank, disgrace was worse than suffering;—and he came to join the revolvers, his soul burning for vengeance against their common tyrant. "And now," addressing them, he said, "I come for the greatest good to you, for the greatest evil to Darius, to his army, and to the Persians. The injuries which I have suffered shall not be unrevenge, for I know, and will disclose all his designs."

On such proofs, and cheered by such hopes, the Babylonians did not doubt the sincerity of Zophyrus, nor his devotion to their cause, identified, as it clearly seemed, with the only hope of revenge against the cruel author of his wrongs, towards whom they could not conceive, but that he would cherish an inflexible hatred. He sought but to fight against their enemies. At his request, they gladly and unhesitatingly intrusted him with a military command. Forgiveness of injuries was not then reckoned a virtue,—which it is too seldom practically accounted even in a Christian land; and vengeance, still called honor, sleeps not in an unforgiving breast. Zophyrus soon satisfied the Babylonians that his wrongs would not long be unavenged. To their delight, having watched the first opportunity, he sallied forth from the gates of Semiramis, on the tenth day af-

ter his entrance into the city, and falling suddenly on a thousand of the enemy, slew them every one. After an interval of only seven days, twice that number were in like manner, slain, near to the Ninian gates. The men of Babylon were animated with new vigor and new hopes; and the praise of Zophyrus was on every tongue.— He received a higher command. But the Persians, seemingly more wary, were nowhere open to attack for the space of twenty days. On the expiry of that period, however, Zophyrus, by a noted exploit, again proved himself worthy of still greater authority, by leading out his troops from the Chaldean gates, and killing, in one spot, four thousand men. In reward for such services, and such tried fidelity, skill, and courage, as none, they thought, could be more worthy of the honor and of the trust, they not only raised him to the chief command of their army, but appointed him to the dignified and most responsible office in Babylon, which it was his aim to attain, that of guardian of their walls.

Darius, as if to be secure against the continued repetition of such desultory carnage of his troops, advanced with all his army to the walls. They were manned to repel the assault. But the treachery of Zophyrus, however incredible, and unknown and unsuspected alike by the Babylonians and the Persians, became immediately apparent. Intrusted as he was, in virtue of his office, with the gates of the city, no sooner had the enemy approached, and the armed citizens ascended the wall, than he opened the Belidian and the Cissian gates: close to which the choicest Persian troops were stationed. The whole scheme was a preconcerted snare, known only to Darius and Zophyrus, and invented solely by the latter, the mutilation of whose body was his own voluntary act. To the glory of the deed were added the greatest gifts and honors, and the governorship of Babylon without tribute, for his reward. The numbers of the different detachments of the Persian troops who fell, their positions, and the precise time of their successive advancements, had all been resolved on and arranged. And Darius as freely sacrificed the lives of seven thousand men as Zophyrus had inflicted incurable wounds upon himself. "Thus," says Herodotus, "was Babylon a second time taken." And thus was the word of God,—from whom nothing, past, present or future, can be hid,—a second time fulfilled against Babylon—*none shall return in vain.*

Gathering of the Saints.

"That in the dispensation of the fitness of times, he might gather in one all things in Christ, both which are in heaven and which are on earth, even in Him."—Eph. 1: 10.

The Angels of God will be the agents in the work of gathering.

This is the way God has always done. Angels ministered to Lot, Abraham, Sarah, Hagur, the Israelites through the wilderness. An angel met Joshua on the borders of the promised land, Jos. 5: 13; appeared to Gideon, to Daniel, Zecariah, Mary, Peter, Paul, to Jesus, to John in the Isle of Patmos, and others. They are always looking after the children of God; defending them when in danger, and comforting them when in trouble. "The angel of the Lord encampeth round about them that fear Him." "Their Angels do always behold the face of my Father which is in heaven." Math. 18: 10. These are the agents for the gathering of the saints, not men.

As this is an important question now under discussion, let us consider it for a little while in the light of scripture and reason. He will send His angels that are called a flame of fire, Heb. 1: 5, 7; and "Ministering spirits." "Are they not all ministering spirits sent forth to minister for them that shall be heirs of salvation?" Heb. 1: 14.

There is necessity for this agency in the case, because no other can be depended upon. The angels of God ministered to our blessed Savior at His birth, when they sung "Glory to God in the highest," over the fields of Bethlehem; ministered to Him in His temptations in the wilderness, comforted Him in the garden of His passion, on which occasion He said He could have twelve legions of them; rolled away the stone from the sepulchre at His resurrection, and accompanied Him in His ascension to the right hand of His Father. Bless God, the same angels that ministered to the King of Kings will minister to the kings and priests, or heirs of salvation. Amen.

I say no other agency is competent except God himself. But it is replied, Cannot God endow men so plentifully with His spirit, as to make them competent for the work? Yes, he can: so he can save us without any mediate agency; but He has not promised to do so. Neither has He promised to employ the saints to gather the saints, or man his fellow-man. But has said, "When they say, 'Come with us, Lo, He is in the desert,' Go not forth." "He is in the secret chambers," Believe them not, is the divine caution. What is man to be accounted of? Believe none of his pretensions. To secure your confidence they will "Show great signs and wonders." But, says Jesus, "It is but to deceive. Beware! Beware!"

Again, these *men* angels anticipate the time. The word says, "The saints shall be saved out of trouble, Jer. 30: 7; Ps. 18: 15, 17, 27; Dan. 12. They are gathering them at their Mount Zions, in time of peace, to avoid trouble. Our Lord says, "He that will save his life shall lose it."

Again, the saints cannot be the angels that are to gather the saints, for other reasons that might be named. I will name some of them. One is of necessity they would be slow in their work; for they would be obliged to hold a parley in every case, which would make it an unthankful and discouraging work, and the gatherers would return saying, "Who hath believed our report?"

Again, who would gather the gatherers? for they are as dependent as the very weakest ones of the flock.

Once more. How could men be expected to discriminate between two persons "grinding at the mill" in mutual friendship; or working in the field, or sleeping in the same bed in the darkness of midnight? Could men be entrusted with a work so important—involving so much—even the salvation of God's elect? No! never! never!

The agents that God will send will not hold a parley with any. Those that do not wish to go, or feel even indifferent about it, will not be disturbed or pressed into the journey, or on the glorious ascension through the air to "the place of the name of the Lord of Hosts."

The first the saints will know an angel hand will touch them, thrilling them with a heavenly power and delight. They will arise and follow, as Peter did, and will find themselves borne away up on the "hands of angels," feeling that a glorious change has been effected as they ascend to meet the Lord, to be like Him, and to be with Him forevermore.

That you may know that this is not a fancy sketch read the Bible testimony touching this matter. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first, then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air," 1 Thes. 4: 16, 17. "And He shall send His angels to gather together His elect," Math. 24: 31. "And they shall come from the east, and

from the west, and from the north, and from the south, and shall sit down in the kingdom of God, with Abraham Isaac and Jacob—See Ps. 50: 3, 4, 5—Also 34: 5, 7. "Our God shall come and &c. He shall call to the heavens from above, and to the earth, &c. Gather my saints together unto me, those that have made a covenant with me by sacrifice." "The angel of the Lord encampeth round them that fear him, and delivereth them. Read in this connection, Ps. 103; from the 18th to the 20th verses. The 91st Ps. furnishes clear proof that God's angels are the ministers of deliverance to the elect. 11th vs. reads: "For he shall give his angels charge over thee, to keep thee in all thy ways; they shall bear thee up in their hands, lest thou dash thy foot against a stone. When this divine intervention takes place, the saints will be in the midst of trouble. There will be "distress of nations with perplexity." Luke 21: "Thousands shall fall by thy side, and ten thousand at thy right hand." The pestilence will walk in darkness, and destruction shall waste at noonday; and no way of escape but from the earth, and by the power and energy of angels that excel in strength—that will bear us upon their hands. The very best of the saints will not be sufficient for this work: No man then can deliver his own soul. If God does not send after us, and give His angels charge concerning us; we shall be left to perish in the midst of the massive ruins of an expiring world.

The Saints will be gathered into the capital of the Kingdom—the new Jerusalem.) Ancient Jerusalem was the place where the tribes of Israel were wont to assemble three times a year, to worship the Lord of hosts. It will be so again. "It shall come to pass that every one that is left of all the nations shall even go up from year to year, to worship the king. The Lord of hosts, and to keep the feast of tabernacles." Zec. 14; also read Isa. 60: 3, 4, 11—15. "This glorious city will be where ancient Jerusalem stood. The new will be, when all things are restored, on the site of the old. Zec. 14: 4, 10, 11; Jer. 31: 35—40. The kingdom will be David's, restored. This is abundantly promised: Zec. 89; Ps. 20, and forward. This was believed and expected by the apostles of Jesus. "Wilt thou at this time restore again the kingdom to Israel?" This was not a mere Jewish prejudice of the apostles; for they retained the same idea after the Holy Ghost had been given; read Acts 2: 29, and forward. "David seeing this before, spake of his own redemption and the resurrection of Christ, saying, 'Thou wilt not leave my soul in hell [the grave,] nor suffer thine Holy One to see corruption.'" "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus both Lord and Christ." He was raised from the dead for the very purpose of sitting upon the throne of his father David, and to reign over the house of David for evermore. All the prophets witness to this. They have all spoken of the restitution of all things, even the Garden of Eden, and Jerusalem. Our Lord said Jerusalem should be "trodden down of the Gentiles until the times of the Gentiles be fulfilled." After which it shall be restored. Hear Amos: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old." Amos 9: 11. "I will overturn, overturn, overturn it [the kingdom of David,] and it shall be no more, until he come [Jesus Christ, of the seed of David according to the flesh] whose right it is, and I will give it him." Ezek. 21: 27. This same prophet in the 36th chapter declares, (and that after the resurrection,) that David, or the beloved son of David, and the son of God, shall be king of Israel at that time. "And they shall all have one Shepherd, and shall dwell in the land

that God gave to Jacob his servant, wherein our fathers have dwelt; and they shall dwell there, even they and their children. And, moreover, God will make with them an everlasting covenant, to be their God, and they his people." 37: 24; compare this with Gen. 28: 15. "And behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land, for I will not leave thee until I have done that which I have spoken to thee of." Moses gives a bold testimony on this subject. "And it shall come to pass when all these things are come upon thee, the blessing and the curse, and thou shalt call to mind among all the nations whither the Lord thy God hath driven thee, and shalt return, and then the Lord thy God shall turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee; and if any of thine be driven out unto the uttermost parts of heaven, from thence will he fetch thee; and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it." Deut. 30. Nehemiah is another witness. "Yet will I gather them from thence, and will bring them into the place that I have chosen to set my name there:" 9: 1. "The Lord doth build up Jerusalem, he gathereth together the outcasts of Israel, he healeth the broken in heart, and bindeth up their wounds."

Mount Zion proper is the place of gathering, not any place that men may call so in their fancy: "For the Lord hath chosen Zion, he hath desired it for his habitation. This is my rest forever; here will I dwell forever, for I have desired it." Ps. 132: 10—15. "The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. The Highest himself shall establish her." Ps. 87. "This is the hill that God desireth to dwell in. Yea, the Lord will dwell in it forever." And it is to this Zion "God will bring his saints from the depths of the sea, and because of the temple at Jerusalem, shall kings bring presents unto thee." Ps. 68: 16, 22, 29; Rev. 21. "The people shall dwell in Zion at Jerusalem. Thou shalt weep no more: he will be very gracious unto thee, at the voice of thy cry; when he shall hear it, he will answer thee." Jeremiah is another witness. "I will bring you again into the place whence I caused you to be carried away captive;" 29: 14 and 30. "Behold, I will bring them from the north country, and gather them from the coasts of the earth.—'They shall come with weeping.'" "Therefore shall they come and sing in the heights of Zion," 30th chapter. "At that time will I bring you, even in that time that I gather you, for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."

Don't be deceived: trust no man or men to gather you; God himself will send his angels that excel in strength, and they shall be the ministers unto those that shall be heirs of salvation.

One other thought: Let it be remembered forever, that by no show of reason or argument, or scripture, can it be made to appear plausible that any community now on earth can answer to the body spoken of by our Lord, where the eagles will be gathered together. Luke 17: 27. The difficulties to such a view are insurmountable.—The saints are taken away: they are not consulted or persuaded; they are caught away: "two in one bed, one taken and the other left." "Where, Lord?" is the question. Where the body is, (where their treasure is,) to which they feel a strong attachment—for which they have a strong desire—of which they sing—

"Jerusalem, my happy home,
Oh how I long for thee!

Fly swifter round, ye wheels of time,
And bring the welcome day!"

They sigh and pray for it. "O when shall I come into his presence? I cannot be satisfied until I awake in his likeness. O that thou wouldst rend the heavens and come down!" &c. "Even so, come Lord Jesus! In this we groan, being burdened; not that we would be unclothed, but clothed upon with our house which is from heaven." They are tiptoe for the inheritance (the body.) Their eyes are open for its visions; their ears are waiting to catch the first sounds of heavenly music, and their hearts are beating for the infinite joy of it. Their appetites are sharp for the marriage-supper. They cry out for the living God, and long to come into his presence. This state of mind answers to the eagle.

The place of gathering has nothing but attractions in it. Jesus, the fairest among ten thousands, is there. The city of jasper and gold is there, whose builder and maker is the Lord.—Abraham, Isaac and Jacob are there, with prophets, and apostles, and everything lovely in society. There are visions of beauty: fields of living green—gardens of never-fading flowers—and brooks and streams that never dry—and fruits in endless variety that never corrupt—and whatever else of which the most refined taste can conceive, or that would be desirable; while the most trifling evils that can be feared or felt will never be seen or heard of there.

The following is the idea in the simile of the eagle and the body. The eagle has a propensity to prey upon a carcass, and never feels any reluctance whatever to gather for such a purpose; it is their nature; they love to enjoy it, and they never dream of declining the privilege of a meal.

See that eagle perched upon a projecting rock, or a lightning-scathed tree. He is whetting his talons, and rubbing his beak upon the rock or hard oak. Behold him stretching forth his neck, and spreading abroad his wings. He is evidently uneasy; hunger pinches; he is watching for the prey, and waiting on Providence. The wind passes by, bearing the scent of a carcass. What now? Has he a trial? Is it worse than death to him to go and get his breakfast? Is every feather in his body a barbed arrow? Does he scream with anguish? No! What does he then? He snuffs up the breeze, stretches himself, and claps his wings for joy, and darts away like lightning, while every feather is as it were a spear to urge him on, while every pulsation of his proud heart beats for joy. Not so with those that submit to be gathered by each other to their temporary Zions. It is the greatest of all trials. It is worse than many deaths for them to go to their Mount Zions. It is as if they were going to prison, or to freeze or starve, or to be tortured; as if they were going to associate with drunkards, sorcerers, liars, and every abominable character.—No wonder there should be such a repugnance to going to those Zions. It is against the law of God. The way of the transgressor is hard. If we would go to the right place without any mistake, we must wait for the Lord—wait with strong desires of being filled with the Spirit. For "if the Spirit of Him that raised Jesus Christ from the dead dwell in you, it shall quicken your mortal bodies." Mount Zion and her King are the magnet. Have the Spirit now, and let your conversation be in heaven, and you will feel a thousand springs impelling you for your inheritance. And when the time comes, you will soar away like an eagle to meet your Lord. "They that wait for the Lord, shall renew their strength, they shall mount up with wings as eagles, they shall run and not weary, and walk and not faint." Isa. 40.

To the children of God looking for the blessed hope, greeting,
Hempstead, L. I., July, 1846.
BARNET MATHIAS.

P. S. You may say to all the brethren, through

your paper, that I am looking for the glorious appearing of our blessed Lord in the clouds of heaven, and mean to contend for the faith once delivered unto the saints, and am praying for his speedy coming.
B. M.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, JULY 22, 1846.

The Crisis.

We are rapidly nearing another point of time, when many of our brethren will look with strong assurance and joyful hope for the coming of our long absent Lord. We think they have very good reasons for their faith and hope. May they not be disappointed. If destined to meet with another disappointment, let us not murmur, nor waver in our faith. We cannot be far from that joyful moment, when our fondest hopes will be more than realized. The most infallible evidences clearly prove that the revelation of the Son of man will soon, very soon, be witnessed. It may reasonably be looked for to day, now: it cannot be far distant in the future. Be ready every moment, and all will be well with you now, in that dread crisis, and forever in the peaceful kingdom of God.

"Bible Advocate,"

This is the title of a paper just commenced by our brethren in Hartford, Ct. The terms are,—“those who are unable to pay will receive it *without money and without price.*” It is published “under an association of advent brethren—by an executive committee” of five. Timothy Cole, Publishing Agent. “C. H. P.” (Charles H. Pearson) and “E. C. Clemons Pearson,” (formerly E. C. Clemons, we suppose) Editors. The paper is a size smaller than our sheet, and it is said, that the “prominent truths designed to be disseminated through its columns have reference to the immediate coming and kingdom of our Lord.”

The matter of the paper, with one or two Editorial exceptions, is valuable, well calculated to comfort and strengthen the believer in the near coming of the Lord. As opportunity offers, we design to give some extracts from the ‘Advocate.’

The Association has obtained a large tent, in which it is designed to hold meetings in different sections, as doors may open, to wake up a slumbering community; if possible, to make the necessary preparation to meet in peace their coming Judge.—A camp meeting, and other large meetings, are also appointed by the conductors and friends of the Advocate. They manifest, at the commencement of their paper, a commendable zeal, worthy of the glorious cause in which we all profess to be engaged.—We ardently pray that these extra efforts of our brethren of the Advocate may eventuate in the salvation of many from sin, the edification, and union of the now, to some extent, divided flock, and in strengthening many a weak one, to hold fast the profession of his faith unto the end.

Finally, we see no act in the doings of our brethren relative to their future meetings, as published in the Advocate, that we cannot highly approve; nor but little in the sentiments it proclaims, that we cannot most heartily endorse. And, were it not for certain reasons, which we deem it our duty, in kindness, to give, we could, and would recommend the Advocate to a share, at least, of the patronage of our brethren; but we have our honest fears that serious evils will be the unavoidable result of the publication and continuation of the ‘Advocate.’

And now, brethren, conductors and friends one and all of the Advocate, can we in love, in true christian kindness, converse freely on the cause of the

fears we entertain, relative to the result of the publication of your paper? We believe we can; for we doubt not that you are Christians—Christ-like,—and such can bear, without offence, to meet with the ‘contradiction of sinners.’ And if you have grace for this, most surely it will be an easy matter for you to bear, in love, the words of friendship from a brother, though they may be words of rebuke, counsel, or correction. Do not understand that we impugn your motive, or question your character as Christians, children of our heavenly Father. No, no, far be it from our heart to even think any such thing. We believe you are heirs of glory, with whom, if we are faithful, we joyfully hope soon to possess the incorruptible inheritance. But we seriously fear that much evil will be the result of the continuation of the Advocate. Is it right to keep those fears in our own bosom, or is it duty, in love freely to express them? The latter appears to be the plain path the frank and faithful watchman of Christ would pursue. Then, dear brethren of the Advocate, permit us to say—

That we fear the continuation of your paper will result in evil, from the consideration that it must, in the very nature of the case, lessen the subscriptions, and consequently the now scanty support, of the Advent Herald and Voice of Truth, and, therefore, limit to a still smaller circle their power of doing good. This will readily be admitted by every discerning mind. It is reasonable to suppose that the influence of the contemplated camp, grove and tent meetings of the Association will be turned in favor of the Advocate. We do not say, nor wish to intimate that it will be turned against either or both of the other papers. For our brethren assure us that they “do not design to interfere with other papers advocating like precious faith, who have so long stood in its defence, and to whom we are under the deepest obligations for the light they have conveyed to us and others.” But they cannot but see that the subscription of their paper must be made up of subscribers to the other papers; and that the influence that is given to the new paper must necessarily operate against the older ones.

These fears would not be named, were there sufficient strength among us to sustain three papers.—But judging from the present embarrassed condition of our publications, we are quite confident this is not the case. If the Herald and Voice of Truth are barely sustained, with their present lists of subscribers, certainly it will tend to embarrass them, so far as their patrons are induced to withdraw their support and give it to another paper.

Again, we should not express our fears on this point, if the professed object of the Advocate was to oppose our other papers. Then, we should have been prepared to meet it as an enemy. But it professes to be a friend, a co-worker with our other papers. This being the case, we meet it as a friend, a brother, and freely unbosom to its conductors all of our fears relative to its existence. If the friends of the Advocate are not opposed to the Herald and Voice of Truth, but approve of their course, and wish them success, would it not have been consistent with this profession, and better for the cause, to have given their influence to enlarge the means of usefulness of the two papers, than to withdraw it from them, and turn it to the support of another paper? It seems clear to us that it would have been better. Can they not do this now? We hope the hearty response will be,—we can and will do it: for selfish, sectarian, or sectional principles shall not influence our acts. We are brethren, all laboring for the promotion of the same good cause. We will not, therefore, for a moment think, or try to promote the cause in one section or place, at its embarrassment, sacrifice or prostration in another.

Here it may be necessary to remark, that these fears do not arise on account of any selfish principle, or pecuniary interest of ours. Had we consulted either, we should long since have abandoned the publication of our paper. It has been continued under the severest trials, to the sacrifice of *all* our worldly interest, and, we fear, the prostration beyond a full recovery of our health. In this respect we have nothing to lose by the continuance of the Advocate, or the *discontinuance* of the Herald or Voice of Truth, or both. But we fear, by this movement of our dear brethren of the Advocate, that the already *crippled, divided, and greatly suffering* cause of our soon expected Lord will again be made to bleed and languish. To us, that cause is dearer than life.—We, therefore, under these delicate and peculiarly trying circumstances, step forward, in weakness, in its defence. We love our brethren whose *acts* we oppose, but we love the cause of our Master more.

If the Advocate can be sent out free of expense to its readers, and if it is to be of the *same* character of, and co-worker with, the Herald and Voice of Truth, would it not have been better to have made those papers *free*, as far as possible, with the funds on hand, than to appropriate them to a new paper not differing in character from those already in existence? So it looks to us. But we presume it is not expected long to sustain the Advocate without the aid of a certain number of *paying* subscribers; for its prospectus says, "Those unable to pay will receive it *without money and without price*." These are the same terms on which the Herald and Voice of Truth have long been published.

From certain communications in our possession, it appears that some of the members of the Association which conducts the Advocate, have been induced to engage in the new enterprise, by a motive somewhat different from that expressed in the Advocate, and which, we hope, has not influenced all of the members of that fraternity. Under date of May 4, 1846, one of the members writes:

"Now, Bro. Marsh, it will be labor lost for you to try to get me away from my faith of the thousand years, that I have had so long, and *know* to be truth. My advice to you is, to take your Bible, get down on your knees before the Lord, and if need be, like your brother Daniel, eat no pleasant bread for one and twenty days, and see if you cannot find out by books when the Lord did accomplish the thousand years in Rev. 20. We have many sound heads and warm hearts here in New England, that take the Herald and Voice, and they are very much dissatisfied with both of them. Nothing can be admitted to their columns that does not perfectly agree with the editors' theory. One brother, the other day, remarked that the Voice was not what it was a year ago; it had become worse than the Herald. Another one said, the editors had something the appearance of a pope, sitting in the church or temple, judging what is truth and what is error.

"When I read your remarks on sister's article, [Sister Clemon's article on the first resurrection being a spiritual one, &c.,] I felt hurt. Said I, is it so? Can we support a paper that will not allow us to speak through it? No. We have *men and money, and paper-mills*, and I can get paper cheaper than you can in Rochester; but we do not want any more papers, only do the thing that is fair. Do you know that the 1260 days [of papal oppression] are passed? I think I hear you say, yes, I do. Well, I think I have *double the proof* that the thousand years [named in Rev. 20, in which the saints are to reign with Christ, after having experienced the first resurrection] are *passed*. And if you want an exposition of the 20th of Rev. I can send you one, but it *must go into the Voice*."

To these brethren, and all of like faith and feelings, we say, that our columns have never been closed against the investigation of these peculiar views. We have published all of the regular correspondence of Sister Clemons, which we have received from her pen on this question, and have ever stood ready to publish more, when furnished. It is true, we review-

ed her articles, agreeably to her *voluntary consent*, and as we had a right to do, and as the cause of Bible truth required at our hand. Was there any thing unfair in this? We cannot see that there was. Truth was our object; therefore, we were willing to lay both sides of the question at issue, before our readers. But, for some cause unknown to us, Sister Clemons retired from the investigation, before giving all of her promised articles on the point at issue.

These facts are due to our brethren; for, if the Advocate is designed, by its conductors, to work in harmony with the Herald and Voice of Truth, as it professes, this disaffection and counter influence should be known by its friends, that they may timely prevent its being turned to subserve the ends, and advocate the peculiar sentiments of those disaffected ones of their own number. But, if all of its conductors possess similar feelings, and entertain like sentiments, of these brethren above referred to, then it is right that our brethren scattered abroad, should know it, that they may be on their guard against being led from the path of love and truth, into that of contention and error, by the spirit and teachings which may in future come from that paper.

We hope the Advocate will explain on this point, define its position on the *first resurrection*, the thousand years named in Rev. 20, the peculiar sentiments advocated by Sister "Clemons Pearson," (as she now subscribes her name,) in some recent numbers of the Voice of Truth; and inform us how many of the conductors of the Advocate entertain those views. We make this request in love, and hope it will be responded to, in the same kind spirit, and with the frankness with which it is made. We freely acknowledge that we are jealous after a godly sort, and think we have reasons for expressing our feelings as we do. (We have seen errors under various forms spring up in our midst, and their blighting influence is yet painfully beheld all around us. We dread to witness any more similar unhappy occurrences in our broken, and, to some extent, disheartened ranks.) To avoid them, we have been impelled to the unpleasant task of writing this communication. If we have misjudged any one point, it will be our highest pleasure to be corrected, and acknowledge our mistake. If we have uttered an unkind word, it has been unintentional, and when pointed out, we will atone for the wrong. The glory of God has been our aim; before Him, we have a clear conscience, and now stand justified. And, with him, we now leave this whole case, until it shall be decided in the great day; or, we stand ready to say and do more as duty may require. His will, not mine, be done. May His tried people, in this hour of perils, be kept by His power, from the many dangers that surround them, and soon be gathered into their safe, peaceful, and everlasting rest.

Gathering of the Saints.

The article in this number from Bro. Mathias, on the gathering of the saints, we commend to the prayerful examination of all, especially those who suppose that man is to be the agent in this work, and that the place of gathering is to be any other Zion or Jerusalem than that which the Lord will create or restore, at his second personal appearing.

The omission of the small item of our brother's communication, on the dispensation of the fullness of times, does not in any way affect the other part of his valuable production. On a moment's reflection it seems that he will not only approve of the omission, for various reasons, but be led to see his mistake on that particular point.

One text, quoted by our brother, in that part of his communication which we publish, most conclusively proves that the gospel dispensation has not yet closed. It is in Luke 21, and reads, 'And Jeru-

salem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.' *Facts* say that Jerusalem is yet trodden down, hence the '*times of the Gentiles*,' or the dispensation of *times*, is not yet full. When this dispensation of times is full, or when, as Macknight renders the text, 'the dispensation of the fullness of the *times*,' expires, then the glorious gathering, of which our brother speaks, will immediately take place. Instead of a dispensation, called 'the fullness of times,' commencing at the time of, or just before this gathering is witnessed, the dispensation of times *closes* them; and the gathering marks the termination of that dispensation; and commencement of the glorious day of the Lord.

The day of the Lord, great day, day of wrath, day of judgment, &c., commences with the personal appearing of the Lord, the resurrection of the dead saints, changing the living ones, rolling together as a scroll the heavens, dissolving of the earth by fire, and the destruction of all the workers of iniquity on the earth. These things are not to be witnessed until the Gentile reign is over. That reign is limited by certain *times*. During those times the saints are to be scattered. In the dispensation of the fullness of times, or when those times are full, or the '*fullness of the Gentiles are come in*,' then the now scattered saints will be gathered into the kingdom.

We are evidently on the very last expiring moments of the times of the Gentiles. Their crowns and sceptres, wet with the blood of fallen thousands, must soon fall and be forever broken by the omnipotent power of Him whose right it is to reign. Soon he will put on the robes of vengeance, come and vindicate his, and the rights of his down-trodden people; gather them from one end of heaven to the other into the Paradise of God, the kingdom rescued from the power of usurpers, and restored to its more than pristine beauty, glory and perfection. Thy kingdom come.

☞ Brn. Bywater, Johnson and Deverell, attended meeting with the brethren in this city, last week. They are strong in the faith, and well engaged in the work of the Lord. Bro. Pearson is with us in health, and actively engaged in the good cause.

We are again at our post, with feeble though slowly improving health, but never we think more grounded and settled in the truth of the near coming of the Lord, or more willing to spend and be spent in his service.

☞ We learn from the Herald for the 15th inst., that Brn. Himes, Brown and Hutchinson, on their voyage to England, nine days at sea, were well.—Nothing but the common events of a similar voyage had occurred. They have now, in all probability, reached the place of their destination, and we may expect soon to hear something from them of their success, and the state of the cause in proud Victoria's seat of empire.

Bro. Barry's Health.

We are happy to learn from Brn. Bywater and Johnson, who called on us last Wednesday, that the prospect of Bro. Barry's recovery to a measure of health, is somewhat encouraging. They think, however, that he will not be able to preach again very soon, if ever. The following letter from Bro. Pinney gives us all the additional information we have relative to the condition of our afflicted brother:

Dear Bro. Marsh:—Our much loved Bro. Barry arrived here yesterday morning. He left Manlius Wednesday in a private carriage to Syracuse, where he tarried one night, and taking the cars next morning arrived here about ten o'clock, A. M., somewhat exhausted with fatigue.

He is to-day quite comfortable, and I think his removal will not prove particularly injurious. He is now at Bro. Jennings's house with good attendance. Sister Barry is with him, and bears with Christian fortitude her affliction, trusting in God. His brother, Joseph Barry, of Boston, is also with him.

Yours in the Gospel,

E. R. PINNEY.

Seneca Falls, N. Y. July 10, '46.

Since the above was in type, we have received the following painful intelligence of Bro. Barry:

SENECA FALLS, July 16, 1846, }
Thursday, P. M. }

Dear Bro. Marsh:—Bro. Barry is still lingering on these shores of trial and afflictions, but is very low. For the last four days, he has seemed to fail continually, despite medicines, and the most faithful attendance.

He is very much emaciated and feeble; his strength fails continually. He recognizes all his friends and particular acquaintances, when you speak to him; but the next moment, his mind wanders on almost every subject; and he keeps up an almost incessant talking, and has for the last 30 hours.

Our hopes of his recovery are, consequently, very faint; though we know our Father, if he pleases, can, and will, raise him up. Sister Barry is under severe trials; and, I trust, will not be forgotten at the throne of grace, by those who love to pray for the afflicted. His brother, Joseph Barry, is here with him, from Boston; and is with him almost night and day. Every thing will be done that can be, under the circumstances.

I was surprised to see your remark in the last Voice of Truth, inasmuch as I wrote you, last Thursday, a full account up to that time, and received an answer to the business part of the communication. I also sent two dollars, for which I received no acknowledgment. I could not account for it in any other way, only that it might have laid in the office here, one day.

Yours, in Christ,

E. R. PINNEY.

* Our paper was ready for the press, when your letter was received.

Letter from Sister E. S. Bryant.

Dear Bro. Marsh:—It has been with pain that I have noticed, for some weeks past, the lightness of your receipts; and, also, that your health is somewhat impaired; but I am thankful that God still enables you to persevere in your arduous work. It certainly is the duty of all who are benefited by your labors, to relieve you from embarrassment, as far as God has given ability to do so, and to aid in defending and explaining His truth, by an active improvement of the talents entrusted to them; for when He cometh to reckon with his servants, he will require a strict account of just as much as has been committed to their care; and to how many will it then be said, "Thou hast been faithful over a few things." May God enable us all to feel the weighty obligations resting upon us; and not only feel, but act, as He requires us. Surely if we love the Savior as much as we ought, we cannot see those who are toiling in his service, bearing the burden and heat of the day, faint for the help we might extend to them. The Lord enable us all to be up and doing, actively engaged in his work, that we may be found occupying when the Master comes: for the evidence that he will soon appear, is clear and conclusive. But how much to be deplored the prevalence of unbelief in the nearness of that great event, for which we have so long looked! It is now a time of trial; and it is our duty to watch unto prayer—to see to it, that we do not in any measure partake of the spirit of the world, and are not overcome with its deadly influence, lest we should sleep as do others, and so that day overtake us as a thief. But let us, who are of the light and of the day, "walk as children of the light," discerning the signs of the times, and, with our lamps trimmed and burning, waiting our Lord's return.

There are still a few here who hold on their way, becoming stronger and stronger. We often meet together for prayer and conference, and are agreeably cheered and strengthened by your paper. Our bond of union is the only one recognized in the scriptures, having the love of God shed abroad in our hearts—having been made one in Christ Jesus; being branches of the same living Vine; loving and looking for the appearing of the Savior. How sweet and blessed the principle that thus unites, as dear brethren and sisters in the Lord, those who were once far separated by sectarian creeds and party prejudice! Blessed be God, that we have been made to know the truth; and it has made us free.

We have been much gratified with a short visit recently from Bro. Wendal. His simple and unpretending manner of presenting truth, and its clearness and soundness, pleased us much. May God keep him humble and make him useful.

We are pleased to know that Bro. Pinney's health is improving. We hope that he or some other faithful brother, will take this place in their way, in their journeyings, if they can conveniently do so. The spot where the building stood in which we once met to worship God, and which was burnt on the night of the 10th day, was, last evening, occupied by a traveling circus; the sounds of uproarious merriment proceeding from it were truly heart sickening. That very ground, where once the servants of Christ proclaimed—"Behold the Bridegroom cometh," was then occupied by the servants of him who is the enemy of all righteousness. Thus they have gained an apparent triumph; but the triumphs of the wicked will be short. God will soon vindicate his injured cause, and then it will be the time for his now despised and persecuted people to shout and rejoice.

Since writing the above, I have received the "Voice of Truth" of the 8th inst., and was sorry to find your health still declining. May God spare you to labor for his cause, but give you submission to his will, and much of his presence in this hour of trial. I hope the brethren will be inclined to aid you in every way they can in this time of need.

I send two dollars as a donation. That the Lord may speedily restore you to health and usefulness, and grant that we may meet in his kingdom, is the prayer of your sister in the hope of the gospel.

ELIZABETH S. BRYANT.

P. S. I have written in haste at several different times, and have not time to copy. Bro. Benedict, of Newfield, died in June, in a most happy and triumphant manner. I have understood that the particulars were to be furnished for the "Voice of Truth."

E. S. B.

Ithaca, N. Y., July 5, 1846.

Bro. R. P. Grant, Port Hope, (C. W.,) June 15th, writes:—The Voice of Truth continues to be a welcome and cheering messenger to me, and to my mind it has been distinguished from the commencement by a steady untiring perseverance in the advocacy and dissemination of truth—and has exerted an influence that the great day of the Lord can only unfold; and now I lift my poor heart to God and invoke heaven's best blessings to rest upon you and your family, and all connected with you in the work of faith and labor of love. Every day brings additional evidence to my mind that we are rapidly nearing the heavenly port, and the full fruition of our fondest hopes.—How important then that we listen attentively to the instructions of Peter, who says, "Wherefore beloved, be diligent, that ye may be found of him in peace, without spot and blameless."

Yours affectionately, waiting and striving, by the grace of God, to look for and love the appearing of our great God and Savior Jesus Christ.

Letter from Bro. W. Burnham.

Bro. Marsh:—I would like, by your permission, through the "Voice of Truth," to say a word by way of exhortation and comfort, to those who expect to "inherit the kingdom."

Dear brethren and sisters: The great day of final retribution "hasteth greatly!" "The Lord is at hand." "Behold the Judge standeth before the door!" Behold, the Son of Man cometh quickly, to take "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; and to be glorified in his saints, and to be admired in all them that believe in that day."

"Be ye, therefore, followers of God, as dear children, and walk in love, as Christ also hath loved us, and hath given himself for us, an offering, and sacrifice to God for a sweet smelling savor. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks." Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Be sure that you have on the whole armor of God, as described by Paul, Eph. 6: 14, 17, "that ye may be able to stand in the evil day, and having done all, to stand." And, having on the whole armor, be sure to pray always "with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." O, do not sleep, as do the thousands around you! but "watch and be sober."

I would exhort those who have this world's good, not to "shut up their bowels of compassion from those who "have need." It is true, I fear, that there are some, who profess to be "looking for Christ," and the kingdom, who do not do their duty in regard to "feeding the hungry and clothing the naked." You cannot knowingly withhold this world's good, if you have it, from the "poor and needy," and at the same time, "have the love of God dwelling in you." It is impossible.

In conclusion, I would say to all who love Christ's appearing, Be strong, fear not; "behold your God will come with vengeance, even God with a recompense; he will come and save us." It is written, "The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." The time will come when all the faithful will obtain their "incorruptible crowns." Be of good courage, ye "heirs of God," "ye sons of light," ye loyal subjects of the "King of Israel," for your inheritance will soon be revealed—the day of glory and blessedness is at the door; yet a "little while," and the King will appear in his glory, to redeem his people, and destroy all the works of the devil. O, blessed hope!

Yours, "anxiously desiring that better country."

WESLEY BURNHAM.

Concord, N. H., July 7, 1846.

Letter from Bro. G. W. Burnham.

Bro. Marsh:—I write to inform you that our four days' meeting at Cranberry Creek, N. Y., was well attended, and interesting to the lovers of Christ's appearing. On Sunday, the barn where we assembled was crowded with attentive listeners. Brother Miller gave seven lectures during the meeting, four of which were devoted to the prophecies of Daniel, and were reviving to the saints while contemplating the speedy end of all tribulation, and a glorious resurrection in immortal bloom, to live and reign with Christ forever, even forever and ever. From more eyes

than one of the poor stranger to God and hope, was seen to burst the penitential tear. It seems to me that those thrilling appeals of truth, while they were listened to with so much apparent candor, must have made impressions on some minds that will not easily be effaced. Several whose love had grown cold were awakened to see their dangerous situation, and were renewed in spirit. I think none of God's true children went from the meeting on Sunday fasting.

Brother Miller is strong in faith that we shall soon see the King in person, even that "same Jesus" in all his glory! He still is willing to do all he can to publish the glorious truth to men, but feels the effects of age, and past labors upon him, so that we cannot expect his strength will hold as formerly. He thinks he shall need more quiet for a while at least. Let us remember one another in our prayers, brethren, and especially those who are sick.

It gave me peculiar sensations, dear brother, to learn of your feeble state, and of the sickness of Brother Barry—to look abroad on the great harvest, and see so few who seem to be laboring in the cause of Him whom we expect soon to see, and then to see even this little number of faithful Watchmen sinking upon the walls; my heart was filled—but you know the source of consolation. "He that keepeth Israel doth not slumber!" He has not forgotten to be gracious to His confiding ones—and blessed be His name, a little while more of griefs and pains, and trembling steps, and they will sing the song of triumph in the air! Glorious moment to the meek of the earth! "Look up," dear brethren, these tokens which Almighty God has held out in ocean, earth and sky, cannot fail. Not many more watching moments, ere the veil of mortality will be rent asunder, and we shall see the face of our descending King!

Brother Buckley baptized one youthful believer at the close of our meeting at the Creek. He was to remain on the ground the week following our meeting, and then go south to visit the brethren in Albany and Green counties. May the blessing of God attend him!

In company with Brother Miller, left the place Monday morning, June 28, and reached his residence Tuesday evening; found his family in health, and united in the faith of soon beholding the Saviour. Last Sunday I spent with the friends in Addison, Vt., and enjoyed a good season; last evening spoke to a few at a school-house in this place; next Sunday, the Lord permitting, I shall be in Bristol, and Monday following leave for Massachusetts. There is but a small proportion of believers in Christ's speedy coming in this region to what there were two years ago; many, I fear, are determined to be caught in the snare, and are sleeping their last sleep of unbelief. A few in the different places about here, stand firm. But I must say no more at this time.

I remain your brother in hope,

GEO. W. BURNHAM.

Letter from Bro. Whitten.

Dear Bro. Marsh:—The "Voice of Truth" has just come to hand, with the melancholy tidings, both of your own inability to perform the duties of the office; and of the apparent fatal sickness of our beloved Bro. Barry. I feel to pray, O, Lord, raise Br'n Marsh and Barry from this sickness; because the laborers are few. Nevertheless, thy will be done. You mention that your receipts are light! I enclose \$2. I know the paper can not be printed without money. But we must have it. We cannot do without it. *It must be sustained.* Brethren must look around them, and pay for the "Voice of Truth."

Dear brethren, scattered abroad, let us be consistent; yea, let us be honest. We say that we must have the paper;—we say that we must

have a medium, through which we can hear from each other all over the land; and through which we can communicate our thoughts to each other. Now, *Is this right?* I believe it is. Is it not, brethren? I seem to hear you all, from Maine to Oregon, saying, Yes, YES! Then let us do our part towards having it. Come, brethren, highly favored of God, in being permitted to see the truth of the coming of our King: though poor in this world's goods, but rich in faith; let us all see that our paper is paid for. Let us learn a saying of the New Hampshire farmers, "Earn your breakfast before you eat it." We shall feel much better while reading the precious contents of the paper, to think it is paid for. Recollect the name of the paper is, the "Voice of Truth." In a very "little while," we shall learn that its name was right; and the story it tells, correct, to the joy of our souls. O, for a place in that kingdom. I feel unworthy to have it. Dear brethren, what a *precious* gift is God's kingdom! May we not come short of it. Time is short—afflictions will soon end—I long for the time to come—I want to see the family all together—I want to see the peaceful kingdom, "under the whole heaven!" *We soon shall see it!* Infallible testimony makes it certain.

Finally, brethren, farewell; be perfect; be of good comfort; be of the same mind; pray for the laborers who are sick, that God will raise them up; and for those who are in the fields, that a door of utterance may be given them, that they may speak the words of God boldly.

Yours, truly, in blessed hope of the approaching kingdom of God. P. WHITTEN.

Templeton, Mass., July 8, 1846.

Letter from Bro. D. I. Robinson.

Bro. Marsh:—I got your letter at Cleveland, in answer to mine requesting you to attend the camp-meetings at Canada, as the ministers were all occupied. You said you could not attend, and that I must go, or no one from the States would be there. So, no sooner said than done, I provided for my appointment at Akron, and packed up and put off for Canada. At Buffalo I took tickets for Lewiston and Toronto. The runner deceived me 50 cents in my passage by boat. On arriving at Toronto the Custom House officers were as impudent and unreasonable as bigoted haters of the Lord can well be. Charging me duties on my charts and books of study, \$1 65. But I had an opportunity to preach the faith to Caesar's household; explain the charts and answer their objections. The officer thought I had better be at work on a farm; I told him I thought he had, but I did not come to assault him on his faith, and if he had any *duty* to do toward me, I should like to have him about it. He said my chart ought to be *burnt*, and he was a mind to do it. I told him if he had the *right*, and *that* was his duty, to do it—I should not prevent him. He said I ought to be put in *prison*. Well, said I, just do it; I shall not resist you; if that is part of your official duty be about it. He said if I would go back, he would charge me *no duty*, and let me go. What, said I, are you not sworn under oath to be faithful, and let me go free? He then said he would pay the duty for me, and my passage back, too, if I would go. I told him if he had any duties of his office to do to me I would like for him to attend to them, for I was in a hurry. He said we were a set of scamps and ignorant fanatics, going round and living on the people. I asked if his ministers did not live on the people? He wished to know if I was liberally educated, and if I had studied any languages but my mother tongue? I told him I had some, but I had no knowledge to boast of. Well, then, you profess to be a minister, do you? I told him I had been one for near twenty years. Well your chart must be of immense value if it

shows when the end of the world will come. I told him its *value* was much more than its *cost*. Well, he thought I better preach to men to be *ready all the time*, for it might come to us at any time, to-day or to-morrow. I said that was just what I was doing exactly. Now, are you ready? Say, are you ready? If not, prepare to meet thy God. Well, said he, come along here, and we will see what you have got. He then made out a bill of \$11 and over, and sent me to another officer to get duplicate copies, for which I paid twenty-five cents, and then sent me back to the Custom House to pay duty. He then requested me to sign a declaration that this was a true manifest of all goods and merchandise I brought into the Province, at a fair valuation, at the port I last left before reaching the Province, and then gave me a passport for one *map* only. Such are the corrupt and unfaithful stewards of Queen Victoria in Toronto, Canada West.

Having done with them, I took stage for Darlington, and reached there about one o'clock, P. M., and stopped at a poor stage tavern. The next day I reached the camp-ground at Whitby. By the assistance of Bro. Cryderman, on Friday I found the meeting in progress, Bro. P. Hough alone sustaining the labor. Bro. Deverell arrived about the same time. I spoke in about an hour after to a goodly company of advent believers. Bro. Deverell in the evening. Bro. Grant, of Hope, spoke the next morning, and I followed. Bro. Devrell in the afternoon, and Bro. Perry in the evening. The exercises were profitable and interesting, though the congregation was not large; but all felt revived, and that it was good to be there. On Sabbath there was a very large assembly—about 3,000. Bro. Deverell spoke on the Covenant; I followed on the *Evidences* of the Time, and again in the afternoon at two o'clock, on the preparation for it. Bro. Campbell spoke in the evening, and we closed the services by a prayer-meeting, which continued till late at night. Some were reclaimed, and some filled with the love of God, and all parted in love and peace, in hope of soon meeting in a better country. The meeting was one of *quietness* and order, with very few exceptions, occasioned by the groggeries in the vicinity of the meeting.

The Trent camp-meeting was about seventy miles east of the other, and held a week later. It was not so large as the other, but still one of great interest and profit to believers and the cause. The brethren labored in prayer-meetings and conference more abundantly than at the other, and were more abundantly refreshed. About two thousand attended Sabbath day, and were attentive listeners, with the exceptions named at the other.

The cause receive a new impulse, and the cry for laborers is urgent. The doors for lecturing are many more than there are ministers to enter. Prejudice is breaking; a willingness to hear is rising among the people. O may we all pray the Lord to *send forth laborers* into His harvest; and O, that they would hear and obey the commission, and our brethren see that their wants are met, and they are helped on from one place to another. May all be ready to do what our hands find to do with our might, lest coming suddenly He find us sleeping.

Yours, truly,

D. I. ROBINSON.

Rochester, July 9, 1846.

P. S. The brethren have taken active measures to start a paper in Canada, to be published and edited by Bro. J. Pearson. The arrangements are not yet completed, but probably you will soon hear from him or them on the matter. If they do, I hope they will rally around it with liberal hearts, and the friends in the States do the same to those established here.

D. I. R.

Letter from Bro. A. Beach.

Dear Bro. Marsh:—I feel grateful to God that he has enabled you to conduct with so much meekness and ingenuous discretion, in view of so many irritating things said and done by your former, and so many painful ones by your present brethren. Though aware that one who is conscious that his ways please the Lord, has consolation in himself, I have thought of writing you an encouraging word, but have found so little to say but that has been so well said by others, that I have hitherto neglected it.

Since my attention has been turned to the subject of the Second Advent, I have been chiefly engrossed with two leading topics—the nearness of the event, and preparation for it. The signs of Christ's coming have never carried as clear conviction to my mind as the prophetic numbers. The signs have seemed rather calculated to awaken attention, so that many should run to and fro, and knowledge be increased, until the wise understand the numbers. It was at first supposed that the last of the seventy weeks, during which the covenant was confirmed, embraced John's ministry, three years and a half, and Christ's of the same length; and that Christ's ministry extended to the ascension, bringing the crucifixion when he caused the sacrifice and oblation to cease, in the midst or half part of the week. It was then seen that John was only six months older than Christ, and that John did no miracle. It was afterwards supposed that Christ's ministry was seven years, but as he attended only four passovers and was crucified at the last, his ministry must have been four years or less; and as the word that began to be spoken by the Lord, was afterwards confirmed by them that heard him, it seems about certain that the last week of the seventy must extend as much beyond 33 as Christ's ministry fell short of seven years, Hebrews 2: 3, 4. Mark 16: 20.

If we may understand by the term rendered *midst*, the exact middle, it seems to settle the question that the 2,300 days extend three and a half years, and only three and a half years beyond 1843. And recent investigations show that the other numbers harmonize strikingly with this reckoning, so that had we not been previously mistaken, we should feel very confident now.

The views you have advanced on the subject of Babylon, appear quite as likely to be the truth as any that I have seen. It is important that stress should be laid on what is implied in coming out of Babylon. I doubt whether it requires dissolving our connection with a church, correct in principle, and corrupt only in practice, as the Savior retained his standing in the Jewish church till he was crucified by its members; but it requires more moral courage, more stamina of character to have no fellowship with the unfruitful works of darkness, but rather reprove them to live plain, simple and cheap in the midst of pride, sensuality and costly display, holding the church suspended from our fellowship, keeping the salt without losing its savor, in the mass, than to withdraw and associate with those of correct department. To come out of Babylon then requires not only that we do not multiply delicacies, till, to meet their expense, we traffic in slaves and the souls of men, but that we withhold fellowship from those that do.

Let us then, after careful investigation, believe what appears truth, and do what appears right, and wait the result.

Yours, &c.,

AUGUSTUS BEACH.

Oppenheim, N. Y., June 30, 1846.

He that is little in his own eyes, will not be troubled to be little in the eyes of others.

Humble yourselves in the sight of God, and he will lift you up.

"Equal to the Angels."

Equal to the Angels! Fellow mortal, Christian soldier,—
Ye who from day to day are striving still your flesh
And will to mortify, and do those things which please
Thy Maker, and in his sight to stand approved—
Durst thou ever dwell upon the glory of that promise?
—That man, poor fallen man, who, sunk in sin so low,
Incarnate suffering Deity alone could save,—
May, by repentance, faith and holiness, through Christ,
Be counted worthy to obtain the world to come,
To die no more, but to enjoy his Maker's favor,
And, to the Angels, who around the throne in glory stand,
Be equal made.

Created are the Angels,

But of power exceeding far the sons of men.

Once, when the Assyrian king the hosts of Israel
Sorely pressed, a mighty Angel to the rescue came,
And in one night vast numbers slew of warriors brave;
They fell beneath his arm like reeds before the whirlwind's
power.

And oft in Apostolic age, when Christ's
Ambassadors by wicked men were 'prisoned, Angels,
Sent by God, their prison doors wide open threw,
And sent them forth again to tell mankind the words of life.
And e'en the matchless Son of God, when suffering in the flesh
The last, the fierce vindictive rage of hell's dark prince,
Was, by an Angel's strength, still stronger made. But chief
By him, who God's Apocalypse wrote, have we on record
Mighty deeds performed by Angels bright, who stand
Before the Omnipotent, and wait his high command.

But time would fail to sing of all—Of him, who thought
Himself with Satan equal to dispute, yet still
No railing accusation 'gainst him durst he bring,—
(Christian, learn a lesson here,) but said, 'The Lord rebuke thee!
Of him, who skill and understanding gave the 'man beloved,'
That he should far down the future see, and know
When came the end.—Of him, who rolled away the stone
That closed the sepulchre of the Crucified,
Before whose lightning glance the keepers shook, and seeming
died.

Of him, who cried, 'Oh, who to open the sealed book is worthy?'
Of those, who power have to hold the symbolic winds,
That nought should hurt the earth or sea, until another
Of the Angelic host shall, with the Spirit, seal
The servants of the living God, and thus complete
The number of his saints.—Of those, to whom are given
The seven trumpets, which bring on earth's inhabitants
Such awful woes.—Of him, who in mid-heaven cries,
'Fear God, and to Him glory give; for now is come
His Judgment Hour.'—Of him, who will, with solemn oath,
Proclaim the End of Time.—Of him, who'll reap the earth.
Of those, who'll gather God's elect.—Of him, who, girt
With high commission, Satan binds, to roam no more
Till ends the Grand Millennial Reign, on earth,
Of Christ and all his saints,—great day of God Almighty;
With whom, a day a thousand years, a thousand years a day.

Such are the Angels; such as thou hast seen their power.
And fitted to them 'tis given, to pour upon the guilty
Vials filled with wrath, yet oft their message is of peace
On earth, good will to men. With lofty intellect
Endowed, eclipsed by none but Him who formed them;
With power and wisdom gifted next to Him to whom
All power in heaven and earth is given; happy and fit
They are, to wait upon the Eternal One, and execute
His dread commands. His will obeyed, they take their harps
And sing his praise. The courts of heaven ever ring
And echo to their lofty, boundless song—
'Holy, holy, holy! evermore; Lord God Almighty!'

O, the amazing love of God's dear Son! Every saint
In faith that died, and who believing live when sounds
The 'trump of wondrous melody,' immortal shall be made,
And equal to the Angels; in song almost superior.
Ye anuring saints, rejoice, fresh courage take; for ye
On the right hand of bliss shall stand,
And with your golden harps shall sing the rich new song;
Song which around the throne of God was never heard before;
Song of redeeming love; song which the Angels cannot sing,
For they were ne'er redeemed!

The happy day is rolling on,
When ev'ry promise sweet, which he whose word can never fail
Hath made to those who live the Christian here, shall be fulfill'd.
All prophecy is history now, save that which close
Upon the knell of time will come to pass, and that
Which still remains for after years, when Time is gone.
Some prophecies, revealed by holy bards,
Have tarried long; so long, that many wail the head,
And, taunting, ask, 'When will they come?' They'll ask
no more,

Nor mock: for the reproach of prophecy will soon
Be wiped away, and every word of God found true.

Oh, fellow mortal, listen to the solemn warnings
Of the Book of Truth, the Lamp of God, which never shone,
Till now, with such a lustre bright upon the path
Of time. O, to your Maker be ye reconciled,
Ere with the Godhead's burden He bow the heavens down,
And come in awful pomp, to sweep into oblivion's shade
The wicked who his words despise. Methinks
His retina on high is now already marshall'd,
And but wait the bidding of their King, to come with him
To earth, to cleanse by fire this now rebellious world,
His usurped kingdom; rescue and redeem the fair possession
He with his own blood hath purchased,—the field, which,

For the treasure's sake, the church, he bought, his life the price,
And make it, in his time, all beautiful again,
And give it to his saints. For he has said, that earth
His footstool is, and, that the place of his feet
He will make glorious.

Happy! aye, thrice happy, then.

Who waiting, watching, ready stand to meet their Lord.
Their ravished eyes shall see the King in all his beauty,
And behold the land which now, methinks, is not far off.
Christian, thy Master's coming soon; coming to crown
His suffering church, now militant, and bid her welcome
To her long, long happy home. O still fight on the fight of faith,
And an eternal life lay hold. To Jesus look,
The Author of thy faith and soon to be its Finisher:
He'll robe in glory bright who his appearing love,
Who're 'counted worthy to obtain the world to come,
And resurrection out from 'among the wicked dead.
They never marry there; in union sweet, the Church
Redeemed, the Bride, with Him shall sit upon his throne
And reign forevermore, joint heirs with Jesus Christ,
Of God and Immortality: never, as here,
To part hopeless of meeting soon; and never again to die.
—The endless years will come and go eternally,
And find them happy still; and, to the mighty Angels,
Who their homage pay to Him who sits in glory
On the great white royal throne, be equal made.

D. T. TAYLOR, JUN.

Rouses Point, N. Y.

Bro. A. B. Huntington, Hartford, Ct., July 11,
writes: "I have lost none of my interest in the
Voice of Truth, or the glorious truths it advo-
cates. I have no fears but that while it continues
to hold out the truth it will be abundantly sus-
tained. Most of the little flock here are holding
on their way, and many of them are fully of the
belief that this is the year "of time's farewell."
There is evidently a waking up among the child-
ren of God in all this region, and many are com-
ing out strong on time. The Lord helps us all
to watch and pray, and keep our garments un-
spotted, so that when Jesus appears, we shall hear
him say to us, 'Come up hither!'"

The most important news of the day is, that
another revolution has taken place in Mexico, which
again places Santa Anna at the head of that ill-fated
Republic. Our government is making large prepara-
tions to prosecute the war with Mexico.

Large fires have recently spread desolation in sev-
eral towns and cities.

Crime of every form, and of the most aggravated
character, has become a common occurrence of the
day. It goes unpunished, and no longer shocks the
sensibilities, nor alarms the fears of a palsied com-
munity. The world is nearly ripe for the vintage.

12 Hymn Books have been sent to H. Stevens,
Youngstown, N. Y.

Appointments.

Bro. Deverell will attend a Conference at Niagara, C. W., to
commence August 1st, and hold over the Sabbath, where Bro. Ste-
vens may appoint.

Bro. Deverell wishes to be addressed at Delaware, C. W., as
he has moved to that place.

Also, a Conference will commence at Le Roy, July 31st, and hold
over the Sabbath. The Editor, if health will admit, and Br'n By-
water, Hill, Johnson and others will attend.

Letters and Receipts for week ending July 17, '46.

Wm. Marsh, Brighton, C. W., \$2; E. Hemmenway, Concord,
Mass., \$1; C. P. Whitten, Templeton, Mass., \$2; I. Moon, Dans-
ville, \$2; J. Weston, New Ipswich, N. H., \$3; E. R. Pinney, Sen-
eca Falls, \$2; G. W. Barnham, Vergennes, Vt., \$1. The \$50.
or W. Whitford pays to close Vol. XI. J. Hall, Warsaw, O.
rish, New Bedford, Mass., \$2; E. Bellows, North Scituate, R. I.,
\$6; E. Rowell, Kensington, N. H., \$4; J. F. Heber, Middleton,
Vt., \$1; G. T. Stacy, Exeter, N. H., \$3; W. A. Bronson, New
Ipswich, Ct., \$1; I. Perkins, Woodstock, Vt.; E. S. Bryant, Ithaca,
or A. Van Order, \$1;—pays to close Vol. IX. H. B. Squires,
\$2;—pays to Vol. XI, No. 9, and herself, \$2; J. Tainter, Greigs-
ville, \$1; H. Brown, East Bergen, \$1; P. Weller, Fowlerville, \$1;
Van Corey, Lima, \$1; P. M. Preble, Albany, \$2;—in full to close
of Vol. XI. E. A. Morrill's paper has been sent every week;
we now send the back numbers again. P. Mosley, Middletown,
Vt., \$1; J. Bliss, Utica, \$1; J. Moffatt, Elliott's Mills, Md., \$1;
A. Huntington, Ct., \$1; J. Heath, Jr., Springfield, Mass., \$2; C. Boyd,
Whitestown, P. Staple, Buxton, Me., \$1; A. Baker, East Durham,
\$2; L. Osborn, Ithaca, \$1; E. Miller, Jackson, Ia.; H. T. Tanner,
Collins Centre, \$1; D. Crouch, Fredonia, S. Foster, Derby Line,
Vt., \$2; R. V. Lyon, Templeton, Ct., \$3; D. Cary, Hartford, Ct.,
\$1; J. C. Bywater, for B. B. Boardman, \$1; J. Green, \$1, and J.
V. Clapp, \$1; S. Bragg, Brimfield, Mass., \$1; E. S. Robbins, Co-
penhagen, \$1; J. Mills, Waterbury, Ct., \$1; S. R. Squires, Mar-
sena, \$1; D. Churchill, Lowell, Mass., \$2; Miss Alvord, Hickory
Corners, \$1; M. Tewksbury, Hartland, Vt. for A. Whiting, \$1;
W. Moore, \$1; C. Mackenzie, \$1; J. Kendal, \$1; F. Denmore,
\$1; W. H. Dow, \$1; and Tewksbury, \$1; E. R. Pinney, Seneca
Falls; J. Gibson, Houghtonville, Vt., \$1; J. Thompson, Broad-
alvin, E. R. Buckland, Me., \$2.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XI.

ROCHESTER, N. Y.—WEDNESDAY, JULY 29, 1846.

NO. 5.

THE VOICE OF TRUTH

IS PUBLISHED EVERY WEDNESDAY

IN SIMPSON'S BLOCK, WORKS STREET, ROCHESTER.

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$2 for Five copies. WITHOUT CHARGE to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or remittances for Books, should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscriber's names, with their Post-Office, should be plainly written.

ANCIENT BABYLON.

FROM 'EVIDENCES OF THE TRUTH OF THE CHRISTIAN RELIGION.'

BY A. KIETH.

Babylon was a third time taken by Alexander the Great. Mazæus, the Persian General, surrendered the city into his hands, and he entered it with his army drawn up, "as if they were marching to battle." Again was it filled with men—and literally was every man put in array, like a man to the battle. The siege of so fortified a city would have been a work of great difficulty and labor, even to the conqueror of Asia. But the inhabitants eagerly flocked upon the walls to see their new king, and exchanged, without a struggle, the Persian for the Macedonian yoke.—Babylon was afterward successively taken by Antigonus, by Demetrius, by Antiochus the Great, and by the Parthians. But whatever king or nation came up against it, *none returned in vain.*

Each step in the progress of the decline of Babylon, was the accomplishment of a prophecy. Conquered, for the first time, by Cyrus, it was afterward reduced from an imperial to a tributary city. Come down and sit in the dust, O virgin daughter of Babylon: sit on the ground, there is no throne, O daughter of the Chaldeans. After the Babylonians rebelled against Darius, the walls were reduced in height, and all the gates destroyed. The wall of Babylon shall fall, her walls thrown down.—Xerxes, after his ignominious retreat from Greece, rifled the temples of Babylon, the golden images alone in which were estimated at £20,000,000, besides treasures of vast amount. I will punish Bel in Babylon, and I will bring forth out of his mouth, that which he has swallowed up; I will do judgment upon the graven images of Babylon.—Jer. 51: 44, 47, 52. Alexander the Great attempted to restore it to its former glory, and designed to make it the metropolis of a universal empire. But while the building of the temple of Belus, and the reparation of the embankments of the Euphrates were actually carrying on, the conqueror of the world died, at the commencement of this his last undertaking, in the height of his power, and in the flower of his age. Take balm for her pain, if so be that she may be healed.—Jer. 51: 8, 9. We would have healed Babylon, but she is not healed. The neighboring city of Seleucia, which was built with that intent, was the chief cause of the decline of Babylon as a city, and drained it of a great part of its population. And at a later period, or about 130 years before the birth of Christ, Humerus, a Parthian governor, who was noted as excelling all tyrants in cruelty, exercised great severities on the Babylonians, and having burned the forum and some of the temples, and destroyed the fairest parts of the city, reduced many of the inhabitants to slavery on the slightest pretexes, and caused them, together with all their households, to be sent into Media. They shall remove, they

shall depart, both man and beast.

The "golden city" thus gradually verged for centuries towards poverty and desolation. Notwithstanding that Cyrus resided chiefly at Babylon, and sought to reform the government and remodel the manners of the Babylonians, the succeeding kings of Persia preferred, as the seat of empire, Susa, Persepolis, or Ecbatana, situated in their own country: and in like manner the successors of Alexander did not attempt to complete his purpose of restoring Babylon to its pre-eminence and glory; but, after the subdivision of his mighty empire, the very kings of Assyria, during their temporary residence even in Chaldea, deserted Babylon and dwelt in Seleucia. And thus the foreign inhabitants, first Persians, and afterward Greeks, imitating their sovereigns by deserting Babylon, acted as if they verily had said,—Forsake her, and let us go every man unto his own country; for her judgment is reached unto heaven, and is lifted up even to the skies.

But kindred judgments—the issue of common crimes—rested on the land of Chaldea, as well as on its doomed metropolis: and the tracing of their fulfilment may best lean to the view of the utter desolation of fallen Babylon.

They come from a far country, from the end of the earth, to destroy the whole land. Many nations and great kings shall serve themselves of thee also, &c. The Persians, the Macedonians, the Parthians, the Romans, the Saracens, and the Turks, are the chief of the many nations who have unscrupulously and unsparingly served themselves of the land of the Chaldeans; and Cyrus and Darius, kings of Persia; Alexander the Great; and Seleucus, king of Assyria; Demetrius, and Antiochus the Great; Trajan, Severus, Julian, and Heraclius, emperors of Rome; the victorious Omar, the successor of Mahomet; Holagou, and Tamerlane, are great kings who successively subdued or desolated Chaldea, or exacted from it tribute to such an extent as scarcely any other country ever paid to a single conqueror. And, though the names of some of these nations were unknown to the Babylonians, and unheard of in the world at the time of the prophecy—most of these many nations and great kings need now but to be named to show that, in local relation to Chaldea, they came from the utmost border—from the coasts of the earth.

They are cruel both in anger and fierce wrath, to lay the land desolate, &c. The Persians vied with the Parthians in cruelty and fierceness against resisting and against subjugated enemies. Three thousand Babylonians were at once impaled by order of Darius. Conquest was the object, and kindness was not in the nature of the Macedonian conquerors of Babylon. The possession of Chaldea was contested between Antigonus and Seleucus, and ruler rose against ruler. After its long subjection to the Seleucidæ, the proverbially cruel Parthians held Babylonia in bondage. In the second century of the Christian era, the Romans, coming from afar, still maintained the character of the cruel and fierce desolators of Chaldea, and were thus the unconscious instruments of the fulfilment of other prophecies. Under the reign of Marcus, the Roman generals penetrated as far as Ctesiphon and Seleucia. They were received as friends by the Greek colony;—they attacked as enemies, the seat of the Parthian kings; yet both cities experienced the same treatment. The sack and conflagration of Seleucia,

with the massacre of three hundred thousand of the inhabitants, tarnished the glory of the Roman triumph. Seleucia sunk under the fatal blow;—but Ctesiphon in about thirty-three years, had sufficiently recovered its strength to maintain an obstinate siege against the emperor Severus. Ctesiphon was thrice besieged, and thrice taken by the predecessors of Julian. And when attacked by Julian, the anger of that Roman emperor and that of his army was not moderated, nor their cruelty abated, by the effectual resistance of the citizens of Ctesiphon against sixty thousand besiegers.—"The fields of Assyria were devoted by Julian to the calamities of war; and the philosopher retaliated on a guiltless people, the acts of rapine and cruelty which had been committed by their haughty master in the Roman provinces. The Persians beheld from the walls of Ctesiphon, the desolation of the adjacent country." With such violence did he wreak his vengeance on the inhabitants of Chaldea, that their fierce wrath was conjoined with the cruelty of their enemies, to lay the land desolate. "The extensive region that lies between the river Tigris and the mountains of Media, was filled with villages and towns; and the fertile soil for the most part, was in a very improved state of cultivation. But, on the approach of the Romans, this rich and smiling prospect was instantly blasted. Wherever they moved, the inhabitants deserted the open villages, and took shelter in the fortified towns; the cattle were driven away; the grass and ripe corn were consumed with fire; and as soon as the flames had subsided which interrupted the march of Julian, he beheld the melancholy face of a smoking and naked desert." But "the second city of the province, large, populous, and well fortified," in vain resisted a fierce and desperate assault; and a large breach having been made by a battering-ram in the walls, "the soldiers of Julian rushed impetuously into the town, and after the full gratification of every military appetite, Perisabor was reduced to ashes; and the engines which assaulted the citadel, were planted on the ruins of the smoking houses." When, in after ages, the Romans under Heraclius, penetrated to the royal seat of Destagered, and spread over Chaldea to the gates of Ctesiphon, "whatever could not be easily transported they consumed with fire, that Chosroes might feel the anguish of those wounds which he had so often inflicted on the provinces of the empire: and justice might allow the excuse," says Gibbon, "If the desolation had been confined to the works of regal luxury, if national hatred, military license, and military zeal had not wasted with equal rage the habitations and the temples of the guiltless subjects." The fierce Abassides, proverbially reckless of committing murder, which was the very work that their missionaries went forth to execute, long reigned over Chaldea; and Bagdad, its new capital, distant about fifteen miles from Seleucia and Ctesiphon, was their imperial seat for five hundred years.—"Their daggers, their only arms, were broken by the sword of Holagou, and except the word assassin, not a vestige is left of the enemies of mankind,"—for again and again has it proved true of the land of Chaldea—I will destroy the sinners thereof out of it. The Mogul Tartars succeeded as the guilty possessors and cruel desolators of the land of Babylon. "Bagdad, after a siege of two months, was stormed and sacked by the Moguls, under Holagou Khan, the grandson

of Ghengis Khan." And Tamerlane, another great king, "reduced to his obedience the whole course of the Tigris and Euphrates, from the mouth to the sources of these rivers: and he erected on the ruins of Bagdad, a pyramid of ninety thousand heads." Finally, not with abated, but if possible with increasing or with more persevering cruelty, the Turks, aided by Saracens, Coords, and Tartars, have become the weapons of the indignation of the Lord, brought forth out of his armory which he hath opened; for, fearful as a token of judgment, and clear as the testimony of truth—this is the work of the Lord God of Hosts in the land of the Chaldeans. Waste and utterly destroy after them. A sword is upon the Chaldeans. A sound of battle is in the land, and of great destruction. I will kindle a fire in his cities, and it shall devour all around about him.—A sound of great destruction cometh from the land of the Chaldeans.

And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the Lord. Come against her from the utmost border upon her storehouses. A sword is upon her treasures, and they shall be robbed. O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness. On taking Babylon suddenly and by surprise, Cyrus became immediately possessed of the treasures of darkness, and hidden riches of secret places. On his first publicly appearing in Babylon, all the officers of his army, both of the Persians and allies, according to his command, wore very splendid robes, those belonging to the superior officers, being of various colors, all of the finest and brightest die, and richly embroidered with gold and silver;—and thus the hidden riches of secret places were openly displayed. And when the treasures of Babylon became the spoil of another great king, Alexander gave six minæ (about 15*l.*) to each Macedonian horseman, to each Macedonian soldier and foreign horseman, 2 minæ (5*l.*), and to every other man in his army a donation equal to two months' pay. Demetrius ordered his soldiers to plunder the land of Babylon for their own use. But it is not in these instances alone that Chaldea has been a spoil, and that all who spoil her have been satisfied. It was the abundance of her treasures which brought successive spoliators. Many nations came from afar, and though they returned to their own country (as in formerly besieging Babylon, so in continuing to despoil the land of Chaldea,) none returned in vain. From the richness of the country, new treasures were speedily stored up, till again the sword came upon them, and they were robbed. The prey of the Persians and of the Greeks for nearly two centuries after the death of Alexander, Chaldea became the prey chiefly of the Parthians, from the north for an equal period, till a greater nation, the Romans, came from the coasts of the earth to pillage it. To be restrained from dominion and from plunder, was the exciting cause, and often the shameless plea, of the anger and fierce wrath of these famed, but cruel conquerors of the world. Yet, within the provinces of their empire it was their practice, on the submission of the inhabitants, to protect and not to destroy. But Chaldea from its extreme distance, never having yielded permanently to their yoke, and the limits of their empire having been fixed by Hadrian on the western side of the Euphrates, or on the very borders of Chaldea, that hapless country obtained not their protection, though repeatedly the scene of ruthless spoliation by the Romans. The authority of Gibbon, in elucidation of Scripture, cannot be here distrusted, any more than that of heathen historians. To use his words, "a hundred thousand captives and a rich booty, rewarded the fatigues of the Roman soldiers," when Ctesiphon was taken, in the second century, by the generals of Marcus. Even Julian, who, in the fourth century, was forced to raise the siege of

Ctesiphon, came not in vain to Chaldea, and failed not to take of it a spoil; nor, though an apostate, did he fail to verify by his acts the truth which he denied. After having given Perisabor to the flames, "the plentiful magazines of corn, of arms, and of splendid furniture, were partly distributed among the troops, and partly reserved for the public service; the useless stores were destroyed by fire, or thrown into the stream of the Euphrates." Having also rewarded his army with a hundred pieces of silver to each soldier, he thus stimulated them (when still dissatisfied) to fight for greater spoil—"Riches are the object of your desires? those riches are in the hands of the Persians, and the spoils of this fruitful country are proposed as the prize of your valor and discipline." The enemy being defeated after an arduous conflict, "the spoil was such as might be expected from the riches and luxury of an oriental camp; large quantities of silver and gold, splendid arms and trappings, and beds and tables of massy silver."

When the Romans under Heraclius ravaged Chaldea, "though much of the treasure had been removed from Desagered, and much had been expended, the remaining wealth appears to have exceeded their hopes, and even to have satiated their avarice.

While the deeds of Julian and the words of Gibbon show how Chaldea was spoiled—how a sword continued to be on her treasures—and how, year after year, and age after age, there was rumor on rumor and violence in her land—more full illustrations remain to be given of the truth of the same prophetic word. And as a painter of great power may cope with another by drawing as closely to the life as he, though the features be different, so Gibbon's description of the sack of Ctesiphon, as previously he had described the sack and conflagration of Seleucia (cities, each of which may aptly be called, "the daughter of Babylon," having been, like it, the capital of Chaldea,) is written as if, by the most graphic representation of facts, he had been aspiring to rival Volney as an illustrator of scripture prophecy. "The capital was taken by assault; and the disorderly resistance of the people gave a keener edge to the sabres of the Moslems, who shouted with religious transport, 'This is the white palace of Chosrocs; this is the promise of the apostle of God.' The naked robbers of the desert were suddenly enriched beyond the measure of their hope or knowledge. Each chamber revealed a new treasure, secreted with art, or ostentatiously displayed; the gold and silver, the various wardrobes and precious furniture, surpassed (says Abulfeda) the estimate of fancy or numbers; and another historian defines the untold and almost infinite mass by the fabulous computation of three thousands of thousands of thousands of pieces of gold. One of the apartments of the palace was decorated with a carpet of silk sixty cubits in length and as many in breadth (90 feet); a paradise, or garden, was depicted on the ground; the flowers, fruits, and shrubs were imitated by the figures of the gold embroidery, and the colors of the precious stones; and the ample square was encircled by a variegated and verdant border. The rigid Omar divided the prize among his brethren of Medina; the picture was destroyed; but such was the intrinsic value of the materials, that the share of Ali alone was sold at 20,000 drachms. A mule that carried away the tiara and cuirass, the belt and bracelets of Chosrocs, was overtaken by the pursuers; the gorgeous trophy was presented to the commander of the faithful, and the gravest of the companies condescended to smile when they beheld the white beard, hairy arms, and uncouth figure of the veteran who was invested with the spoil of the great king."

Recent evidence is not wanting to show that, wherever a treasure is to be found, a sword, in the hand of a fierce enemy, is upon it, and spoli-

ation has not ceased in the land of Chaldea.

"On the west of Hilleh, there are two towns which, in the eyes of the Persians and all the Shiites, are rendered sacred by the memory of two of the greatest martyrs of that sect. These are Meshed Ali, and Meshed Housein, lately filled with riches, accumulated by the devotion of the Persians, but carried off by the ferocious Wahabees, to the middle of their deserts."

And after the incessant spoliation of ages, now that the end is come of the treasures of Chaldea, the earth itself fails not to disclose its hidden treasures, so as to testify that they once were abundant. In proof of this, an instance may be given. At the ruins of Hoomania, near to those of Ctesiphon, pieces of silver having (on the 5th of March, 1812) been accidentally discovered, edging out of the banks of the Tigris, "on examination there, were found and brought away," by persons sent for that purpose by the Pasha of Bagdad's officers, "between six and seven hundred ginots of silver, each measuring from one to one and a half feet in length; and an earthen jar containing upwards of two thousand Athenian coins, all of silver. Many were purchased at the time by the late Mr. Rich, formerly the East India Company's resident at Bagdad, and are now in his valuable collection, since bought by Government and deposited in the British Museum." Amid the ruins of Ctesiphon, "the natives often pick up coins of gold, silver, and copper, for which they always find a ready sale in Bagdad. Indeed, some of the wealthy Turks and Armenians, who are collecting for several French and German consuls, hire people to go and search for coins, medals, and antique gems; and I am assured they never return to their employers empty-handed," as if all who spoil Chaldea shall be satisfied, till even the ruins be spoiled unto the uttermost.

(To be Continued.)

PERILS OF THE LAST DAYS.

"This know also, that in the last days, perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as their's also was."

In the first place, I would ask attention to the language with which this scripture is introduced; "This know also." What he was about to utter, was something that Christians were bound to understand,—to "know," as well as what had preceded. He had been teaching Timothy among other things, the doctrine of the resurrection.—Chap. 2: 8-12.—"Remember that Jesus Christ of the seed of David, was raised from the dead according to my gospel: wherein I suffer trouble as an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus, with eternal glory. It is a faithful saying: for if we be dead with him, we shall also live with him:—If we suffer, we shall also reign with him: if we deny him, he will also deny us." He charged him to preach the doctrine. (Vs. 14.) "Of these things put them in remembrance, charging them before the Lord that they strive not about words

to no profit, but to the subverting of the hearers." (15) "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." He also admonished him of the errors of some, who said, "The resurrection is passed already." Having instructed him how to conduct himself towards those errorists and opposers, he then commanded him to "know" certain other things which he was about to mention.

And was Timothy only, to understand those things? They were things that were to take place "in the last days." Was it so important that he should have such positive knowledge of these facts, and yet the generation that should live on the earth when they should transpire, and the "perils" were to be shunned, be wrapped in profound ignorance of the whole subject? Reason teaches otherwise, and the word of God corroborates his testimony. The whole class of scriptures that teach us that that day will come "as a thief,"—"as a snare," &c., specify unequivocally, the class of the human family, on whom it will come "as a thief." It is on the wicked—on those that do not "watch"—that are saying, "peace and safety." But the Bible expressly declares, that the righteous will not be overtaken by that day as a thief. They are to "look for, and haste unto the coming of that day;"—to see the evidences of its coming, and "lift up their heads as it draweth nigh;"—and when the Savior appears they are to say, "Lo! this is our God, we have waited for him. He will save us, and we will rejoice in his salvation." How different this, from having "sudden destruction" come upon them, "as travail upon a woman with child," when "they shall not escape." It seems to me, that Christ himself has so far settled this matter, that it is wrong to question whether christians will understand when it is at the door.

The three-fold question was asked him, "when Jerusalem should be destroyed, and what should be the sign of his appearing, and of the end of the world?" In answer to the last two, he gave the "signs" that were immediately to precede the day, and added, "When ye see all these things come to pass, then know it is nigh, even at the doors. Verily I say unto you, this generation shall not pass away until all be fulfilled."

With regard to these "signs," one thing should be distinctly understood. They will be such, that those who are watching and waiting for the coming of that day, will see that the scriptures are fulfilled in them, while those who are not studying the "sure word of prophecy," are not conversant with their Bibles on the subject, and watching the "signs of the times," will not see that they are fulfilled, but will be saying, "Where is the promise of his coming; for since the fathers fell asleep, all things continue as they were from the beginning?" Not, "where is the promise of his 'ever coming'?" but "where is the promise of his coming" during the time of "this generation, or of his speedy coming?"

With these facts before the mind, how can any one feel justified in saying, "It is not for us to know any thing about it." "No one ever did or will know any thing about it until it comes."—"It is nothing to me, let it come when it will, if I am only ready?" [What constitutes a preparation?] Or how can any professing child of God neglect the examination of the subject without feeling condemned? Certain it is, that he incurs very great guilt.

There is another expression I wish to notice, for the purpose of showing the incorrectness of a remark that is frequently made. We are frequently told that Christ and the apostles preached that "that day was at hand," while as yet, it was several thousand years off. These persons tell us, they believe "the day is at hand," meaning by it, to convey no more definite idea of time

than if they had spoken it thousands of years since: and I have sometimes feared they said. Christ and the apostles thus preached; not from a conviction that they did, but for the purpose of removing the reproach of saying, "the day is at hand."

I admit that Christ and John preached that "the kingdom of heaven is at hand," and our Savior said to the Jews, "The kingdom of heaven is within you;" or, as the phrase may be more properly rendered, "the kingdom of heaven is among you;" for in no view of the subject, can we suppose the kingdom of heaven was within those wicked Jews. How, then, was it among them? The amount of the inquiries they had made of him was,—if you are a king, where are your armies and munitions of war to sustain your throne? He replied, "the kingdom of heaven cometh not with observation."—you will not see it coming over yonder mountain, nor across those plains, but it is among you—"within you." The gospel of the kingdom is preached—the laws of the kingdom, and the great principles on which those laws are based, are explained before the people, and men are deciding whether they will be governed by those laws or not. When a man submits to these laws and loves to obey them, he becomes an "heir of the kingdom." The laws obtain in his heart, and he is governed by them.—In this sense only can it be said, the kingdom of heaven "is within" them; and, as individuals, are thus converted to those rules of action, and to the remedial scheme of the gospel for past transgression, it may be said, the kingdom of God is among the multitude, even of opposers. But this is a very different thing from saying, "the day of the Lord is at hand." So far from teaching this sentiment, the Spirit of God expressly declared that it was not at hand.

Paul said, certain characteristics would be prominent in the church "in the last days." The question we are now to consider, is, did he mean by 'the last days,' in his time, and thence down to the last day itself, or did he mean a few days just preceding the coming of the Lord?

It appears that certain ones had crept into the church at Thessalonica, who taught that the Savior was to be expected in their day. Some claimed to have had it revealed to them by the Spirit; others, that they had word; and others still, that they had received letters from Paul to this effect. Whether they were forged, or it was claimed they had been "misaid,"—we are not informed: but this seems to have been the great occasion of his writing to them his second epistle. In this, after having referred them to the true source of consolation for the troubles they were called to endure in consequence of those false teachers, he says, (2 Thes. 2: 1-8.) "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time.—For the mystery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Now, here he expressly declares, that the "day of Christ" was not 'at hand,' and exhorts the

brethren not to be deceived "by any means" on the point. He goes on to state certain things that will first transpire, which it must necessarily take a long series of years to produce by natural causes: or in a usual course of divine providence. Things which we now see, it took centuries to fulfill. But when he throws his prophetic vision on to things that are to transpire subsequently to the revelation of the man of sin, as being the son of perdition, he says, "in the latter times," and "in the last days," they shall occur: and averred that the Spirit expressly declares it. There was no question as to what the Spirit said, or difficulty in understanding it. And what the Spirit "declared" to one, he declared to all the apostles who wrote or spoke on this subject. I aver then that they not only taught that "the day of Christ" was not "at hand," and would not come in their day, but declared things that were to transpire centuries subsequent to their day; and then did distinctly understand and clearly reveal the events that were to mark the days immediately preceding the coming of the Lord: so that there is no necessity of error on the point.

I now propose to consider the characteristics of the "last days," and the perils to which those then living, will be exposed, together with the important fact, that those days are now upon us.

In considering these, it is important to understand them as existing within the pale of the church. I believe the principle is generally, if not universally true, that when the character of an age is to be given, it is given as represented by the professed people of God. Hence the exhibition of the sins of Israel, by the different Prophets, in lamenting the degeneracy of the times in which they lived, and the commendations of the piety of Israel by other prophets at other times.

The scripture we are contemplating, appears to be arranged on the same principle. We therefore see, that after a delineation of the sins, of which people would be guilty "in the last days," it is stated that these same persons would be those "having a form of godliness, but denying the power thereof." This is conclusive on the point, that those sins and perils are to exist among those who profess godliness, and even keep up the form thereof, within the nominal church. Peter, Jude, and others, speak of the last days in the same light, and use phraseology that leaves no doubt that the sins of the professed church give character to the times. It is, then, within the church, that we are to look for the "perils" we are to share "in the last days." Let us now contemplate, with a spirit of meekness and humility, the sins that will exist, and inquire whether facts, in connection with this scripture, warrant us in the belief that we are "in the last days."

The first in the catalogue is, that "men shall be lovers of their own selves." Selfishness will be marked on all the movements of the church. It will be the grand incentive to action in all her operations. Isaiah and Micah inform us that she will be proclaiming peace to the world, and predicting joyous times under the benign influence of her mild reign: and it is but natural to suppose that she will be putting forth efforts somewhat corresponding to her high hopes—but selfishness will lie at the bottom of the whole movement. We do not mean that those men who originated the present missionary arrangements, were particularly selfish; no doubt they were good men, as well as many that have labored in different portions of the earth in the missionary cause; but when the Lord comes, he will find the machinery of this work in the hands of men that are purely selfish. The same feature will be characteristic of all her movements. The church and ministry will be under the controlling influence of this sin. This is the prophecy.—What are the facts? Is it not proverbial that the

churches are striving who shall be the greatest? Who shall have the finest house—most popular preacher—"scientific music,"—largest number of communicants, and influential and fashionable audience? and what is all this but supreme selfishness? Is there a proposition made in the cause of reform? The great point of consideration is, how will it effect our popularity;—our greatness;—our interest? And according to its supposed relation to these, is the question of sustaining or rejecting, usually decided. A church in one of our cities in western New York, recently refused to allow one of the most popular preachers in the country, of her own communion, to preach on the subject of Temperance in her house of worship. And why? I know not the specific causes assigned; but there are members in that church who keep their wine and beer in their cellars for daily use as a beverage, and if time continue long, and there is no change from the present course, they will soon be called to lay some of their members in a drunkard's grave.—Perhaps they would consider that as a providential visitation, to which they must bow in submissive "silence," so that the subject would not even then be discussed.

I cannot say that selfish considerations induced the rejection of the subject of Temperance from their pulpits, but the facts authorize at least, the query. But this is not an isolated case. It is difficult to decide, if at all possible, which, of all the popular sects and churches at the present day, are most continuous and persevering in their efforts to build up themselves, their own sect or church. As to the purity of all this, I can see no difference between it and the spirit that governs the party politician.

If any further proof or illustration is needed of the selfishness of the church at the present time, we have only to look at her position with regard to the questions of reform. The work of the gospel is to oppose sin and save men. But the church as a body, have uniformly opposed every branch of the great cause of reform, which is truly the cause of Christ, and a few have had to carry them forward until the question of their popularity among the multitude was decided, then she was ready to embrace those branches that became popular. Just like the selfish politician, will do any thing that promises success to the party.

The world hated Christ because he testified of it, "That the works thereof, were evil." This same principle holds true—the world will hate those movements in the cause of reform, which oppose sin—which testify against evil. Here is a reason why such movements will seldom if ever be popular among men. But those branches which do not propose to rebuke sin—or barely to speak of it as at a distance, so that no conscience shall be particularly disturbed, will be most certain to meet with general favor. A selfish church would have but one reason for rejecting the one and entertaining the other, viz: popularity.

Look at facts as they exist. The church has opposed every cause, or looked on with cold indifference, while a few have fought the battles.—The cause of Foreign Missions came up. So far as it proposed to speak of sins only at a distance, it was received; but that part of the operations which contemplated opposing sin in our own country, and in our midst, was rejected. The cause of education—of Sabbath schools—of the distribution of Bibles and tracts—of home missions, and other similar causes, were entertained, so far as it could be done without troubling any specific sins. But when the proposition was made to carry Bibles, Tracts, and the gospel to a class in our land that are in such a condition that popular sins must be opposed before they could be reached it was at once rejected. A movement to assail directly the institution of slavery—of in-

temperance—of licentiousness and the like sins, met the same fate. The advent cause was not fully rejected, until the brethren began to cry against the sins of "Babylon." Now, why this rejection of those causes which oppose sin, and the acceptance of others? Are not men "lovers of their own selves?" I know that many, very many, profess to be in favor of those causes, but they do nothing to advance them. They maintain a "mighty inactivity," except when they oppose those trying to do something to forward them. This opposition is usually manifested in finding fault with measures, &c. O that they understood that inactivity in the cause of reform, was treason against Jesus Christ!

The "peril," or danger in this case, will consist in this, I suppose. The sin of self-love, or selfishness, will be tolerated, and be a prominent sin in the church. Selfish individuals will therefore suppose that they can join the church, retain their selfishness, and finally, enter the kingdom of heaven. Fatal mistake! Benevolence is indispensable to true religion.

But another characteristic of the last days is, men are to be "covetous." Inspiration has defined this sin to be idolatry, and declared that no idolator shall enter the kingdom. It therefore becomes a matter of grave importance to every one, what the sin of covetousness is, and whether he is covetous.

I believe it has generally been defined to be, "desiring to possess wrongfully, that which belongs to another,"—or "to possess what belongs to another, without rendering an equivalent." It would seem that the splendid schemes of speculation in which the church, hand in hand with the world, have engaged for the last ten or fifteen years, would be sufficient evidence on this point, that the end is nigh. But there is too much other evidence. Look at the manner of doing business in commercial transactions. Is a professor's word worth more than that of any other man's? Do they not lie, cheat, deceive, with the same adroitness and avidity of other men? Do they care more about their neighbor's interests when dealing with him, than others do? So far as my information extends, I am compelled to bear testimony against them. I mean the great majority. The exceptions are not much, if any more numerous, than they are among those "out of the church." Go into any town or city in the land, and trade at one hundred shops, the amount of ten dollars in each, and then select the church members by their deal. *It cannot be done.* Let them have the advantage in any way, and will they not take it? How are all the laws of God trampled under foot by them in their eagerness for wealth! Christ said, "Lay not up for yourselves treasures in the earth," but the great mass plunge into schemes of wealth, and drive after the world as if no such command existed. Yea, doubtless many do not as much as think there is such a command. They will run steam boats, canal boats, cars, and stages, on the Sabbath—take usury at the rate of from thirty to one hundred per cent for money—obtain mortgages and securities, and foreclose and seize possessions;—in short, will do any thing and every thing the *civil law* will allow, and many things it will not, to obtain money;—accumulate wealth. Contemplate the extensive and powerful effort made to obtain money from these same professors, for what they call evangelizing the world. How much do they obtain? Not as much as is expended by the same members for tobacco and rum.—The ministry are so far under the influence of this sin, that but few will preach unless they can be well paid for it in dollars and cents. True, they do not all obtain the high salaries, but in most cases, it is not because they do not desire and strive to obtain them. Any church that wants a minister, and will offer a fine salary, can have

one. But this sin need only be mentioned, and facts will crowd upon the mind of the most casual observer, sufficient to enforce the conviction that the evidence from its existence, is not wanting.

The "peril" here must consist in persons supposing they can indulge in this sin because it is tolerated in the church, and yet entertain a good hope of heaven. The standard of piety in the church is not the condition of entering heaven. By the word of God, every one must stand or fall. O that I had a voice to make the world hear, I would say, *beware* of the sins tolerated by the church! If practiced, they will ruin the soul forever. (Concluded next week.)

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, JULY 29, 1846.

Bro. Barry and Child Sleep in Jesus.

The following letter from Bro. E. R. Pinney, gives the painful intelligence, that our beloved brother T. F. Barry, and his sweet babe, are no more in this world of sorrow and death: they sleep in Jesus.—But, thank the Lord, they will soon awake to life and endless joy, in the resurrection morn.

With the history of Bro. Barry, we have been imperfectly acquainted, until within a few years past, since he became identified with the advent cause. Previous to this he was a worthy minister in the Christian connection. He embraced the doctrine of the second advent of Christ among the first who espoused that cause in the New England States, where his first incessant and efficient labors were bestowed for its promotion.

He came to Rochester early in the summer of 1843, with the large tent, and took an active part with Brn. Himes, Fitch, and others, in establishing the cause in this city, where he has made it his home, and been the stated preacher to the church, until a few months past. During this time he baptized in this city not less than six hundred believers in Christ. In the mean time he visited Canada, Ohio, and nearly, if not every congregation of our brethren in Western New York, preaching the words of life to the listening multitudes who came out to hear. In short though his was a feeble and delicate constitution, his labors were abundant. No man of his strength and health, has or could have done more. His works will follow him; and doubtless very many who have been blessed under his ministry, will be as stars in the crown of his rejoicing in the day of the Lord Jesus.

A few months since he again visited the scattered and tried flocks, generally, in Western New York, confirming the souls of them who were looking for immediate redemption in Israel. Sister Barry accompanied him. They finally thought it duty to locate at Oswego, where we have a precious company of tried and faithful brethren. Soon after coming to this conclusion they visited their brethren in this city. Br. Barry preached and broke bread to the saints; and though we were not present we have heard many speak of the joys of that day; they never heard Br. Barry preach better, or see him more engaged and devoted to the cause.

He thought his health was much improved by his late visits among the churches, and returned to Oswego with the flattering prospect of enjoying, to a certain degree, the sweets of domestic life, in the bosom of kind friends and brethren. But these hopes were soon blasted. Our brother is torn by the relentless hand of death, from the fond embraces of his dear companion, and little one, which soon follows him to the grave, leaving the bereaved and heart-broken wife and mother to mourn her irreparable loss.

The case of sister Barry is afflictive in the extreme. Her cup is truly a bitter one. None can realize her loss, or feel her deep sorrow, but those who have been called to experience like afflictions.

Her husband leaves her, in usual health, to attend the meeting at Manlius. The next she hears of him, he is bleeding, and strangling in his own blood.—She leaves her sickly babe in the hands of the kind friends, and hastens to the place where her husband had fallen among strangers. She follows him in his enfeebled state to Seneca Falls, where she sees him sink in death: and, in the short space of three hours, with his lifeless remains, in company with his brother, takes the cars for Boston. All this time of toil and deep anxiety, she has been separated from her babe; the only surviving object on earth, on which her affections are now placed, to which her blasted hopes now cling. But, alas, her cup of sorrow is not yet full; the last tie, that binds her to earth, is sundered. The tidings follow her to Boston, or meet her on her return, that her sweet babe is no more.

It would be mockery to attempt to describe the lacerated feelings of our sister under these circumstances. God, however, knows the deep sorrow of her afflicted soul, and has a balm for all her wounds. May He be her trust, and the widow's God in this hour of her bereavement.

Sister Barry's numerous brethren, sisters, and friends, not only drop the tear of sympathy with her, but will be mindful of all her wants. Put your trust in God, dear sister, and all will work for your good. Look beyond this vale of wo for undisturbed happiness. Soon you will meet your departed husband, and your sweet babes, [one sleeps in this city] in the kingdom of God. And, thanks be to our kind Father, there will be no death there, no crying, no tears, no sorrow, nor pain, but life, and health, and eternal joy. The separation from your dear friends will be short—soon you will meet again, never more to part; wherefore be comforted with these words.

Those who wish to aid Sister Barry, can hand their free-will offerings to her, or send them by letter, directed to E. R. Pinney, Seneca Falls, N. Y., or to J. Marsh, Rochester, N. Y.

The following is Bro. Pinney's letter:—

SENECA FALLS N. Y., July 22d, '46.

Bro. Marsh:—Our much loved brother and faithful laborer in the gospel, Thomas F. Barry, is no more. He fell asleep in Jesus July 17th, 1846, at 4 o'clock P. M., after an illness of twenty-two days. He was taken with a severe hemorrhage of the lungs, on his way to attend the Manlius grove-meeting, when within about half a mile of the place.

He bled in three days about four quarts. At his second attack of bleeding, it was not supposed by himself or friends, that he could survive but a very few minutes, yet he seemed very composed, and observed that he did not expect to survive but a short time, and wished to say a few words, and proceeded to give directions respecting his funeral, his family, &c., with all that calm composure, that unwavering faith in God gives the Christian, even in the moments of death. On being asked if he felt at peace in his soul, he answered, O yes! all is bright and glorious in the prospect, and with a smile of joyous triumph, beaming forth from his inmost soul, exclaimed, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day: not to me only, but unto all them also that love his appearing." He however so far recovered as to be removed to this place after an illness of 14 days, and arrived here at the house of Bro. Jennings, Thursday, July 9th, where he remained until his death, on Friday last.

Every thing that could be done was done for our dear brother, but all proved vain. It pleased our Father to remove him, and although we have sustained a great loss in the death of our dear brother, and one that will be severely felt by all who knew his virtues, yet as the pleasure of our Father is manifested, we feel to bow submissively to the stroke of Divine Providence, and say, "Even so Father, for it seemeth good in thy sight." As to his character, all acquainted with him will testify that he was a just man, and one that feared God. A bright light has been extinguished in the church of God, for he was mighty in the Scriptures, and his walk was such as became the gospel he preached. As a preacher, his talents were less splendid than useful. He had not much brilliancy of imagination, but considerable strength of mind, with a judgment greatly improved by application, for he was a close and critical student of the Bible, as well as a clear and faithful expositor of the Word, for he had obeyed the injunction of Paul to Timothy, "Study to shew thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth." By reading and thinking, he had accumulated a stock of mental riches and facts connected with our glorious hope, with which he enriched his sermons, that but few of us possess. And although his light did not possess so much of that meteoric brilliancy of many, yet it was a clear and steady light that shone by night and by day, at home and abroad, that cheered the lonely pilgrim on his way through this dark and dreary world, to that bright haven of eternal rest, in the world of glory to come. He remarked to his companion during his illness, "that he had endeavored faithfully to preach the gospel as he understood it, without reference to pleasing his brethren or the world, but with a desire to please and glorify his God." In fine, he was one that lived as well as preached the gospel, and upon whom shall his mantle fall. I feel as though I could adopt with sincerity of heart, the prayer of the Psalmist—"Help Lord, for the godly man ceaseth; for the faithful fail from among the children of men," and also that the Lord would raise up and send forth more laborers, for truly the harvest is great and the laborers few. Sister Barry endured her affliction and bereavement with fortitude becoming the Christian, and manifested that resignation to the Divine will, that magnified the sustaining power of God's grace, under affliction. May the Lord God still bless and sustain her under all her afflictions and trials yet to come, for I greatly fear her cup of sorrow is not yet drunk to the dregs. Her child is now with us, having been brought to this place last Saturday from Oswego, and afflicted by a complication of diseases, from which, there is no hope of recovery. Cutting 3 or 4 teeth, just recovering from the whooping cough, and a very malignant chicken pox, and most malignant case of diarrhoea. I am this moment interrupted, and called to go over to Bro. Jennings's for they think the child is dying. Oh my God, if possible, let this cup pass.

3 o'clock P. M. I have just returned—the child is dead. The little sufferer expired at 1-4 past two o'clock. May the Lord prepare and sustain this much afflicted sister under her severe trials. Sister Barry was expected in the train of cars this morning at 1-2 past 10, but we fear her health may have failed her, and she is detained at Boston. The child will be kept until Friday, if possible. After Bro. Barry's decease, preparations were made to convey his remains to Boston, to be deposited in the family vault, in accordance with the request of his brother Joseph, who has been with him during his illness, and they were placed on board of the train of cars going east, at 1-2 past seven o'clock, accompanied by the companion and brother; and ere this, his remains

are probably deposited in the sepulchre, of I theirs', where, may they rest until the great t of God shall awake him to immortality and g And, my dear brethren, we mourn not wi hope. No, praise the Lord—our dear brother rise, and that quickly, and we shall soon meet with all the dear saints in the New Jeruse where sickness and sorrow will be no more.

"O! glorious hope—O! blest abode,
I shall be there, and like my Lord,
When we all rise together in the morning
O Lord Jesus come, and come quickly,
awake our brother and all the saints, and g
a part in the first resurrection, that with hi
may enter into rest, for his rest will be lo
Amen!
E. R. PINN

Ready to Meet the Lord.

At this important crisis, this time when w good reason to look for the coming of the Lc ery moment, his often repeated admonitions, ing his children to be ready for that solemn cannot be too often repeated, nor too indelli pressed upon our minds. After giving the evi of his coming, the Savior says, 'Watch ther for ye know not what hour your Lord doth co 'Therefore, be ye also ready: for in such a as ye think not the Son of Man cometh.' M 'Watch therefore, for ye know neither the c the hour wherein the Son of man cometh.' M 'Take heed, watch and pray, for ye know n the time is.'—'Watch ye, therefore: for y not when the master of the house cometh, at midnight, or at the cock crowing, or in th ing: lest coming suddenly, he find you s. And what I say unto you, I say unto ALL, W. Mark. 13.—'And take heed to yourselves, any time your heart be overcharged with s and drunkenness, and cares of this life, and day come upon you unawares. For AS A SHALL IT COME ON ALL them that t the face of the WHOLE earth. Watch ye t and pray always, that ye may be accounte to escape all these things, and to stand be Son of man.' Luke 21.

Too high importance cannot be attached admonitions, warnings and commands. He earth will pass away, but the words of Ch not fail. He will come again at the time a and in the precise manner he has said, sudd lightning's flash, as a snare on all living. t will escape the snare, or the destroying fire dread day, but those who heed the words of All who are not ready then must forevepe The most weighty considerations may t now, why we should be constantly ready to Lord. One is, the nearness of the time of ing. The next moment, the Son of man r vealed from heaven, to forever seal the ete tinies of the human family. The signs, e cursors of the near approach of the Lord, all been seen by this generation. They have c work, have uttered in trumpet tones th voice, that the coming of the Son of man even at the door. The church and the w seen, heard, and trembled under this divine t this dread message. But now they ha their eyes and ears against these solemn t truths; have hurried from their recollection once produced in their disordered breasts tokens of the near approach of that day, fallen asleep, we fear, never more to be aro sense of their condition, until the tribes of shall wail at the appearing of the Lord of Shall we follow their sad example? Sha come unbelieving, harden our hearts, and from our precious faith and hope, and negle the preparation necessary to meet our co

churches are striving who shall be the greatest? Who shall have the finest house—most popular preacher—"scientific music,"—largest number of communicants, and influential and fashionable audience? and what is all this but supreme selfishness? Is there a proposition made in the cause of reform? The great point of consideration is, how will it effect our popularity;—our greatness;—our interest? And according to its supposed relation to these, is the question of sustaining or rejecting, usually decided. A church in one of our cities in western New York, recently refused to allow one of the most popular preachers in the country, of her own communion, to preach on the subject of Temperance in her house of worship. And why? I know not the specific causes assigned; but there are members in that church who keep their wine and beer in their cellars for daily use as a beverage, and if time continue long, and there is no change from the present course, they will soon be called to lay some of their members in a drunkard's grave.—Perhaps they would consider that as a providential visitation, to which they must bow in submissive "silence," so that the subject would not even then be discussed.

I cannot say that selfish considerations induced the rejection of the subject of Temperance from their pulpits, but the facts authorize at least, the query. But this is not an isolated case. It is difficult to decide, if at all possible, which, of all the popular sects and churches at the present day, are most continuous and persevering in their efforts to build up themselves, their own sect or church. As to the purity of all this, I can see no difference between it and the spirit that governs the party politician.

If any further proof or illustration is needed of the selfishness of the church at the present time, we have only to look at her position with regard to the questions of reform. The work of the gospel is to oppose sin and save men. But the church as a body, have uniformly opposed every branch of the great cause of reform, which is truly the cause of Christ, and a few have had to carry them forward until the question of their popularity among the multitude was decided, then she was ready to embrace those branches that became popular. Just like the selfish politician, will do any thing that promises success to the party.

The world hated Christ because he testified of it, "That the works thereof, were evil." This same principle holds true—the world will hate those movements in the cause of reform, which oppose sin—which testify against evil. Here is a reason why such movements will seldom if ever be popular among men. But those branches which do not propose to rebuke sin—or barely to speak of it as at a distance, so that no conscience shall be particularly disturbed, will be most certain to meet with general favor. A selfish church would have but one reason for rejecting the one and entertaining the other, viz: popularity.

Look at facts as they exist. The church has opposed every cause, or looked on with cold indifference, while a few have fought the battles.—The cause of Foreign Missions came up. So far as it proposed to speak of sins only at a distance, it was received; but that part of the operations which contemplated opposing sin in our own country, and in our midst, was rejected. The cause of education—of Sabbath schools—of the distribution of Bibles and tracts—of home missions, and other similar causes, were entertained, so far as it could be done without troubling any specific sins. But when the proposition was made to carry Bibles, Tracts, and the gospel to a class in our land that are in such a condition that popular sins must be opposed before they could be reached it was at once rejected. A movement to assail directly the institution of slavery—of in-

temperance—of licentiousness and the like sins, met the same fate. The advent cause was not fully rejected, until the brethren began to cry against the sins of "Babylon." Now, why this rejection of those causes which oppose sin, and the acceptance of others? Are not men "lovers of their own selves?" I know that many, very many, profess to be in favor of these causes, but they do nothing to advance them. They maintain a "mighty inactivity," except when they oppose those trying to do something to forward them. This opposition is usually manifested in finding fault with measures, &c. O that they understood that inactivity in the cause of reform, was treason against Jesus Christ!

The "peril," or danger in this case, will consist in this, I suppose. The sin of self-love, or selfishness, will be tolerated, and be a prominent sin in the church. Selfish individuals will therefore suppose that they can join the church, retain their selfishness, and finally, enter the kingdom of heaven. Fatal mistake! Benevolence is indispensable to true religion.

But another characteristic of the last days is, men are to be "covetous." Inspiration has defined this sin to be idolatry, and declared that no idolator shall enter the kingdom. It therefore becomes a matter of grave importance to every one, what the sin of covetousness is, and whether he is covetous.

I believe it has generally been defined to be, "desiring to possess wrongfully, that which belongs to another,"—or "to possess what belongs to another, without rendering an equivalent." It would seem that the splendid schemes of speculation in which the church, hand in hand with the world, have engaged for the last ten or fifteen years, would be sufficient evidence on this point, that the end is nigh. But there is too much other evidence. Look at the manner of doing business in commercial transactions. Is a professor's word worth more than that of any other man's? Do they not lie, cheat, deceive, with the same adroitness and avidity of other men? Do they care more about their neighbor's interests when dealing with him, than others do? So far as my information extends, I am compelled to bear testimony against them. I mean the great majority. The exceptions are not much, if any more numerous, than they are among those "out of the church." Go into any town or city in the land, and trade at one hundred shops, the amount of ten dollars in each, and then select the church members by their deal. It cannot be done. Let them have the advantage in any way, and will they not take it? How are all the laws of God trampled under foot by them in their eagerness for wealth! Christ said, "Lay not up for yourselves treasures in the earth," but the great mass plunge into schemes of wealth, and drive after the world as if no such command existed. Yea, doubtless many do not as much as think there is such a command. They will run steam boats, canal boats, cars, and stages, on the Sabbath—take usury at the rate of from thirty to one hundred per cent for money—obtain mortgages and securities, and foreclose and seize possessions;—in short, will do any thing and every thing the civil law will allow, and many things it will not, to obtain money;—accumulate wealth. Contemplate the extensive and powerful effort made to obtain money from these same professors, for what they call evangelizing the world. How ded by the same members for tobacco and rum.—The ministry are so far under the influence of this sin, that but few will preach unless they can they do not all obtain the high salaries, but in most cases, it is not because they do not desire and strive to obtain them. Any church that wants a minister, and will offer a fine salary, can have

one. But this sin need only be mentioned, and facts will crowd upon the mind of the most casual observer, sufficient to enforce the conviction that the evidence from its existence, is not wanting.

The "peril" here must consist in persons supposing they can indulge in this sin because it is tolerated in the church, and yet entertain a good hope of heaven. The standard of piety in the church is not the condition of entering heaven. By the word of God, every one must stand or fall. O that I had a voice to make the world hear, I would say, beware of the sins tolerated by the church! If practiced, they will ruin the soul forever. (Concluded next week.)

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, JULY 29, 1846.

Bro. Barry and Child Sleep in Jesus.

The following letter from Bro. E. R. Pinney, gives the painful intelligence, that our beloved brother T. F. Barry, and his sweet babe, are no more in this world of sorrow and death: they sleep in Jesus.—But, thank the Lord, they will soon awake to life and endless joy, in the resurrection morn.

With the history of Bro. Barry, we have been imperfectly acquainted, until within a few years past, since he became identified with the advent cause. Previous to this he was a worthy minister in the Christian connection. He embraced the doctrine of the second advent of Christ among the first who espoused that cause in the New England States, where his first incessant and efficient labors were bestowed for its promotion.

He came to Rochester early in the summer of 1843, with the large tent, and took an active part with Brn. Himes, Fitch, and others, in establishing the cause in this city, where he has made it his home, and been the stated preacher to the church, until a few months past. During this time he baptized in this city not less than six hundred believers in Christ. In the mean time he visited Canada, Ohio, and nearly, if not every congregation of our brethren in Western New York, preaching the words of life to the listening multitudes who came out to hear. In short though his was a feeble and delicate constitution, his labors were abundant. No man of his strength and health, has or could have done more. His works will follow him; and doubtless very many who have been blessed under his ministry, will be as stars in the crown of his rejoicing in the day of the Lord Jesus.

A few months since he again visited the scattered and tried flocks, generally, in Western New York, confirming the souls of them who were looking for immediate redemption in Israel. Sister Barry accompanied him. They finally thought it duty to locate at Oswego, where we have a precious company of tried and faithful brethren. Soon after coming to this conclusion they visited their brethren in this city. Br. Barry preached and broke bread to the saints; and though we were not present we have heard many speak of the joys of that day; they never heard Br. Barry preach better, or see him more engaged and devoted to the cause.

He thought his health was much improved by his late visits among the churches, and returned to Oswego with the flattering prospect of enjoying, to a certain degree, the sweets of domestic life, in the bosom of kind friends and brethren. But these hopes were soon blasted. Our brother is torn by the relentless hand of death, from the fond embraces of his dear companion, and little one, which soon follows him to the grave, leaving the bereaved and heart-broken wife and mother to mourn her irreparable loss.

The case of sister Barry is afflictive in the extreme. Her cup is truly a bitter one. None can realize her loss, or feel her deep sorrow, but those who have been called to experience like afflictions.

Her husband leaves her, in usual health, to attend the meeting at Manlius. The next she hears of him, he is bleeding, and strangling in his own blood.—She leaves her sickly babe in the hands of the kind friends, and hastens to the place where her husband had fallen among strangers. She follows him in his enfeebled state to Seneca Falls, where she sees him sink in death: and, in the short space of three hours, with his lifeless remains, in company with his brother, takes the cars for Boston. All this time of toil and deep anxiety, she has been separated from her babe: the only surviving object on earth, on which her affections are now placed, to which her blasted hopes now cling. But, alas, her cup of sorrow is not yet full; the last tie, that binds her to earth, is sundered. The tidings follow her to Boston, or meet her on her return, that her sweet babe is no more.

It would be mockery to attempt to describe the lacerated feelings of our sister under these circumstances. God, however, knows the deep sorrow of her afflicted soul, and has a balm for all her wounds. May He be her trust, and the widow's God in this hour of her bereavement.

Sister Barry's numerous brethren, sisters, and friends, not only drop the tear of sympathy with her, but will be mindful of all her wants. Put your trust in God, dear sister, and all will work for your good. Look beyond this vale of wo for undisturbed happiness. Soon you will meet your departed husband, and your sweet babes, [one sleeps in this city] in the kingdom of God. And, thanks be to our kind Father, there will be no death there, no crying, no tears, no sorrow, nor pain, but life, and health, and eternal joy. The separation from your dear friends will be short—soon you will meet again, never more to part; wherefore be comforted with these words.

Those who wish to aid Sister Barry, can hand their free-will offerings to her, or send them by letter, directed to E. R. Pinney, Seneca Falls, N. Y., or to J. Marsh, Rochester, N. Y.

The following is Bro. Pinney's letter:—

SENECA FALLS N. Y., July 22d, '46.

Bro. Marsh:—Our much loved brother and faithful laborer in the gospel, Thomas F. Barry, is no more. He fell asleep in Jesus July 17th, 1846, at 4 o'clock P. M., after an illness of twenty-two days. He was taken with a severe hemorrhage of the lungs, on his way to attend the Manlius grove-meeting, when within about half a mile of the place.

He bled in three days about four quarts. At his second attack of bleeding, it was not supposed by himself or friends, that he could survive but a very few minutes, yet he seemed very composed, and observed that he did not expect to survive but a short time, and wished to say a few words, and proceeded to give directions respecting his funeral, his family, &c., with all that calm composure, that unwavering faith in God gives the Christian, even in the moments of death. On being asked if he felt at peace in his soul, he answered, O yes! all is bright and glorious in the prospect, and with a smile of joyous triumph, beaming forth from his inmost soul, exclaimed, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day: not to me only, but unto all them also that love his appearing." He however so far recovered as to be removed to this place after an illness of 14 days, and arrived here at the house of Bro. Jennings, Thursday, July 9th, where he remained until his death, on Friday last.

Every thing that could be done was done for our dear brother, but all proved vain. It pleased our Father to remove him, and although we have sustained a great loss in the death of our dear brother, and one that will be severely felt by all who knew his virtues, yet as the pleasure of our Father is manifested, we feel to bow submissively to the stroke of Divine Providence, and say, "Even so Father, for it seemeth good in thy sight." As to his character, all acquainted with him will testify that he was a just man, and one that feared God. A bright light has been extinguished in the church of God, for he was mighty in the Scriptures, and his walk was such as became the gospel he preached. As a preacher, his talents were less splendid than useful. He had not much brilliancy of imagination, but considerable strength of mind, with a judgment greatly improved by application, for he was a close and critical student of the Bible, as well as a clear and faithful expositor of the Word, for he had obeyed the injunction of Paul to Timothy, "Study to shew thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth." By reading and thinking, he had accumulated a stock of mental riches and facts connected with our glorious hope, with which he enriched his sermons, that but few of us possess. And although his light did not possess so much of that meteoric brilliancy of many, yet it was a clear and steady light that shone by night and by day, at home and abroad, that cheered the lonely pilgrim on his way through this dark and dreary world, to that bright haven of eternal rest, in the world of glory to come. He remarked to his companion during his illness, "that he had endeavored faithfully to preach the gospel as he understood it, without reference to pleasing his brethren or the world, but with a desire to please and glorify his God." In fine, he was one that lived as well as preached the gospel, and upon whom shall his mantle fall. I feel as though I could adopt with sincerity of heart, the prayer of the Psalmist—"Help Lord, for the godly man ceaseth; for the faithful fail from among the children of men," and also that the Lord would raise up and send forth more laborers, for truly the harvest is great and the laborers few. Sister Barry endured her affliction and bereavement with fortitude becoming the Christian, and manifested that resignation to the Divine will, that magnified the sustaining power of God's grace, under affliction. May the Lord God still bless and sustain her under all her afflictions and trials yet to come, for I greatly fear her cup of sorrow is not yet drunk to the dregs. Her child is now with us, having been brought to this place last Saturday from Oswego, and afflicted by a complication of diseases, from which, there is no hope of recovery. Cutting 3 or 4 teeth, just recovering from the whooping cough, and a very malignant chicken pox, and most malignant case of diarrhoea. I am this moment interrupted, and called to go over to Bro. Jennings's for they think the child is dying. Oh my God, if possible, let this cup pass.

3 o'clock P. M. I have just returned—the child is dead. The little sufferer expired at 1-4 past two o'clock. May the Lord prepare and sustain this much afflicted sister under her severe trials. Sister Barry was expected in the train of cars this morning at 1-2 past 10, but we fear her health may have failed her, and she is detained at Boston. The child will be kept until Friday, if possible. After Bro. Barry's decease, preparations were made to convey his remains to Boston, to be deposited in the family vault, in accordance with the request of his brother Joseph, who has been with him during his illness, and they were placed on board of the train of cars going east, at 1-2 past seven o'clock, accompanied by the companion and brother; and ere this, his remains

are probably deposited in the sepulchre, of his fathers', where, may they rest until the great trumpet of God shall awake him to immortality and glory. And, my dear brethren, we mourn not without hope. No, praise the Lord—our dear brother will rise, and that quickly, and we shall soon meet him with all the dear saints in the New Jerusalem, where sickness and sorrow will be no more.

"O! glorious hope—O! blest abode,
I shall be there, and like my Lord,
When we all rise together in the morning."

O Lord Jesus come, and come quickly, and awake our brother and all the saints, and give us a part in the first resurrection, that with him we may enter into rest, for his rest will be glorious. Amen!
E. R. PINNEY

Ready to Meet the Lord.

At this important crisis, this time when we have good reason to look for the coming of the Lord every moment, his often repeated admonitions, warning his children to be ready for that solemn hour, cannot be too often repeated, nor too indelibly impressed upon our minds. After giving the evidences of his coming, the Savior says, "Watch therefore: for ye know not what hour your Lord doth come." "Therefore, be ye also ready: for in such an hour as ye think not the Son of Man cometh." Matt. 24. "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25. "Take heed, watch and pray, for ye know not when the time is." "Watch ye, therefore: for ye know not when the master of the house cometh, at even, at midnight, or at the cock crowing, or in the morning: lest coming suddenly, he find you sleeping. And what I say unto you, I say unto ALL, WATCH. Mark. 13.—"And take heed to yourselves, lest at any time your heart be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For AS A SNARE SHALL IT COME ON ALL them that dwell on the face of the WHOLE earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things, and to stand before the Son of man." Luke 21.

Too high importance cannot be attached to these admonitions, warnings and commands. Heaven and earth will pass away, but the words of Christ will not fail. He will come again at the time appointed, and in the precise manner he has said, sudden as the lightning's flash, as a snare on all living. And none will escape the snare, or the destroying fire of that dread day, but those who heed the words of Christ. All who are not ready then must forever perish.

The most weighty considerations may be urged now, why we should be constantly ready to meet the Lord. One is, the nearness of the time of his coming. The next moment, the Son of man may be revealed from heaven, to forever seal the eternal destinies of the human family. The signs, sure precursors of the near approach of the Lord, all, all have been seen by this generation. They have done their work, have uttered in trumpet tones their united voice, that the coming of the Son of man is nigh, even at the door. The church and the world have seen, heard, and trembled under this divine testimony, this dread message. But now they have closed their eyes and ears against these solemn facts and truths; have hurried from their recollection the fears once produced in their disordered breasts by these tokens of the near approach of that day, and have fallen asleep, we fear, never more to be aroused to a sense of their condition, until the tribes of the earth shall wait at the appearing of the Lord of glory.— Shall we follow their sad example? Shall we become unbelieving, harden our hearts, and turn away from our precious faith and hope, and neglect to make the preparation necessary to meet our coming Lord

in peace? God forbid, and enable us to hold fast the profession of our faith, remembering that the signs of the Lord's coming have not been seen, neither have they spoken, in vain. No, no, the immutable Jehovah has given them a voice, and plainly told us what we might know when they were seen; and he will not disappoint the blessed hope these evidences have inspired in our anxious hearts.

The prophecies, historical and chronological, most clearly point with divine exactness to this auspicious hour, for the long predicted day of the Lord, of redemption, to dawn upon this dark and sinful world. It appears nearly absolutely certain that there can be no mistake in this matter. We should feel unwaveringly certain of possessing an earthly inheritance, if we had half the amount of testimony to prove our right to it, that we certainly have to prove that the coming of the Lord will soon be witnessed. We say evidence, because it is infallible testimony, drawn from stubborn facts, immutable as the throne of the Highest. Our opponents have not been able, with all their experience, skill and erudition, to invalidate, in the least, the evidence on which our hopes rest. Neither have we, after all our disappointments, first, second, third and fourth sober thoughts, or impartial and repeated reviews of the subject, been able to detect any fundamental error, or mistake, in our general calculations on the time of the Lord's coming. Instead of finding ourselves mistaken in the main question at issue, we have, by every investigation, been greatly confirmed that we have not followed cunningly devised fables, but the truth, in this important matter.

A few days, or weeks, or months at most, will bring us to the extreme point of time, according to our present light, for the termination of the prophetic numbers. We all acknowledge that we can see no defect in the computation which brings us to this conclusion. This being the case, we seriously ask, should not these considerations engage all of our ransomed powers, in making the necessary preparation to meet the grand and solemn event, which is evidently but just before us? Reason, prudence, and the word of wisdom, unitedly say they should. The wise man foreseeth the evil, and hideth himself; while the fool passeth on, and is punished. With our present light, foolish, indeed, shall we be, if found unbelieving, slumbering, our lamps gone out, and we without the wedding garment, at the coming of the Son of man. If not ready now, we have not a moment to lose in halting, doubting, fearing, or indulging in the pleasures, gratifications and sins of the flesh. What we do, must be done quickly and effectually, or all will be lost, forever lost.

Another important consideration why we should be constantly ready to meet the Lord, is, his coming will be 'sudden,' as the lightning; as a 'snare'; in an unexpected moment, or when we think not.—The shaking of the heavens and earth, and the sign of the Son of man, are all the events, of importance, we expect will be witnessed before the actual appearing of the Son of man; and these, we think, will be intimately connected with his appearing, so that all will take place nearly simultaneously: the beginning of which will be sudden, unexpected, and all will be grand and terrific. No further token, sign or warning, will be given to apprise saint or sinner of the coming of that great and terrible day. God has already been lavish in giving evidences of its sure and near approach. More evidence, or a reputation of that already given, would be superfluous. If we will not believe now, our hearts are hardened in unbelief, our case is desperately hopeless; and the greatest amount of evidence, which the Infinite God could reasonably give, would not produce in us justifying and saving faith. Beware, therefore, lest we, like the incorrigible Jews, despise, wonder, fall

and perish, through unbelief. Let us also be careful how we incur the displeasure of the Highest, by asking for more or greater signs than he has already given.

We say the coming of the Lord will be as a snare on saint and sinner. This is true in one sense of the saint, and in every sense of the sinner. The snare is sprung suddenly. So the coming of the Lord will be sudden as the snare, or lightning, to all. Ag in, the snare is sprung unexpectedly, and to the destruction of its prey. So will be the coming of the Lord to the wicked, unexpected, and to their destruction: while the saint will be watching and ready, and instead of being destroyed, will be saved in that dread hour. But the saint will not know the precise moment, day nor hour, when the grand scenes of that day will commence: they will be opened to his enraptured vision suddenly, as quick as the lightning's flash. But he will not be taken on surprise, 'as a thief,' because he will be found watching, waiting, fully ready, and confidently expecting his Lord's return every moment. In this state of preparation, though in the field, the mill, or bed, or wherever duty may demand, all will be well: the ready will be changed in a moment, from mortal to immortal beings, be suddenly caught away from this perishing world, conveyed by angels, to meet their descending glorious Lord and King.

Hence, from the very important consideration that the great and terrible day of the Lord will come as a snare, suddenly, we do most urgently entreat all to be ready, every moment, lest that day come upon you as a thief, and lamentation, wailing, and everlasting destruction be the bitter portion of your cup.

How to be ready, is, or should be, well understood by all in this land of Bibles, especially those who have had their pathway but recently most brilliantly illuminated by that precious book, relative to the soon coming of Christ and his glorious kingdom.—Something more than a nominal faith in the most precious truths of God's word, is necessary in a work of this character: for 'faith without works is dead.' Your works, conversation and spirit, must correspond with your holy and high profession, or it is vain.—You must do the commandments, have your conversation that which becometh godliness, and possess the spirit of Christ, in order to be ready to meet him with joy and not with grief.

How many, we fear, will be weighed in the balance, and found wanting in the every day practice and spirit of godliness. They profess godliness, and this is about all the characteristic they have of a child of God. Their tempers are unsubdued by grace; their words are light and trifling, vain, and not unfrequently irritable and angry. They love to follow the vain and sinful fashions of the world, to conform to it in all things, or as far as they can. They do but little for the cause of God. Are eager for worldly wealth, and labor hard to lay up treasures on earth; yet they talk of their faith and hope in the coming of Him who plainly teaches us that such persons shall not enter his kingdom. Oh, deceived mortals! lay the axe at once at the very root of your carnal lusts and unlawful desires, and let them be slain. Crucify the whole, while the cross is accessible. Bring all you have and are into full submission, and joyful obedience to the will of Christ. Love him with all your heart, and obey him with all your ransomed powers; and your peace here will be as a river, and your reward in the day of the Lord Jesus, a crown of unfading glory, and an incorruptible inheritance in the everlasting kingdom of God. BE READY to receive the priceless treasure; for soon it will be given to all the pure in heart.

Bro. B. Morley preached to the brethren in this city, a few evenings since. His discourse was food to the soul.

The Two-Horned Beast.

If the two horned beast, in Rev. 13th, is symbolical of the Mohammedan power, and is yet to come up, by the workings of the Jesuits, as a late writer supposes, then the Mohammedan power has not yet come into being. Stubborn and acknowledged facts say that the Mohammedan power has fallen, only continues by mere sufferance. Hence, if the two horned beast is in the future, it can have nothing to do with a power that is in the past. Again, to suppose, as the writer intimates, that the Jesuits are to gain sufficient power in the Ottoman empire, to cause all the world to be put to death who will not worship the beast, is not even probable. The very nature of the case forbids it, and the word of prophecy renders it impossible. Such a work cannot be done, in a short time, or 'quickly.' The Ottoman supremacy fell under the second woe. Under the third woe, the Lord will come. All the time we can have between the second and third woes, is a short space called 'quickly.' Can the world be brought under the power of Mohammedan Jesuitism in this mere fraction of time; and when six years of it are already past? It is very unnatural, and to us unreasonable and unscriptural to suppose any such thing.

Perils of the Last Days.

The article on this subject, which we commence publishing in this number, points to existing facts in the churches, which we all know to be there. While we deeply deplore their existence, we nevertheless are strengthened in our faith in beholding them; for they assure us that the last days of apostasy and sin have come, and are nearly closed; and that the day for the purification of the sanctuary will soon dawn, when perils will no longer endanger the salvation of God's people. Now is the time, however, when we should 'beware of the perils of the last days.'

Safe Position.

Never receive as a part of your religious faith, any doctrine, however plausible in its appearance, which has not some plain scripture testimony to sustain it. God does not require us to believe without evidence of the most simple and intelligible character. He has not left us to form our faith on plausible, or doubtful inferences, but on his plain and positive word. It will be well for all to remember this, in this time of trial, when new tests, and new doctrines are being urged upon us. It is the only safe position we can occupy.

Grateful.

A return of gratitude is due to our kind friends, who have sympathized with us in the hour of sickness, and aided in our work by their communications. The Lord reward them.

We are happy to say to our kind patrons, that our health is slowly improving, though we are yet far from being well. We still solicit a continuation of your favors, not only for our individual benefit, but for the good of the cause in which we are unitedly engaged. Soon our sufferings and labors will end. Then every one will be rewarded according to his doings.

Arrival in England.

The Herald for July 22, contains an account of the safe arrival of Br'n. Hines, Brown and Hutchinson, in Liverpool, England. In a letter dated Liverpool, Eng., June 16, they say:—

"We came to anchor, quarter of a mile from the dock, about midnight, and remained on board until the next morning; making the voyage from Boston to Liverpool in a little more than twelve days. To show the speed of this mode of conveyance, we will state a fact. A merchant sent letters to his correspondent in Boston by the Hi-

bernia, and received returns by the Britannia in the space of only 25 days.

Thus we have graciously been wafted over the sea, with little or no inconvenience; we have had a delightful passage, for which we bless Almighty God. Our health and spirits have been excellent; and never did we feel more peaceful and happy in yielding ourselves up to the disposal and guidance of God. We were glad in being able to have, in some respects, the scenes of the past few days changed. The influence of Father Matthew has never been felt over the company, of which, happily, or unhappily, we were a part on ship-board. The bills of many for wine, and other spirits, must have been enormous; a settlement of which was required on the day before our arrival.

On Lord's day morning, after putting a handful of necessary articles into our valises, which had to pass under the review of a Custom-house officer, we stepped into the ferry-boat belonging to the Packet Company, and in a few minutes were landed at the Dock, where we were met by two of the Brethren here in waiting for us; you may well suppose that they gave us what many others have done since, a hearty "Welcome to England!"

Bro. Hutchinson preached in Toxteth Hall on Tuesday evening, and started for the residence of his parents the next morning, to join us again in a few days. Bro. Himes preaches this evening at the same place; we hold another meeting to-morrow evening. On Tuesday we intend going to Exeter, Plymouth, and elsewhere, the brethren having made arrangements to commence work in that section forthwith, so, having cheered the hearts of our brethren here by our presence and our words, we must leave them and this important field for future attention. At another time we will write something respecting the cause &c., in Liverpool.

Letter from Bro. J. D. Johnson.

Bro. Marsh:—Permit me to say a few words more for the encouragement of your readers.—The last communication was from Manlius village. After the grove-meeting, we found it necessary to tarry longer in that place, to administer the word of life; and accordingly we continued the meetings until the next Sabbath evening, (July 5th.) We addressed the people each afternoon at 6 o'clock, from the steps of the meeting-house, Sunday in the grove again; at 5 o'clock in the main street, from the steps of a store, and a more attentive, interested, and solemn congregation, is seldom seen. We visited some from house to house, and found that a good work had commenced not only among professors, who praised God for the light and truth they had received, for the spiritual meetings they had enjoyed, but also among the prayerless. Some inquiring souls have found peace in believing. We had many calls from other places, and "a door of utterance" is open in this region, for the proclamation of "the glad tidings of the kingdom" at hand.

Bro. Bywater spent the Sabbath at Seneca Falls; I went to Lansingville. At the latter place I spoke Saturday evening, and three times on the Sabbath, and the word had its designed effect on the hearts of two, a young man and woman. We enjoyed a season of prayer with them in the evening, the young man felt that God had pardoned his sins, and the young woman thought she could choose the service of God, with all its trials, crosses, and duties, as well as its joys and everlasting glories. Brethren and sisters seemed to be strengthened. Praise God, salvation is free to all who will comply with its requirements. "His yoke is easy, and his burden is light." Next morning a ferryman was also induced to set out in this blessed cause of the Redeemer. I have mentioned these cases for the *encouragement* of the

brethren, and if possible, to stimulate them to seek every opportunity to do good. There are many inquiring after truth in that region of country. Are there not more who are willing to go into the highways, hedges, school houses; some meeting houses are open for this doctrine. *Wake up brethren!* O, how can you slumber? Let us be active!

Seize your armor, gird it on!
Now the battle will be won!
See! the strife will soon be done;
Then struggle manfully.

J. D. JOHNSON.

Rochester N. Y., July 16, 1846.

Letter from Sister I. Perkins.

Bro. Marsh:—I consider it not the least among the countless favors of God, that I am permitted to read the "Voice of Truth." In it I find much to refresh my spirit, cheer, and yet solemnize the heart, much that is meat in due season: and I fervently pray it may afford us much more of the same kind of food that some of the late Nos. contain. And may the momentous truths it presents, being mixed with faith in those who read them, be instrumental of much good. O that all may obey the injunction, "humble yourself," give heed to the "solemn appeal," "acting out the precepts of the gospel," then, I believe, we can enjoy "inward quietude," having our hearts filled with "holy love," and cheered by "joyful hope." It is exceeding heart cheering to me to hear from the dear saints scattered abroad, to learn that they abound in the work of the Lord, that there are some (though but a remnant,) who love holiness, and "walk in truth." And every additional evidence that the Lord will soon come, is to me as cold water to a thirsty soul. "My soul waiteth for the Lord more than they that watch for the morning;" for my heart yearns to see him whom my soul loveth, who is chiefest among ten thousand, and to behold Him who is "clothed with honor and majesty, and covereth himself with light as a garment." O how boundless the goodness of God! how manifold his mercies to unworthy dust! My eyes overflow with tears of gratitude while I review the past blessings of God, or look forward with joyful hope, to that eternal weight of glory which awaits the faithful.

O that we may all understand what it is to *live to the Lord*, and to wait for his Son from heaven. May God grant, that according to the riches of his glory, we may be strengthened with might by his spirit in the inner man; that Christ may dwell in our hearts by faith; that we, rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth the knowledge of the unsanctified, that we may be filled with all the fullness of God. Then shall we be cheerfully submissive to the duty of "bearing the cross," even though it lead to prison or to death; and willing to suffer a little while longer here below, if then to glory we may go, and reign with Christ in love." I. PERKINS.

P. S. Bro. M., I suffered reproach on account of a slight typographical error in a former communication—but I consider it of minor importance, if the cause of my Muster is not reproached through my means. In my last "Word of Exhortation," instead of sufferer, it should read scuffer. I. P.

Bro. P. Bean, Bethel Vt., June 23, writes:—We endeavor to meet, comfort, and exhort one another; for we think we know our position.—We are nearing the port—soon all the ship's company will meet. Every day confirms me that the Lord is right at the door, and my only aim is, to gain the New Jerusalem. My whole

soul is aspiring to be pure in heart, to gain that holiness, without which, none can see the Lord. It is a momentary work to keep the heart with all diligence, and I feel there is no other way to gain and retain that holiness which will enable us to live so as to be prepared to stand before the Son of Man and not be ashamed before him at his coming: it is to watch! watch! pray without ceasing, and in every thing give thanks. May the Lord enable me and all my brethren and sisters to do this, who profess to be looking for the coming of the Just One. We see some omens of good in this place. If we can have proper means used, the word preached, good may be done.—Bro. Marsh from West Randolph, recently preached to us. God blessed the word to those who heard.

Bro. A. Carpenter, Sutton Vt. June 6, writes:—It is high time for us who profess to be looking for the blessed hope, and glorious appearing of the great God and our Savior, to see that our work is done, for the Lord is coming. I fear some are drawing back. Where are some of those servants, who, in '43 were crying, behold the Bridegroom cometh? A sacrifice made in '43 will do us no good, unless it is kept on the altar. We must hold fast the profession of our faith without wavering, to the end. O how it makes my heart ache when I see brethren who have faithfully and fearlessly stood in defence of the truth, fearless of censure and regardless of applause, begin to show signs of wavering in their faith on the time of the coming of the Lord, with all the additional light the Lord has favored us with. It has long been settled in my mind, that the time is revealed in God's word. God gave the prophet Daniel the length of time from a given period to the resurrection, when he should stand in his lot, which I believe will be this year. Do we, in reality, expect the King of glory to come this year? Yes, to me it looks plain.

There is a little band of brethren here, who are, most of them, strong in the faith, looking for Jesus. We love to see the evidence on time presented. We think it is, in reality, meat in due season.

Letter from Bro. M. Tewksbury.

Bro. Marsh:—The Voice of Truth is to me, truly, glad tidings of the kingdom at hand; for it feeds, enlightens, warns, admonishes, and comforts my heart; and I view it, as it truly is, a faithful corrector of mistakes and errors that we all more or less have committed. Although I have been a constant reader of the paper, I have not been known to you as a subscriber; the cause of this has been, I have always taken the Advent Herald, and many of my brethren took the Voice of Truth, by which means I have been privileged with the reading of your paper. Be assured, I felt much interested in your welfare; for I had formerly been a fellow laborer in the vineyard with you, Elders Hasen, Badger, Shaw and others, and was a subscriber to the Palladium, until I thought the paper and its board of directors had become corrupt by departing from the simplicity of the gospel, and were building the things they once destroyed, thereby becoming transgressors, and making void the law of God through their traditions and sectarianism. I stopped taking their paper; they voted me out of their conference, and when I heard you had embraced the advent doctrine, for which the board dismissed you from being their Editor, (but they flatly denied that your faith in that doctrine was the cause, and in attempting to prove that it was not the cause of your removal, their deception, fraud, and falsehood, was made manifest to every inquiring mind.) When I knew all this, my heart rejoiced, not at the downfall of that once devoted and happy people, but that you had escaped the snare, and was no longer in bondage. O, bro-

ther Marsh, when we look back upon our former associates and brethren, may we not exclaim with the Prophet, "how are the mighty fallen!" O, who would have thought twenty years ago, that that then loving people would now close their meeting houses against their former brethren, because they believe in the speedy coming of our blessed Savior, and be found with mockers and scoffers! Alas! Alas! but so it is. May your prayer and mine ever be, that God may have mercy on them.

I bless God, brother, that Jesus is the same yesterday, to-day, and forever, his gospel is the same, and that the love and fellowship of the saints of the Most High is, ever was, and ever will be the same; praise God for the union of the saints.—I bless God that I still enjoy their company, although the passing by of '43 and the 7th month, disappointed us all, and caused some to give up their faith, yet, there are, in this place between sixty and seventy brothers and sisters strong in the faith, looking for that blessed hope and the glorious appearing of the Great God and our Savior, Jesus Christ, who have breasted the storm of persecution, and withstood the closed door, spiritual wives, and many other foolish and false notions that some of our brethren have preached, and ran into, and by reading Br'n. Hale, Pinney, yours, and many others writings, showing how the mistake was made, and pointing out, (as they and I think,) the true time when we may look for the coming of our blessed Savior, and that we may all look, and pray, for, and expect his appearing in 1847, true era, with the same strong faith and assurance that we did in 1843. The brethren here are beginning to get rid of their fears, to talk about time, and there is, I think, evidently an increase of faith and a quickening of the spirit now, in our little down trodden company. May God carry on in us his good begun work, until we are all purified, sanctified, and prepared to meet the Lord at his coming, and with all the redeemed, to enter that glorious rest that remains to the people of God.

We have meetings every Sabbath, prayer meetings several days in the week: we have blessed times. We show forth the death of the Savior, the first Sabbath in every month. Brother W. H. Dow is with us, giving the children meat in due season. He is a beloved brother, faithful, and well engaged. The Lord is calling some more laborers from among us into the vineyard. By the labors of these brethren, together with what little I can do, we have blessed meetings—bless the Lord O my soul, and all that is within me praise his precious name.

Yours, in hope of eternal life soon, through Jesus Christ our glorious Redeemer,

MOSES TEWKSBURY.

Hartland Vt., July 13, 1846.

Letter from Bro. J. Weston.

Bro. Marsh:—I have spent three weeks in Maine, and attended three conferences, at which, the special influences of the Holy Ghost were sensibly felt and seen. Quite a number of the brethren who had formerly believed in the "shut door" views, came forward and confessed their errors, and so there was a mutual forgiving. The brethren and sisters are again gathering, after the tremendous storm of wild fanaticism which has swept over the State of Maine. They are getting more strong on time, and feel satisfied that the spring of '47 is the latest point to which we can extend the 2300 or the 1385 days to terminate.

Our dearly beloved and much esteemed brother M. Welcome of Maine, is about to go to Sheboygan, Wisconsin Territory—and we hope that the brethren will help him on, after a godly sort; and wherever his lot may be cast to labor in preaching this gospel of the kingdom, we hope

he will be received as a faithful minister of Jesus Christ. He was once an esteemed Methodist minister, but he has seen and exposed the awful abominations of the existing sects, and left *Babylon*.

God grant him many souls as seals of his ministry in Wisconsin. Yours &c.,

J. WESTON.

New Ipswich N. H., July 8, '46.

Bro. E. R. Miller, Jackson Ia., June 24th, writes:—I had the privilege of attending the Conference at Jackson, Mich., and can say that it was one of interest and profit. We parted on Monday morning, after an hour or two sweetly spent in an interchange of feeling and prayer, with our faith confirmed, our zeal for the cause of God much increased, and with our hopes of speedy redemption much enlivened by our intercourse during the meeting. Yes, we parted with the cheering hope of meeting within a few months beyond where sorrows come. Praise the Lord for the prospect.

Bro. A. W. Griggs, Brimfield Mass., July 6th writes:—I love the truth: God's Word is truth. I love Jesus, I love his appearing, I love to feel the coming of that day will no longer be deferred, that the vision will soon speak and not lie.—I believe the few brethren and sisters in this place are loving one another with pure hearts fervently, looking anxiously for the consummation of the blessed hope.

IDLE WORDS.—Bishop Burgess, in speaking of his intimate friendship with Archbishop Leighton—an intimacy that had existed unbroken for more than twenty-two years—says, "I never, during that period, heard him utter an idle word, nor one that did not tend directly to edification, nor did I ever see him in any other temper of mind than such as I should desire to be found in when I come to die."

TRUTH.—The eye, by long use, comes to see, even in the darkest cavern; and there is no subject so obscure, but we may discern some glimpse of truth by long poring on it. Truth is the cry of all, but the game of a few. Certainly where it is the chief passion, it doth not give way to vulgar cares and views; nor is it contented with a little ardor in the early time of life; active, perhaps, to pursue, but not so fit to weigh and refuse. He that would make a real progress in knowledge, must dedicate his age as well as youth, the latter growth as well as the first fruits, at the altar of truth.—*Bishop Berkeley.*

Fear not, Christian.

Fear not, Christian, tho' your pathway
Lies thro' disappointment's vale;
Lo, the promise,—'I am with you
'To the end,'—can never fail.

Fear not, Christian, tho' oppression
Mark your way to Canaan's land;
Soon you'll reach the promised haven,
Soon on Canaan's banks shall stand.

Fear not, Christian, banish trouble,
Let your heart on God be stayed;
He will render more than double,
All thy toils shall be repaid.

Fear not, Christian, hear the promise—
'If I go, I'll come again;
'I'll prepare for you a mansion,
'Where the just shall ever reign.'

Fear not, Christian, soon the kingdom
Will the little flock receive,
On the plains of blest Canaan
Crowns of glory he will give.

Soon with beauteous robes he'll deck you,
Robes of perfect righteousness;
Smiling Angels soon will hail you
'To the pilgrim's glorious rest.'

Colchester, Vt.

ANN ELIZA.

Election of a New Pope.

Speaking of the election of a new Pope, the True Sun says:

"The election of a new Pope was achieved without much difficulty or delay, the conclave being in session only forty-eight hours. Its choice fell upon Cardinal Mastai-Ferrotti, who has taken the name of Pius IX. He is only fifty-four years of age, and is one of the youngest Cardinals chosen to the Papacy. He is said to be eminently virtuous, able, enlightened, and liberal;—consequently it is firmly hoped that he will do much to meliorate the condition of the Roman states and people. He is a native of the Papal States."

A TRUE REMARK.—While Dr. Franklin was in London, in 1776, he spoke, in some of his letters to a friend in this country, of reports which were spread by his enemies to his disadvantage. His language is that of a Christian philosopher—yet how few emulate his example in these things.

"I give myself," he says, "as little concern about them as possible. I have often met with such treatment from people that I was all the while endeavoring to serve. At other times I have been extolled where I had little or no merit. One's true happiness depends more upon one's own judgment of one's self, or a consciousness of rectitude in action and intention, and the approbation of those few who judge impartially, than upon the applause of the unthinking and scorning multitude, who are apt to cry 'Hosanna' to-day, and to-morrow 'Crucify him.'"

Bro. Marsh:—In my letter giving account of the Michigan meetings, the following typographical errors occurred, which you will allow this to correct. For "Bro. Catlin resides in Laporte," you have "Bro. Carter," and for "Bro. Hoyt," you have "Bro. Hays;"—which mistakes impair the sense of the letter materially. Milwaukee should not be terminated with a *cc*, as in my letter by mistake.*

Your affectionate brother,

L. D. MANSFIELD.

*We are correct on the *cc*. A late act of the Legislature decides the spelling thus, '*Milwaukee*,' and Milwaukee papers come with this post-mark.

Appointments.

CONFERENCE.

Providence permitting, a Conference will be held at Stillwell Prairie, Laporte Co. Ind., commencing August 27th and continuing over the Sabbath. Several Lecturing brethren from abroad are expected to be present. Let those who can, rally to this meeting.

L. D. MANSFIELD.

GROVE MEETING.

If time continue, there will be a Grove Meeting in the town of Clinton, Clinton Co., N. Y., to commence on the 10th of September. The object of the meeting is, to preach the Gospel of the Kingdom and to give light on the doctrine of the Second Advent of Christ. We expect Bro. Wyatt, Adrian and others, to be present. Our brethren and sisters, far and near, are invited to attend.

L. DUDLEY.

Perrys Mills, N. Y.

REMOVAL OF OUR OFFICE.

We have removed our Office into Simpson's new block, on Works Street, just back of the Arcade. We occupy the second floor, in the west end of the building; entrance from Works St.

Letters and Receipts for week ending July 23, '46.

J. Mason, Canandaigua, \$1.50, pays to close of vol. XI. I. C. Welcome, Hallowell, Me., \$1. H. Childs, Sutton, Vt., \$3, and \$3 for Bro. T. F. Barry. L. D. Fleming, Newark, N. J., 50 cts.; Z. L. Hadden, \$1; R. Allen, Jamaica, Vt., \$1, pays to close of v. XVII if we have made no mistake in crediting money to him which should have been credited to K. Allen of the same place, whose Dr. is \$2.50. [E] Please say if this is right. J. Moggiuer, Poland, Me., \$2; E. R. Pinney, Seneca Falls; S. E. Myers, Fulton, \$1, you have now paid to the commencement of present volume. P. Blood, Manlius, \$1; L. Morton, Whiteley, \$2, pays to close of vol. XII. L. Chandler, Kingston, Mass., \$2; P. Knapp, Cleveland, O., all right. H. L. Smith, Auburn, 60 cts. in full. H. Hempstead, Little Falls, \$1, pays to close of vol. XI. A. Norton, Adams Basin, \$1; S. B. Ostrander, \$1; A. Bachelor, Pownall, \$1; S. Bliss, Boston; B. F. Perry, Darlington, C. W., \$1; J. Hudson, Springwater, \$1; T. J. Carlton, Green Creek, O., \$1; N. Jones, Northfield, Vt.—the paper has been regularly sent to "Miss C. Jones, Lowell, Mass."—We now send as you direct. J. Wright, No. Bennington, Vt., \$2; W. C. Ruggles, Three Rivers, Mass., \$1; N. D. Wright, Wales, \$1; G. W. Burnham, Essex, Mass., \$1; G. N. Gale, Ballston, \$2.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XI.

ROCHESTER, N. Y.—WEDNESDAY, AUGUST 5, 1846.

NO. 6.

THE VOICE OF TRUTH

IS PUBLISHED EVERY WEDNESDAY

IN SIMPSON'S BLOCK, WORKS STREET, ROCHESTER.

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TERMS—50 cents per Volume of 13 Numbers. \$2 for Five copies. Without charge to those who are unable to pay.

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ANCIENT BABYLON.

FROM 'EVIDENCES OF THE TRUTH OF THE CHRISTIAN RELIGION.'

BY A. RIETH.

The past history of the land of the Chaldeans, may be briefly closed in the language of prophecy: for the prophets, in their visions, saw it as it is; although historians knew not, even after its grandeur was partially gone, how to tell of its fertility, which they witnessed, and hope to be believed. Those who recorded the word that the Lord spake against Babylon and against the land of the Chaldeans, had no such fear, though two thousand four hundred years have elapsed since they described what is now only at last to be seen.

I will punish the land of the Chaldeans, and will make it perpetual desolations; cut off the sower from Babylon, and him that handleth the sickle in the time of harvest. A drought is on her waters, and they shall be dried up. Behold the hindermost of the nations, a dry land and a desert. Her cities are a desolation, a dry land and a wilderness, a land where no man dwelleth, neither doeth son of man pass thereby. I will send unto Babylon fanners, that shall fan her, and empty her land. The land shall tremble and sorrow; for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant. The land of the Chaldeans was to be made perpetual, or long-continued desolation. Ravaged and spoiled for ages, the Chaldee's excellence finally disappeared, and the land became desolate, as still it remains. Rauwolff, who passed through it in 1574, describes the country as bare, and "so dry and barren that it cannot be tilled." And the most recent travellers all concur in describing it in similar terms.

The land of Babylon was to be fanned and emptied,—to be a dry land, a wilderness and a desert, &c. On the one side, near to the site of Opis, "the country all around appears to be one wide desert, of sandy and barren soil, thinly scattered over with brushwood and tufts of reedy grass." On the other, between Bussorah and Bagdad, "immediately on either bank of the Tigris, is the untrodden desert. The absence of all cultivation,—the sterile, arid, and wild character of the whole scene, formed a contrast to the rich and delightful accounts delineated in Scripture. The natives, in travelling over these pathless deserts, are compelled to explore their way by the stars. "The face of the country is open and flat, presenting to the eye one vast level plain, where nothing is to be seen, but here and there a herd of half-wild camels. This immense tract is very rarely diversified with any trees of moderate growth, but is an immense wild, bounded only by the horizon." In the intermediate region, "the whole extent from the foot of the wall of Bagdad, is a barren waste, without a blade of vegetation of any description; on leaving the

gates, the traveller has before him the prospect of a bare desert,—a flat and barren country."—"The whole country between Bagdad and Hillah is a perfectly flat and (with the exception of a few spots as you approach the latter place) uncultivated waste. That it was at some former period in a far different state, is evident from the number of canals by which it is traversed, now dry and neglected; and the quantity of heaps of earth covered with fragments of brick and broken tiles, which are seen in every direction, the indisputable evidences of former population.—At present, the only inhabitants of the tract are the Sobide Arabs. Around, as far as the eye can reach, is a trackless desert." "The abundance of the country has vanished as clean away as if the 'besom of desolation' had swept it from north to south; the whole land from the outskirts of Babylon to the farthest stretch of sight, lying a melancholy waste. Not a habitable spot appears for countless miles." The land of Babylon is desolate, without an inhabitant. The Arabs traverse it; and every man met with in the desert, is looked on as an enemy. Wild beasts have now their home in the land of Chaldea; but the traveller is less afraid of them,—even of the lion, than of "the wilder animal, the desert Arab."—"The country is frequently 'truly impassable.'" "Those splendid accounts of the Babylonian lands yielding crops of grain two or three hundred-fold, compared with the modern face of the country, afford a remarkable proof of the singular desolation to which it has been subjected. The canals at present, can only be traced by their decayed banks.

"The soil of this desert," says Captain Mignan, who traversed it on foot, and who, in a single day, crossed forty water-courses, "consists of a hard clay, mixed with sand, which, at noon, became so heated with the sun's rays, that I found it too hot to walk over it with any degree of comfort. Those who have crossed those desert wilds, are already acquainted with their dreary tediousness, even on horseback; what it is on foot, they can easily imagine."

Where astronomers first calculated eclipses, the natives, as in the deserts of Africa, or as the mariner without a compass on the pathless ocean, can now direct their course only by the stars, over the pathless desert of Chaldea.—Where cultivation reached its utmost height, and where two hundred-fold was stated as the common produce, there is now one wide and uncultivated waste; and the sower and reaper are cut off from the land of Babylon. Where abundant stores and treasures were laid up, and annually renewed and increased, fanners have fanned, and spoilers have spoiled them till they emptied the land. Where laborers, shaded by palm-trees a hundred feet high, irrigated the fields till all was plentifully watered by numerous canals, the wanderer, without an object on which to fix his eye, but "stinted and short-lived shrubs," can scarcely set his foot without pain, after the noon-day heat, on the "arid and parched ground," in plodding his way through a desert, a dry land, and a wilderness. Where there were crowded thoroughfares, from city to city, there is now "silence and solitude;" for the ancient cities of Chaldea are desolations,—where no man dwelleth, neither doth any son of man pass thereby.

Her cities are desolations. The course of the Tigris through Babylonia, instead of being adorna-

ed, as of old, with cities, and towns, is marked with the sites of "ancient ruins." Sitace, Sabata, Narisa, Fuchera, Sandia, "no longer exist." A succession of longitudinal mounds, crossed by right angles by others, marked the supposed site of Artemita, or Destagered. Its once luxuriant gardens are covered with grass; and a higher mound distinguishes "the royal residence" from the ancient streets. "Extensive ridges and mounds (near to Houmania,) varying in height and extent, are seen branching in every direction." A wall, with sixteen bastions, is the only memorial of Apollonia. The once magnificent Seleucia, is now a scene of desolation. There is not a single entire building, but the country is strewn for miles with fragments of decayed buildings. "As far," says Major Keppel, "as the eye could reach, the horizon presented a broken line of mounds; the whole of this place was a desert flat." On the opposite bank of the Tigris, where Ctesiphon its rival stood, besides fragments of walls and broken masses of brick-work, and remains of vast structures encumbered with heaps of earth, there is one magnificent monument of antiquity, "in a remarkably perfect state of preservation," "a large and noble file of building, the front of which presents to view, a wall three hundred feet in length, adorned with four rows of arched recesses, with a central arch, in span, eighty-six feet, and above a hundred feet high, supported by walls sixteen feet thick, and leading to a hall which extends to the depth of one hundred and fifty-six feet," the width of the building." A great part of the back-wall, and of the roof, is broken down; but that which remains, "still appears much larger than Westminster Abbey. It is supposed to have been the lofty palace of Chosroes; but there desolation now reigns. "On the site of Ctesiphon, the smallest insect under heaven would not find a single blade of grass wherein to hide itself, nor one drop of water to allay its thirst." In the rear of the palace, and attached to it, are mounds two miles in circumference, indicating the utter desolation of buildings formed to minister to luxury. But, in the words of Captain Mignan, "such is the extent of the irregular mounds and hillocks that overspread the sites of these renowned cities, that it would occupy some months to take the bearings and dimensions of each, with accuracy."

While the ancient cities of Chaldea are thus desolate, the sites of others cannot be discovered, or have not been visited, as none pass thereby;—the more modern cities, which flourished under the empire of califs, are "all in ruins." The second Bagdad has not indeed yet shared the fate of the first. And Hillah, a town of comparatively modern date, near to the site of Babylon, but in the gardens of which there is not the least vestige of ruins—yet exists. But the former, "ransacked by massacre, devastation, and oppression, during several hundred years," has been "gradually reduced from being a rich and powerful city, to a state of comparative poverty, and the feeblest means of defence." And of the inhabitants of the latter, about eight or ten thousand, it is said that "if any thing could identify the modern inhabitants of Hillah as the descendants of the ancient Babylonians, it would be their extreme profligacy, for which they are notorious, even among their immoral neighbors." They give no sign of repentance and reformation, to warrant the hope that judgment, so long continued upon oth-

ers, will cease from them; or that they are the people that shall escape. Twenty years have not passed since towns in Chaldea have been ravaged and pillaged by the Wahabees; and so lately as 1023, the town of Sheereban "was sacked and ruined by the Coords," and reduced to desolation. Indications of the ruined cities, whether of a remote or more recent period, abound throughout the land. The process of destruction is still completing. Gardens which studded the banks of the Tigris have very recently disappeared, and mingled with the desert,—and concerning the cities also of Chaldea, the word is true that they are desolations. For "the whole country is strewn over with the debris of Grecian, Roman and Arabian towns, confounded in the same mass of rubbish."

But while these lie in indiscriminate ruins, the chief of the cities of Chaldea, the first in name and in power that ever existed in the world, bears many a defined mark of the judgments of heaven.

The progressive and predicted decline of Babylon the great, till it ceased to be a city, has already been briefly detailed. About the beginning of the Christian era, a small portion of it was inhabited, and the far greater part was cultivated. It diminished as Seleucia increased, and the latter became the greater city. In the second century, nothing but the walls remained. It became gradually a great desert; and, in the fourth century, its walls, repaired for that purpose, formed an enclosure for wild beasts, and Babylon was converted into a field for the chase—a hunting-place for the pasture of the Persian monarchs. The name and the remnant were cut off from Babylon; and there is a blank, during the interval of many ages, in the history of its mutilated remains, and of its mouldering decay. It remained long in the possession of the Saracens; and abundant evidence has since been given, that every feature of its prophesied desolation, is now distinctly visible—for the most ancient historians bore not a clearer testimony to facts confirmatory of the prophecies relative to its first siege and capture by Cyrus, than the latest travellers bear to the fulfilment of those which refer to its final and permanent ruin. The identity of its site has been completely established. And the truth of every general and of every particular prediction is now so clearly demonstrated, that a simple exhibition of the facts, precludes the possibility of any cavil, and supercedes the necessity of any reasoning on the subject.

It is not merely the general desolation of Babylon,—however much that alone would have surpassed all human foresight,—which the Lord declared by the mouth of his prophets. In their vision, they saw not more clearly, nor defined more precisely, the future history of Babylon, from the height of its glory to the oblivion of its name, than they saw and depicted fallen Babylon as now it lies, and as, in the nineteenth century of the Christian era, it has, for the first time, been fully described. And now, when an end has come upon Babylon, after a long succession of ages has wrought out its utter desolation, both the pen and the pencil of travellers, who have traversed and inspected its ruins, must be combined, in order to delineate what the word of God, by the prophets, told from the beginning that that end would be.

Truth ever scorns the discordant and encumbering aid of error; but to diverge in the least from the most precise facts, would here awaken and destroy the argument; for the predictions correspond not closely with any thing, except alone with the express and literal reality. To swerve from it, is, in the same degree, to vary from them: and any misrepresentation would be less hurtful than iniquitous. But the actual fact renders any exaggeration impossible, and any fiction poor. Fancy could not have feigned a con-

trast more complete, nor a destruction greater, than that which has come from the Almighty upon Babylon. And though the greatest city on which the sun ever shone be now a desolate wilderness, there is scarcely any spot on earth more clearly defined—and none could be more accurately delineated by the hands of a draftsman—than the scene of Babylon's desolation is set before us in the very words of the prophets; and no words could now be chosen like unto these, which, for two thousand five hundred years, have been its "burden,"—the burden which now it bears.

Such is the multiplicity of prophecies and the accumulation of facts, that the very abundance of evidence increases the difficulty of arranging, in a condensed form, and thus appropriating its specific fulfilment to each precise and separate prediction, and many of them may be viewed connectedly. All who have visited Babylon, concur in acknowledging or testifying that the desolation is exactly such as was foretold. They in general, apply the more prominent predictions; and, in minute details, they sometimes unconsciously adopt, without any allusion or reference, the very words of inspiration.

Babylon is wholly desolate. It has become heaps—it is cut down to the ground—brought down to the grave—trodden on—uninhabited—its foundations fallen—its walls thrown down and utterly broken—its loftiest edifices rolled down from the rocks—the golden city has ceased—the worms are spread under it, and the worms cover it, &c. There the Arabian pitches not his tent; there the shepherds make not their folds; but wild beasts of the desert lie there, and their houses are full of doleful creatures, and owls dwell there, &c. It is a possession for the bittern, and a dwelling-place for dragons—a wilderness, a dry land, and a desert—a burnt mountain—pools of water—spoiled—empty—nothing left—utterly destroyed—every one that goeth by it is astonished, &c.

(Concluded.)

PERILS OF THE LAST DAYS.

It is further stated, that in the last days men will be "boasters." The word needs no definition, and we have only to appeal to facts, to prove to the candid mind, that the evidence afforded by this scripture, is abundant, that we are in the "last days." As a body, the church boasts of her age, numbers, doctrines, worship, wealth, science, acts of benevolence, indeed, every thing connected with her existence, is a matter of vain show and proud boasting.

If we refer to individuals, we find no lack of a boasting spirit. Take the most leading and prominent, and you will see little else but boasting.—They will tell you how much they have prayed, and preached, and travelled, and given, to sustain the cause of morality and religion. Those prominently engaged in "protracted meetings," will tell you how many they have held, how often they have preached, how many souls have been converted, &c., &c. Or, if we turn our attention to the movements of the church in her associate capacity, we find the same spirit pervading her doings. Look into her weekly, monthly, and other reports, and periodicals, and you will see it chronicled there, and published to the world, how much the Dea., the Col., and the Doctor, have given; besides the unlimited and unnumbered 'puffs,' bestowed on the advocates and friends of the different sects and parties, in the operations of the present day. How many eminent, and once useful men have fallen, in consequence of these "puffs," the judgment day alone will reveal.—True it is, that many have: some into overt acts of immorality, and others, from elevated spheres of extensive usefulness, into the low and miserable work of seeking public favor. What boasting they could not do themselves, others have done

for them; until the infection having worked, piety is gone, and they are left mere "puffs" of vanity.

But, beware of the peril which this state of things presents. Christ instructed his disciples, when they did alms, not to let their "left hand know what their right hand did." In other words, to be content to do good, and receive only the praise that comes down from heaven. How different from those who proclaim, "see my zeal for the Lord!"—or, "Behold this great Babylon which I have built!"—who do good "to be seen of men!"

Another feature of the impiety of the times, given by inspiration, and closely allied to the one we have been considering, is *pride*. Is it not abundantly seen on all sides? It is seen in the very boastings we have been considering; in the personal appearance—in the construction and finish of houses of worship—frequently, in the manner of arranging the congregation—in the music, preaching, prayers, benevolence, and, in short, everything pertaining to the church. I do not mean those temptations to pride of heart, to which every christian is more or less exposed, and of which he ingenuously repents, when he finds he has, to any extent, yielded to them; but I mean pride in all these things, which is known, tolerated, and even honored in the churches. This is what stamps it as a moral feature of the age;—the fact that the church knowingly tolerates, and commends it as desirable.

The danger in this case is, that persons seeing this sin thus practised and commended in the church, will indulge hopes of conversion, join the church, and pass to judgment without relinquishing the pride of their hearts. "God resisteth the proud, but giveth grace to the humble." Genuine humility is indispensable to acceptance with God. Beware of the perils of "the last days!"

I suppose many will think me almost or quite guilty of the sin charged in the next specification of the character of the times, by saying the church is extensively practising and sanctioning this same sin of "blasphemy."

Other things besides repeating the name of God in vain, are blasphemy. Says Christ, "I know the blasphemy of those that say they are Jews, and are not, but are of the synagogue of Satan." It is blasphemy, then, actually to belong to "the synagogue of Satan," and yet profess christianity. "He is not a Jew, which is one outwardly: but he is a Jew which is one inwardly:—and circumcision is of the heart, and not of the flesh." For a company of persons to associate professedly to worship and serve the Lord, while they are not truly converted, but are doing the work of the Devil, is to constitute a "synagogue of Satan." To be a constituent member of that association, is to belong to that "synagogue." This is blasphemy: and it is reasonable that it should be so considered. A man professing godliness, by that profession, declares that he has ceased to bear the image of the Devil; and that subsequently, he will be an imitator of God: that he will represent the moral character God possesses. When he, therefore, makes this profession, and still possesses and exhibits the features of an unsanctified heart, he avers, by his conduct, that God possesses these same features. And is this not blasphemy? Suppose a man should say in words, God is dishonest; he deceives, cheats, speaks falsely, will steal, rob, &c. Whose soul would not shudder to hear such blasphemous words uttered?—And yet, the professor who is guilty of these sins, adds to them all, the deep guilt of this horrid blasphemy. By his profession, he claims to be an imitator of God: and by his life, he says that God possesses these traits of character.

But we regret to say this is not the only way in which blasphemy is tolerated and practised in the church. Consider the many blasphemous

words spoken concerning the men whom God was owning and using in advancing his cause, and the work in which they were engaged. How many genuine revivals have been slanderously called "fanaticism," "excitement," "work of the Devil," &c. But more especially have blasphemous words been spoken in reference to the coming of the Lord. The innumerable sneers and epithets, the amount of contumely and ridicule, the wicked perversion and violent treatment of the doctrine of the speedy return of Jesus Christ to this world to set up his everlasting kingdom, go to make up the blasphemy of the present day. This has been the popular side of the question in the churches. A taunt, a sneer at "the ultrasims," meaning by it, those causes and operations, in which constituted nearly all the vital and active piety of the present times, was a passport rather than a hindrance to popular favor.—Thus the church and ministry endorsed, yea, practised the sin, and stamped the age characteristic for blasphemy.

The dangers from this source are imminent.—Persons entertaining all the rancorous feelings towards active godliness, usually found in the unrenewed heart, can join the church, cherishing them, and, finding the taunts and sneers they prompt, a help rather than a hindrance to "a place of standing" there; will be encouraged to indulge them, until, at last, they find it too late to correct the fatal error. How much better to be where these sins, all sins, will be faithfully pointed out, and fearlessly rebuked. Beware of the "perils of the last days!"

But I should protract my article to an unreasonable length, were I to specify all the characteristics of the present age as given by inspiration, and sustained by fact. I can only mention them, and must depend upon my readers to recur to facts, which are but too prominent before the minds of the most casual observers, to decide as to the fitness of prophecy to the present days.—If the subject is so far presented in this communication, as to secure a thorough and candid examination in the light of Bible and fact, its great object will have been attained. The word of prophecy proceeds, exhibiting the characteristics of the "last days," and says, they shall be "disobedient to parents." Formerly, "gray hairs were honorable," and men deferred to the experience and wisdom of years; but now, many a youth at sixteen is more mandatory and consequential in his movements, and thinks he knows much more than his father at forty. They are to be "unthankful, unholy." For a person to believe in the sufficiency of the grace of Christ to cleanse from *all* sin in this life, and teach that that grace is available, is, in the opinion of some of the sects, so great an error, that they will cast him out of the party.

The enumeration proceeds; they are to be "without natural affection." The numerous divisions among the sects, their coldness, hatred, and disfellowship for each other, show that they are without "natural affection." They do not possess as much as *natural* affection for each other! "Truce breakers." Besides the other instances and various ways in which this sin is committed; there is infamy attached to this *christian* nation, in their treatment towards the natives of this country, that ought to make barbarism blush, and perfidy hide its head. And, if individuals are disposed to ask its immediate reference to the church, I reply that the church and world, indiscriminately, availed themselves of the benefit of the recent unjust bankrupt-law, and thereby broke the most sacred obligations. Also, the great mass of the church have no more scruples about breaking their obligations with the world, and one another, than the worldling. Moral obligation seems to be lost: nothing but the strong arm of the law will hold but few to make good their obligations. And besides, the most sacred covenants between

the sects, of union, or for the promotion of the common cause, are unscrupulously broken, whenever party interest demands it.

Again, they are to be "false accusers." Prejudgment is a sin to which the human heart, in this depraved world, seems quite disposed. Peter preaches the word of the Lord to the Gentiles as well as Jews in Cesarea, and returns to Jerusalem; but ere he arrives, a report has gone before, all conclude that he has done wrong, and his salutation is a rebuke for having violated the commandments of the Lord. They being honest, an explanation satisfies them, and they retract their wrong statements. All this may be consistent with purity of design, or correctness of motive, or a hasty judgment may be the result of inconsiderateness or over zeal. But false accusations usually arise from a more malignant state of mind. It is generally intentionally wrong. This is the form of the evil of which I suppose this scripture intended more especially to speak.

The extensive and gross misrepresentations of the views and statements of opposing sects and parties and individuals, must go to make up the aggregate of this sin. Falsely accusing one another, is a prominent characteristic of the sects, in this day. No book extant, is so rigid in its rules in guarding reputation—that has its positions and requirements so clearly and definitely stated, as the Bible: and yet, no book has been more neglected or abused, with regard to this matter. The church and ministry have long since ceased to regard truth as a rule of conversation or remark.—No man's character for ecclesiastical order, or moral conduct, nor his reputation in any respect, has been safe for years.

Did A. arise and present views different from the commonly received opinions—did an eccentric B. go about among the churches, holding "protracted meetings,"—did a church divide—a new church or sect spring up,—was there an effort to put down slavery, intemperance, licentiousness, or other sins,—did some individuals believe and teach that the consummation of Israel's hope was soon to be realized—that the Lord of glory would soon appear to terminate the scenes of this earth and set up his everlasting kingdom on the new,—behold! the atmosphere teems with false and slanderous accusations, which have originated in malicious hearts, and published through the pulpits and the religious press, from whence they have been taken by the hearers and readers, and borne abroad through community, until, as a river of death, the polluting waters, deepening and darkening in their course, and dammed by the reptiles that sport in their fetid elements,—they have flown back, and polluted the very fountains from whence they emanated. What mean the multitudes of slanderous lies that have thus been hurled abroad with a recklessness becoming an army engaged in a war of extermination? What do they argue but exceeding depravity of heart?

These false accusations and lies, are, many of them, most improbable and irrational: lies that bear the evidence of their own infamy so prominently in their boldest features, that a very limited degree of candor would at once detect them, yet they are published with a zeal and boldness as if true: yea, even with a profession of belief in their truthfulness. The clergy have probably been the most prominent in the sin, yet the laity have not fallen far in the rear. With few exceptions, I regard the American Pulpit, in conjunction with the nominally religious press, as the *general, grand auction stand*, from whence have been issued, as at public outcry, the most infamous and slanderous lies and falsehoods, at wholesale; while private professors, as retail dealers, have been engaged to see that they were sent through all the ramifications of the channels of social intercourse. Facts might too easily be gathered on this point, to fill a volume, and need not be repeated here.

With such a current of iniquity in the church, who can expect to avoid "peril:" or floating with that current, can expect to land safe in the "haven of rest?" Do its polluted waters empty into the river of life? Shall its corruptions commingle with the chrysal element that flows thro' "the city of our God?" Beware, and avoid the "perils" of "the last days" arising from the influence of "false accusers."

But again, they are to be "incontinent." For decency's sake, as well as for the sake of religion, I would rejoice to pass this point in silence, would truth permit; but I may rejoice in the plan proposed to myself in this article, not to give a general and minute quotation of facts, illustrating the different characters specified, nor to speak at length except on those points on which the facts are so well known to the public, that I can safely rely on the observations of my readers, to recall an abundance of them to their mind, to prove any of my assertions.

It is doubtful whether there ever has been an age when the same forms of vital godliness were kept up, and such professions of piety made, and yet the same amount of "incontinency" in the church and ministry. If, in addition to all the *known* acts of impurity, the mask of secrecy could be torn off, and all exposed, what a spectacle would be presented! These facts can be universally and accurately known, only at the revelation of the righteous judgment of God. I leave the point, with the admonition, to beware of the "perils," and remember that the falls and disgrace of ministers and church-members in this respect, are so many evidences that we are in "the last days:" and the greater and more numerous the falls, the stronger the evidence.

The *fierceness* and anger with which the contentions and debates of the different sects and parties have been conducted, and the manner in which they have assailed those of their own number, when, on conviction of truth, they have presumed to change their opinions on points of faith, by which they differed from the "standards," fulfils the prophecy in another respect. Beware of indulging the spirit and practice!

Another important characteristic of the times, is, they are to be "despisers of those that are good." The time was, when humble piety and vital godliness were respected, consulted, and revered. The church delighted to defer to honest piety. The man who held communion with God—who was much ardent in prayer—who faithfully rebuked and reproved sin, and was abundant in labor to save souls, was the man who had influence in the churches, whose counsels were heeded, and who was entrusted with the offices and responsible duties of the church: but now, such are most despised. In these days of refinement and polite religion, the man of talent, eloquence, and popular applause, instead of the faithful, godly minister, is generally preferred. Those must lead in prayer who will do it most dispassionately, and with the least excitement, with a moderate tone of voice, and in language that will not shock the sensibilities of the refined and the intelligent. Those must hold the offices in the church who are the most popular, wealthy, and influential. Those that usually stand aloof from all exciting questions, who are called 'even tempered,' 'mild,' and "amiable in their dispositions, and, I might add, those who will let all do about as they please, except differ from the standards of the church." This is true, while men of active godliness, who desire to understand the *true* teachings of the word of God, and follow it whithersoever it leadeth; who have no ostentation, but are child-like in stern piety, and yet, are ardent and bold in their labors, faithfully oppose all sin, losing all sectarian feelings and jealousies in their all-absorbing desire to promote the cause of Christ, are the men that are most despised and hated in the sects and churches at the present day. I sub-

mit to the *candid*, whether this prophecy can be more literally fulfilled than it is at the present time. But let all beware how they "despise those that are good," for Christ will regard such contempt as poured upon him.

They are also to be "traitors, heady, high minded." In contemplating this subject, and reading these scriptures, the desire involuntarily arises, and the convictions of duty almost fastens itself on the mind, to write out an article in full, on each specified character; but I must content myself with a few suggestions and leading thoughts and leave it for wiser heads and better pens to complete the work.

Was there ever a time when it was more unsafe to confide in any human being, than at the present? when there were greater betrayers of confidence? or more dark-hearted perfidy? Was there ever a time when professors were more uncandid, and inconsiderate in their movements?—Thousands have rejected the advent doctrine, and other important Bible truths, without one week's close, diligent, faithful, candid, prayerful inquiry after truth: yea, thousands more, from the blasphemous slang they have heard their ministers hurl at these truths.

Again, when have the church been more high-minded than now? Splendid churches, splendid organs, splendid equipage, splendid singing, splendid preaching, and, in a word, a splendid religion is the order of the day. "Mind not high things," says Paul, "but condescend to men of low estate:" or, as it is in the margin, "be content with mean things." Instead of this, the man of humble demeanor, if tolerated at all, is permitted to occupy his seat in the "gallery," or in some corner below, while the man of wealth and pride, and display, though a publican, is honored with the best seat in the synagogue. James rebukes this making a difference, thus: and shows that a church that will seat a congregation on this principle, are mere hypocrites, and do not belong to Christ. (James, 2d ch.) But is this not the general practice in the churches? They build a house of worship, solemnly dedicate it to God, and then put all the seats under the hammer, and give the man of the longest purse, the first choice. Money will procure the best seat, though the man is the most abandoned character:—but pious poverty must retire from the house of God, when it sees the last seat going to the "highest bidder." "O tempora! O Mores!" When will Christ come and "cleans his sanctuary" from thus being a "den of thieves?" Beware of being partakers with them, of these horrid iniquities!

Another distinguishing feature of the times is, they are to be "lovers of pleasure, more than lovers of God." Parties, balls, rides, walks, calls, visits for 'pleasure,' are among the most fashionable modes of indulgence of church members, of the present day. But the evidences that they are lovers of "pleasure," are so numerous and glaring, that I will indulge myself in considering but a single fact. I refer to the practice of having boat-rides, pic-nic parties, &c., to raise funds for pious purposes. I believe it is generally conceded, that these things are, in themselves, evils, and undesirable, but it is claimed that they are necessary, as a means of raising money: that people will not give without some such means. I ask attention to the single point, that this *excuse* involves in itself, an acknowledgment that the prophecy is fulfilled at this very time. Mind, the prophecy is, that men love pleasure, more than they love God. Now, the use a man makes of his money, shows where his heart is—what he loves. One man loves power—give him money, and he will expend it to gain power. Another loves display—give him money, and he will use it for display. Another loves pleasure—and he will expend his money for pleasure. Another loves God and a dying world, and he will expend his money according to the will of God, for the benefit of a

world. *He cannot love God, who keeps his money:* for he loves the possession of it. Now, what is this excuse of *necessity* for the parties and times of pleasure, for the purpose of raising money? What is it but an acknowledgment that the people *have not the love of God in them?* Appeal to their love of God, and you cannot obtain their money: but appeal to their love of pleasure, and you receive it in abundance. "Lovers of pleasure, more than lovers of God." Your excuse is an acknowledgment that the prophecy is fulfilled. It is *necessary* to sell an indulgence for a regular pious spree, to obtain the means to carry on the operations of the church!

If the Romish church is the "mother of harlots," she is false to nature in denying her "daughters."

I have given above, but a brief sketch of the characteristics of the "last days," with hardly an allusion to the facts, proving that the nominal church is in precisely the condition which the spirit of prophecy has declared she will be in when the Lord comes. I feel more inclined to write a volume on the subject, than to abbreviate into an article for a weekly paper. I hope what has been said, will call the attention of some souls to the subject, that they may shun the *perils* of these days. The closing phrase in the scripture, has compelled us to look for these perils within the nominal church. I trust what has been said seemingly severe against the churches, has been dictated by a spirit of kindness and of fidelity to the souls of men. We solemnly profess and aver, that it has not been from vindictive or inimical feelings, but from a deep sense of duty—a high regard for the cause of true religion.

If the view we have taken of the subject is correct, how wise and benevolent is the instruction, "from such turn away." And how wise and benevolent also is the providence of God, in his calling his people out of such corrupt and perilous associations as the nominal churches, "in these last days."

Yours, trusting in the mercy and grace of God for an humble seat in the glorious kingdom, for which we are watching and waiting, PHILLOS.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, AUGUST 5, 1846.

☞ *Sister Barry*, since the death of her husband and babe, has spent a few days among her numerous and kind friends in this city: to whom, and many others elsewhere, she wishes us to tender her grateful acknowledgements for their acts of kindness in this hour of adversity. She bears her affliction with becoming resignation and fortitude, and her whole soul is bound up in the precious cause in which her husband suffered and died. She has returned to Boston, Mass., to make it her home, at least for the present, with the widowed mother of our departed brother Barry. Persons wishing to address her, will direct their communications thus:—*Elizabeth D. Barry, Care of Christian Register, Boston, Mass.*

☞ Several valuable communications are necessarily deferred for a future number of our sheet. We shall publish them as soon as we can. Our correspondents have been very kind in remembering our wants in this respect. We hope no one will neglect to write because we now have a surplus of matter on hand. A full supply of good original matter enables us to make a rich and useful selection for our readers.

☞ Those who are indebted for books, had at this office, will confer a favor by paying what they can immediately.

"Bible Advocate."

The third No. of this paper has commenced a series of articles, in defence of the *first resurrection* being the conversion of the soul from sin, the thousand years reign with Christ, named in Rev. 20th, being past, and their kindred doctrines. These we consider fundamental errors, as we think in part has been clearly shown in our reply to sister Clemons, published in some recent numbers of our paper. To advocate these doctrines, we feared, was one prominent object of the commencement of that paper, and we now see that those fears were not groundless.—We shall endeavor, for the truth's sake, to keep this whole matter intelligibly before our readers, lest, in this hour of perils, some unguarded mind may mistake error for truth, and be turned aside from the right way. The Advocate says:

"The life which Christ brings is, then, a theme of the gospel—nay, is it not the grand theme of the glad tidings? I would suppose that the beloved disciple thought so, from the manner in which he introduces and dwells upon the subject."

'The grand theme' is the life which Christ brings. Very true, if we are to understand that life to be the crown of life, eternal life, or crown of righteousness, which the Lord will give unto all who love his appearing in *that* day, the day of his coming, as the scriptures abundantly teach us to expect. But it is not true, if that life is nothing more than the conversion of the soul from sin to holiness. Does the Advocate teach the latter? It says:

"The receiving of life from Christ, or becoming sons of God, through believing in his name, is then a change that must take place *now*—in probation. And unless this change of heart is effected *here*, we have no ground for hope that when Christ shall appear we shall be made like him. The simple doctrine of life through faith in Christ, seems to suppose the following things: Life is the opposite of death, and signifies existence in a certain state. By sinning, man fell, and lost his life in the holy state in which he was created; morally speaking, he was dead; as God's word expresses it, he was dead in trespasses and sins. And from this death there is no resurrection or recovery save by true faith in Jesus Christ."

The sentiment here expressed is, that man was in a 'state' of sin, the resurrection only *morally* changes him to a 'state' of holiness, 'now,' 'here'; *this* is the 'life which Christ brings,' and *this* is not only 'a theme of the gospel,' but 'the grand theme of the glad tidings.' Can our brethren, who are looking for GLORY, HONOR, IMMORTALITY AND ETERNAL LIFE, in the *first* resurrection, at the appearing of Christ, now be made to believe that a simple change of state, or character, *here*, or, in plain English, conversion, is the first resurrection, the life which Christ brings, and is the grand theme of the glad tidings? We pray they may not. We admit that *a* theme of the gospel is the conversion of man from sin to holiness; but the glorious and 'grand theme' is "immortality, eternal life," in the first resurrection morn, to reign with Christ on the new earth. 'And we shall reign on the earth.' Rev. 6:10. 'Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and Christ, and shall reign with him a thousand years.' Rev. 20: 6.—'Blessed are the meek: for they shall inherit the earth.' Matt. 5: 5. 'Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.' 1 Pet. 1: 3, 4.

These, and many more like precious words of the gospel, show most clearly what is 'the grand theme of the glad tidings.' May it be our happy theme until mortality shall be swallowed up of life; and then may the promised life and glory be ours forever.

The Advocate quotes a number of passages of Scripture to sustain the position it takes on this question. We would distinctly notice every text quoted, and show their true application, had we not thoroughly investigated this subject in some former numbers of our paper. If truth is the object of the Advocate, why are our former objections to its theory passed in silence? We gave sister Clemons a candid hearing in our paper, followed with our objections. Her sentiments are now reiterated in the Advocate, without an attempt to remove the insurmountable objections, as we and many others think, we throw in her way. Those who may chance to see the sentiments of sister Clemons, as repeated in the third No. of the Advocate, are requested to carefully read our reply to them, as published in the Voice of Truth, Vol. IX, No. 13, and Vol. X, Nos. 1, 2, and 3. Do not treat this request with neglect. If you have not those Nos., try to obtain them of your neighbors, or send to this office, and we will supply all we can, who may desire them.

Lest some into whose hands the Advocate may fall, may not be able to obtain the reading of those Nos. to which we refer, we will here add, that the principle of interpreting scripture, adopted by the Advocate, if carried to its legitimate conclusion, would apply every text, every precious promise of life, everlasting or eternal life,—now 'here,' to this 'state' of 'probation,' to the conversion of the soul, or a spiritual change of heart. To support this theory, the following texts are simply quoted: John 1: 4, 5; 3: 5-21, 36; 4: 10, 14; 5: 21-34, 26, 29. Please examine them, and their connection, and we feel confident that you will agree with us that they teach something more than a spiritual change of the soul. They contain such exceeding great and precious promises of future life, that we cannot omit giving some of them. Hear them, ye tried and tempted ones, and rejoice in view of the incorruptible crown they promise.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have ETERNAL LIFE. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have EVERLASTING LIFE." John 3: 14-16. How it takes away the Christian's blessed hope, to apply such promises as these to this frail state of his being; but how it cheers and strengthens that hope, when he understands them to point to his life of eternal joy, beyond this vale of tears.

Again: "But whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him, shall be in him a well of water springing UP INTO EVERLASTING LIFE." John 4: 14. Campbell renders it, "Springing up to everlasting life." The meaning of this text, to suit the sentiment of the Advocate, is, whosoever shall drink of this water, that is, receive eternal life, 'now' 'here' in this state of "probation," that life shall be in him springing up to spiritual life, or conversion of the soul from a "state" of sin, to a "state" of holiness. How transcendently more consistent and glorious is the true meaning of this text, than such absurdities. It evidently teaches us, that whosoever receives the spirit or mind of Christ, and obeys his commands, will be happy here, and hereafter receive the reward of eternal life.

We admit that a few detached passages quoted by the Advocate, to the casual reader, might appear strongly to favor its theory; but to the careful Bible student, the reverse is the case. The texts to which we refer, stand in connection with those already given, and read, "but is passed from death unto life."—John 5: 24. "He that believeth on the Son, hath everlasting life."—John 3: 36. These

and similar passages speak of life being received or possessed, in the present tense. This is a strong pillar of the fabric erected by the Advocate. But we think truth will remove it, and place it in perfect harmony with the other pillars on which wisdom's house rests. To make them subserve the cause of the Advocate, brings them not only in direct collision with the context in which they are found, but with other plain declarations of the word of the Lord. We will give a few examples.

"To them who, by patient CONTINUANCE in WELL DOING, seek for glory, and honor, and immortality, ETERNAL LIFE."—Rom. 2: 7. Macknight renders it, "He will render eternal life." Here eternal life is clearly placed in the future, and is the glorious reward which those will receive who have continued in well doing unto the end of this mortal life.

Again: "But now being made free from sin, and become the servants of God, ye have your fruit unto holiness, and the END, EVERLASTING LIFE." Rom. 6: 22. Macknight renders it, "And the REWARD everlasting life." The meaning is too plain to be misunderstood. It teaches us that we must "now," in the present tense, be "made free from sin," live a holy life, and that the end or reward will be, eternal life. "Blessed are they that do his commandments, that they may have right to the tree of life."—Rev. 22: 14. "He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit REAP LIFE EVERLASTING." When? at the conversion of the soul, or at the end of the Christian's well doing in this state of probation? The next verse tells when. "And let us not be weary in well doing;—for in due season we shall reap if we faint not."—Gal. 6: 8, 9.

These, and very many other passages, speak of life in the future, as the eternal reward of the Christian's service here: How then are we to understand those texts which speak of life being received in the present tense?

We must understand them to refer to the foretaste or earnest of life, which we receive by faith. Hence Paul says, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and THE LIFE which I NOW live in the flesh, I live by THE FAITH of the Son of God." Gal. 2: 20. This makes a perfect harmony in these seemingly contradictory passages; and presents the question in the light of the general tenor of the Scriptures. By faith, we "pass from death unto life," or "have eternal life,"—and if we continue to live by faith, the reward will be eternal life.

The manner the Advocate labors to force into its service the conversation of Christ on the death of Lazarus, in John 11, is truly painful to the lover of Bible truth. It is a mystery to us how any one of common understanding, on reading the simple narrative about the literal death and resurrection of Lazarus, can for a moment think, as the Advocate says, that it was "the change of heart alluded to in the conversation with Martha." The principle that would give that narrative this bearing, would force it into the defence of the most extravagant error, or expunge it from the sacred pages of the lively oracles of God. For an exposition of this portion of Scripture, see our reply to sister Clemons, in the Nos. of the Voice of Truth referred to in this article. In fact, that Scripture needs no exposition: it is a simple narrative about the death and resurrection of Lazarus, and any cause that will try to spiritualize away the literal import of the Savior's words, spoken under such circumstances, we hesitate not to say, cannot be the cause of the Lord.

"I charge thee therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead, [or "living and the dead," as Macknight ren-

ders it,] at his appearing and kingdom."—2 Tim. 4: 1. The principles of interpretation adopted by the Advocate, make the living and dead mean spiritual life and death! Comments are unnecessary: for if the plain word of the Lord will not convince any one that such an application of Scripture is dangerously wrong, all we can say will not do it.

In conclusion, we deem it duty to say that the ultimate object of this investigation on our part, is the glory of God in the defence of his truth. We have none other than the kindest of feelings towards those brethren, whose errors we oppose. We think we know by the inspired Word, that they have fallen into greatly mistaken views, which, if carried to their legitimate conclusion, will end in a wide departure from the truth. We wish to show them the right way, that they may be rescued from the imminent danger to which they are now exposed, and as far as possible, prevent others from running into the same perilous position.

We have let errors run unnoticed, thinking the Lord would soon come and put a stop to them. In this we erred: for, if let alone, "they will eat as doth a canker." Our past history has proved this saying true. We have learned wisdom from the past, and therefore have met this error on its first appearance among us. By the grace of God we mean to do our duty in reference to it, regardless of consequences. And we also earnestly entreat all the lovers of truth, who are looking for the appearing of their Lord, to cleave to the truth in this hour of danger. There is safety no where else. No other foundation will abide the day of the Lord, which will soon dawn upon us.

The letter from Bro. Kceker, published in this number, is worthy the careful perusal of all.—We hope he will often write for our humble pages.]

From the Advent Herald.

Correspondence of the English Mission.

Much is daily coming under our observation, which, as it is of rich interest to us, no doubt would be to you: but we must content ourselves with making extracts from our Journal of such matter, mainly, as relates more particularly to our mission, and the cause of religion: the remainder you shall have at a future period, if we are allowed to see it.

Of Liverpool, we can say but little now: we have reserved that field for subsequent labor, as we told you in our last. The number of friends there who sympathize with us in our peculiar views of the Advent, is small: nor do we think they are so circumstanced as to grow themselves in the faith, or to be the means of propagating it among the 300,000 inhabitants of that town. But we are anticipating good things in store for that community. Our beloved Bro. Curry, is one of the principal and most efficient of the brethren there: he is a Dock-master, engaged in the duties of his office during the week, and preaching every Lord's day in L. and the vicinity, sometimes having some humble roof as his cover, and at others, and very frequently at this season of the year, the broad vault of heaven for his canopy. Field and street preaching, is no uncommon thing in England. Nearly all denominations practice it. There is one square in L., where you may see religious services conducted almost every evening in the week: several societies meeting there alternately. These meetings are perfectly orderly, and serious, and must result in good. It is a grateful sight to witness the most respectable, and the poor, unfortunate, and ignorant, mingling together, and listening to the gospel. The word preached was simple, earnest, and evangelical, and we are persuaded cannot be in vain. Why is not this practice fitted to the United States?—It appears that the mind of Bro. Curry had for some time been exercised upon the subject of the

Advent, up to 1840, when, as he says, he met with Capt. Blanchard, of the American barque "Calypso," and in course of conversation upon the signs of the times, he informed him that he had in his possession a work upon the coming of the Lord. Bro. C. purchased it of him, and like John in another case, ate it up. He then began to spread abroad the tidings as extensively as he could, preaching the doctrine of the Lord's speedy return, to thousands. He also sent this little volume of "Miller's Lectures," to various parts of England, which, he thinks, was the means of blessing others, as much as it did himself. He believes it was the first copy of that work which was ever seen in this country. We think not, however. When at the late Conference in New York, we understood one of the English brethren there to say, he had read Bro. Miller's Lectures more than ten years ago, while in his own native land.

You will be gratified to learn that there are at least six clergymen in L., mostly of the Episcopal Church, who are preaching the Lord's speedy Advent. They are spoken of by our brethren as pious, devoted men, and excellent preachers. We hear of others, in other towns and cities, who are, in like manner, giving meat in due season. We get this information from various sources.—In one form or other, from first to last, this portion of the world has had considerable light on the coming of Christ; but its power has been more or less neutralized by false views, or some sorts of extravagance. If the preaching of this doctrine by the Established Church, could only be enjoyed by the mass of the people; if the writings on this subject by those excellent ministers, were only put up in a small, cheap form, so as to be accessible by the middling classes, it would be an occasion of rejoicing. Still, we are meeting with many little discourses, &c., such as we have already sent you, which are published by the ministers, and which, of course, fell into the hands of all. The introduction, however, of the "Jews' return" into these otherwise valuable sermons, takes the edge from the sword.

Ministers and churches in England are divided in respect to the events of the future: some anticipating a long period in which the Gospel shall triumph, and others expecting nothing but darkness and confusion until Jesus comes. The question is resolving itself into one of practical importance. For example: Mr. McNeile urges, as one of his strongest objections, in a recently published discourse, to the proposed "Evangelical Alliance," that its avowed object is the conversion of the world, which, being to his mind anti-scriptural, compels him to withhold from the project his sanction and support. His objections are worthy of deep consideration. As our brethren at home gave us discretionary power to sit in that convention, we shall act when the time arrives, as we believe God would have us. If the occasion of this great gathering in contemplation, might only result in the inquiry—Does God's word justify any cherished anticipations of the world's conversion? it would be enough to awaken profound gratitude. Such a question, discussed by such minds as may come together at London, would be likely to result in some good.

We left Liverpool for the south-west of England, on the evening of June 19th, being whirled over the rail-road at the rate of 50, 60, and sometimes over 70 miles per hour! There are three classes of cars on the routes here: for economy's sake, we took the second class, and found ourselves in very pleasant and respectable company; this class is more generally occupied than either of the others. The third class originated in an act of Parliament, which makes it obligatory upon every rail-road in the kingdom to run at least one train a day at a single penny per mile for each passenger, thereby opening to the poorest, the benefits of this expeditious mode of travelling.

Republican this! In Scotland, they voluntarily run the "Parliament line," or third class, at one half, and even three quarters of a penny! Some companies run as many as three or four of this description daily, at a minimum speed of 12 miles an hour, as required by law. The amount of baggage allowed each passenger, varies with the class of cars in which he seats himself; more being permitted to those of the "first," and less to those of the other two. The tracks, or gauges, are wider than with us: of course the cars and locomotives are in proportion. The road leading out of Liverpool is the oldest in England, it being 16 years since its construction: its station is on one of the principal streets, and at the mouth of a tunnel of one mile and a half in extent, cut through solid rock. We passed in sight of the residences of Lord Stanley, and Charles Kemble, and of the Bridgewater canal, which yields to its owner, Lord Francis Edgerton, the annual increase of £95,000. His father, though its projector and owner, died a poor man! His scheme was then regarded as visionary, but he foresaw that a communication between L. and Birmingham, &c., must, at a day not far in the future, be of great value. Such is only a solitary example of the vanity of asking any generation what they think of this or that commercial, political, or religious enterprise. A far-reaching, independent mind, acts for posterity: history records such men as the pioneers of the race, as the sons of civilization, as the apostles of Christianity.

Exeter, (Devenshire, Eng.,) June 26, '46.

The Conference Address.

"For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved, yet so as by fire."

It is evident that among Adventists quite a difference of opinion exists on minor points of Bible doctrine. I have been led of late to search for the cause; and after looking at the question on all sides, it appears to me, that one fruitful source of all this difference is, a misapplication of scripture.

What led me to think more particularly on this subject was reading the address of the Rochester Conference. In one clause of that address, its authors, I think, have fallen into a great error; and I have looked for some one, better qualified than myself, to point it out. Aware that it was intended for a wide circulation, I feared the error it contained would be productive of more evil than good, knowing that many would receive it, with all readiness of mind, because of the source from which it emanated. But God has long since shown me that good men may err. This I have been taught not only by example, but by sad experience. All flesh is as grass, but the word of the Lord endureth forever. (1. Pet. 1: 25) Whatever is not built on the Prophets and Apostles Jesus Christ himself being the chief corner stone, I cannot receive. Yet I cheerfully grant to all, the individual right to read and believe for themselves, and act accordingly; but, that charity that suffereth long, and is kind, and rejoiceth in nothing short of the truth, will correct an error.

The man that will suffer error to be palmed off, because it emanated from his own people, is unworthy of public confidence, acts contrary to the plainest teachings of the Bible, and shows himself to be crusted with sectarianism, that will more or less blind his mind, and shut up every avenue of his heart against light; and the light he has once enjoyed will soon become darkness.

Therefore, the love I bear to these brethren, the love I bear to all who may read that address, the love I bear to Christ my Lord, whose I am, and whom I serve, the love I bear for the truth, prompts me to point out what I believe to be wrong in that address.

TO THE AUTHORS OF THAT ADDRESS:—Very dear and respected brethren,—I rejoice to be numbered

with you in bearing the reproach of Christ, and proclaiming the gospel of the kingdom of God. I feel thankful, that in that address, I can stand shoulder to shoulder with you, in advocating and defending the glorious, and visible, and personal coming of our Lord Jesus Christ; and the resurrection of the just at his appearing; his personal and glorious reign on the earth; the necessity of personal holiness, in order to share with him: and also in holding out the great reward as a motive to quicken us; and likewise in accounting for our errors on Time, from the well known and acknowledged discrepancy among the best chronologists, of about four years.

But in the third clause under this head, we think you have greatly erred in the application of scripture. We do not believe you would in any way in the least depart from the truth, knowingly, but we are all in the flesh, and liable to err, neither do we doubt that you would, as readily as ourselves, desire to have that error pointed out. Having this confidence in you, and desiring to know the truth, has led me to address you on the above subject; and if you see that my objections are not according to the law and the testimony, I beseech of you to point it out, and I shall rejoice to acknowledge it.

We will give a few extracts from the clause above alluded to.

"3rd. Another ground on which our mistake on definite time may be explained, we think is, in not understanding the plain instructions of our Savior on this very subject, [time.] The prophetic numbers in connection with the types of the law, when critically examined and explained, we thought necessarily led to very definite conclusions, relative to the time of their termination. And such was our confidence in the correctness of those conclusions, that we lost sight of the Savior's instructions on this point. We must admit, if he has spoken at all on this question, that he spoke understandingly, and that his counsel should be heeded. We find that he has discoursed at length on this very subject, and if we are willing to let the New Testament be an expositor of the Old, then the whole matter in question is made plain and easy to the comprehension of the most common capacity.

In Matthew 24th, a question was asked our Lord on the time of his coming, and the end of the world. The conclusion or point of the whole of the lengthy, critical and definite answer is, 'when ye shall see all these things, know that he is near, even at the door.' This is as definite as our Lord warrants us in being on the time of his coming and end of the world."

In the above extract, you say that we erred in not understanding our Lord's instructions, on this very subject; namely, definite time. You then say, that in Matthew 24th, a question was asked our Lord, concerning the TIME of his coming, and end of the world.

This is where we are puzzled: we cannot find that question, in the chapter alluded to. In the Bible it reads,—"What shall be the SIGN (not TIME) of thy coming, and end of the world?"

You must be aware, I think, from a re-examination of that chapter, and your conclusions from it, that a plain contradiction is visible, and that no such question was asked; and therefore, your superstructure, on which you invite us to place our feet, is at once discovered to be fallacious, and without foundation; as it regards giving any comment on the time of his coming, brought to view by Daniel or any other prophet. Just see how different the language is, when definite time is the subject of inquiry. "Wilt thou at this time restore the kingdom to Israel?"—Acts 1: 6. Remember, there is nothing said here about a sign, as in Matthew 24th, but they speak understandingly: they name the thing inquired for, distinctly, TIME.

Just see in Matthew 24th, they ask him for the SIGN of his coming: they did not ask him to give a comment, a divine comment on the prophetic numbers, as you have it. Do you not suppose, if the Apostles had intended to ask a question on time, in the 24th of Matthew, they could and would have asked it as plain as they did in the 1st of Acts?

But again, it is evident, that the two questions were differently put, from the manner they were answered in Matthew 24th. Jesus answers the very question they put, by saying,—the sun shall be darkened, the moon shall not give her light, the stars shall fall, and the powers of the heavens shall be shaken; and then shall appear the SIGN of the Son of man in heaven: (then has appeared the token you

inquire for) not the time.

But again, it is evident, that it was a sign they inquired for, from the manner he enforced it. Now learn a parable from the fig-tree: when its branches are yet tender and put forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things come to pass, KNOW (not guess) that he is near, even at the doors.

This, you say, is as definite as our Lord warrants us to be on definite time, when, in fact, no inquiry was made on definite time, in the chapter alluded to.

Neither can I agree with you, that 'at the doors' is as definite as our Lord warrants us in being on the signs of his coming, for when he brings us down to his standing at the door, he has been pleased to confine it to this generation, with the verity of an oath; and having assured us, that, although heaven and earth shall pass away, yet we might depend on his word in this matter, he then adds, "But of that day, and that hour, knoweth no man, not the angels that are in heaven, neither the Son, but the Father.—Take ye heed, watch and pray, for ye know not when the time is." (Does this belong to us?) See in the next verse the reason he gives why they did not understand the time. "For the Son of man is as a man taking a far journey, who left his house and gave authority to his servants and to every man his work, and commanded the porter to watch. Mark 13.

How natural, after bringing them down to the signs of his coming, and binding it, with the generation for him to tell them they did not know the time of his coming; and give the reason he was going away, and it would be a long time before the signs would be seen.

We have no feeling but love towards any who cannot see time, but what we object to is, a wrong application of scripture. Let us not grudge one against another; for behold the Judge stands at the door. But by love serve one another.

Yours, waiting to come to 1335 days,—and also, waiting for an answer, PETER HOUGH.
Mariposa, May 16, 1846.

ANSWER TO BRO. HOUGH.—Bro. Hough calls for an answer. In a word we will give it. Your communication we see is dated May 16; we received it July 24. 'The Advocate,' in which it was first published, for some cause, does not come to us. Hence it is not our fault that Bro. H. has waited so long for an answer.

After carefully examining all he has said, we are still constrained to think that the Savior did discourse in Matt. 24, on the time of his coming; and so Bro. Hough teaches, if we understand a part of his communication. He says, 'Neither can I agree with you, that 'at the doors' is as definite as our Lord warrants us in being.' 'As definite,' on what? Time, of course.

When he has looked at the subject again, we think he will see that the disciples not only asked the question, in Matt. 24th, 'what will be the sign of thy coming?' but 'when shall these things be?'—When, implies time, not only in the question but in the answer. 'When ye shall see all these things, know that he is near, even at the doors.' If time, in this case is not implied in 'when' and 'near,' then we do not know their meaning.

Let all examine the subject, as taught by the Savior, and decide according to the plain import of his word. Soon we shall see eye to eye on all those points on which we now differ. Let us keep the unity of the Spirit.

The New Earth.

The following extract respecting the New Earth, is from a Catholic work, published about 1776. It is valuable, as containing the opinions of some ancient writers.—*Advent Herald*.

Rev. 21: 1—"And I saw a new heaven and a new earth. For the first heaven and first earth was gone, and the sea is now no more." Here is a total change in our system of nature. The earth, that was, the heaven or sky, with its atmosphere, its clouds, &c., had passed away and vanished; but now a "new heaven and a new earth" appear. The same we are taught by St.

Peter; "We look for new heavens and a new earth, according to his promises in which justice dwelleth;"—2 Pet. 3: 13. This new heaven and new earth are not of new creation, but the former heaven and earth, purified by fire, renewed by the hand of God, and made much more perfect, "not other heavens and another earth," says St. Jerome, "but the former ones changed into better." Isa. 45. And St. Gregory the Great, speaking of the same, says: "Others are not to be created, but these same renewed." Lib. 17 Moral in Job. c. 2. This sentiment is founded on Scripture. The Psalmist represents the heavens and the earth growing old and wearing away like a garment, and then to be changed. "In the beginning, O Lord, thou foundedst the earth: and the heavens are the works of thy hands. They shall perish, but thou remainest: and all of them shall grow old like a garment: and as a vesture thou shalt change them, and they shall be changed." Ps. 101: 26, &c. Solomon also seems to assure us, that everything shall remain that has been created: "I have learned that all the works which God has made, continue for ever." Eccl. 3: 14. Upon which St. Gregory the Great's comment is: "They will pass, as to their present figure or appearance, but as to their substance they will remain for ever." Lib. 17 Moral. in Job c. 5. St. Austin tells us, that "by the change of things the world will not entirely perish or be annihilated. Its form or external appearance will be changed, but not its substance." Lib. 20 de Civ. c. 14. And again more amply: "The figure of this world will pass away by the general conflagration. The qualities of the corruptible elements, of which our world is composed, which were proportioned to our corruptible bodies, will be entirely destroyed by the fire: and the substance of those elements will acquire new qualities which will be suitable to our immortal bodies: and thus the world, by becoming more perfect, will be proportioned to the then improved state of the human body." Ibid. c. 16. After the same manner speak St. Justin, St. Basil, and other holy fathers. Hence we may conclude that our new world, as to its substance, will be the same as the old; but its qualities will be totally altered, so as to be no more pernicious to the human body, offensive to the senses, or obnoxious to unseasonable vicissitudes. Every part will then appear bright, glorious, pleasing to the senses, and inspiring happiness. They will form as it were a paradise. Whether the superior heavens, that contain the sun, moon, and stars, will undergo the same change, is uncertain; and the writers on this subject are divided in their opinions.

Sighing for Home.

It is now about fifteen years since I took my leave of the Baptist Church, and put out to sea in the life-boat, having cleared my skirts of the pollution of the body with which I had been associated. It was on this wise. It pleased the Lord to visit me with his illuminating Spirit, and show me myself in a manner unknown before, which led me to look within, with deep searchings of heart, and at length produced a burden similar to my first conviction. I could not convict myself of any particular sin; yet such was my burden of mind that I could not attend to my business as usual; and I felt like Bunyan's pilgrim with a pack on his back. At last these words came to me: "At midnight there was a cry made, Behold, the Bridegroom cometh: go ye out to meet him." Immediately, without conferring with flesh and blood, I commenced proclaiming the message, and began in my own family, (having a number of workmen,) and the effect that followed surprised me; for sinners and backsliders fell to weeping, and before the end of two days some were rejoicing in a sin-forgiving God. I then went to the neighbors; and such light, peace

and joy followed as never can be forgotten. By this time the world looked very small, and eternity filled my mind, the things of God and eternal life were all my theme.

Thus I spent a number of months, by which time a general awakening throughout the town was manifest. (To God be the glory.) By this time the Lord led me to behold the corruption of the church as a body or denomination, and forthwith I communicated my mind to the church, and to my surprise I appeared to them deluded, but nevertheless, some few there were who sympathized with me, and held up my hands. After laboring with the church some years to no profit, I withdrew my fellowship from them as a body: consequently they labored with me, but the Lord sustaining me, they could not gainsay or successfully resist. However, they have a law, and by that law I saw that I should be cast out; and so it was. But Christ was better than the church, and he bade me be of good courage. Then were the promises of God precious, such as these: "Hear ye the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you out for my sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." "Wherefore, come out from among them, and be ye separate, and touch not the unclean thing, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

From this time until I heard the Advent cry, I had no light on the Millennium, distinct, but the Lord led me by his Spirit and word in that path that shineth more and more unto the perfect day. The doctrine of holiness, as given by Paul, (Romans 8th and onward,) occupied my mind mostly for a number of years, and before understanding it experimentally the Lord poured upon me the spirit of mighty prayer, for a number of months, unlike anything I ever knew before. Consequently I found what it was to be "filled with all the fulness of God."

When the Advent doctrine, by Bro. Miller and others, began to be preached in 1842, I attended a Camp Meeting, feeling confident I could detect any error the devil could invent. My shield was this. "My sheep hear my voice, and they know and follow me: a stranger will they not follow." But instead of error I found the truth, and I commenced devouring the precious food; for you must know I was very hungry for the bread of life, by this time, being out at sea, encountering the winds and waves, the rocks and quicksands. Before the meeting closed, I had the evidence in my inmost soul that this doctrine was from Heaven, and that the cry was of God, whatever might be the issue. I therefore put my hand to the plough, and have not looked back since. I was not staggered at the passing of '43, nor seventh month, neither shall I be at seven more disappointments, provided the Lord leads by his Spirit and word.

Perhaps you would like to know my position in view of the past, present and future. Well, as Paul said on one occasion, "Except ye abide in the ship ye cannot be saved," so if we make shipwreck "concerning the FAITH," we cannot be saved, or "if any man draw back" from the faith of the Gospel, the Lord says, "My soul hath no pleasure in him. But we are not of them who draw back unto perdition, but that believe to the saving of the soul." Again—"Whosoever is ashamed of me and my words, of him shall the Son of Man be ashamed when he cometh in the glory of the Father, with all the holy angels."

My position is that of waiting and groaning. The scripture indicates a season of waiting, after having done the will of God, for the return of that very same Jesus; the signs of the times indicate to me that we are drawing near that haven of eternal rest. Wherefore, dearly beloved brethren, scattered upon the mountains of Israel, of

whom the world is not worthy, take courage, fight manfully; the trial of our faith is needful. Perhaps we may pass this fall, and possibly next spring; but this is all the light we now have on time, and that is sufficient. Our faith may have to be tried seven times, before we are made white by the blood of the Lamb, and meet to be presented faultless before him at his coming.

Yours, &c., JOHN HEATH, Jr.

The Great Purchase.

It is exceedingly difficult for most people to discover how it is that a man can be bought by his fellow, and the one purchased, not become the purchaser's slave.

I am, therefore, about to present a case, showing how one may be purchased by his fellow, and yet remain "free." Although the one purchased may be compelled to be a slave to a cruel master, and be compelled to suffer, by reason of the stripes of a tyrant's lash; yet, there is a sense in which this child of sorrow may be said to be free:

"Art thou called, being a servant? care not for it; but if thou mayest be made free, use it rather; for he that is called in the Lord, being a servant, is the Lord's FREE MAN: likewise also he that is called, being free, is Christ's servant. Ye are bought with a price," 1 Cor. 7: 21, 23. Here is an example, teaching that a man may be "bought with a price," and yet be free. Yes, he can be the "Lord's free man." O freedom! Heaven's high boon! When the great Purchaser, who hath already paid the price, shall be pleased to "gather his elect from the four winds," may thy crown be mine!

Again: "Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20: 28. "Christ hath redeemed (purchased) us from the curse of the law; and that the blessing of Abraham might be given unto us." Gal. 3: 13, 14. "And if ye call on the Father, who, without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed (purchased or bought) with corruptible things, as silver or gold; but with the precious blood of Christ, as a lamb without blemish, and without spot." 1 Pet. 1: 17-19. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto God, kings and priests, and we shall reign on the earth." Rev. 5: 9, 10.

Here are a few of the many passages in scripture, which bring to our view the purchase of men, women and children, by the precious blood of Christ." How great this purchase! purchased for freedom's altar, and not for slaves! There is one consideration connected with this great purchase, which makes the thought of it doubly glorious. It will be remembered that the "Colonization Society" purchase slaves; and, then, they call them free; while they provide for them no food, no clothing, no place to live, except now and then a miserable cargo of them, are carried and left on the African coast to perish;—but our Purchaser has also purchased a place for us to live forever and enjoy our freedom. While these "liberators" provide for the liberated slaves no food, our Liberator shall give us to eat of the hidden manna from the Paradise of God. While they give no clothing, our Purchaser will clothe us with immortality. While they give no foot of land for a possession, our Liberator will give us "THE PURCHASED POSSESSION." Eph. 1: 9, 14, Dan. 7: 27. This possession, fellow pilgrims, will soon, very soon, be enjoyed by the faithful.

I am still looking for, and anxiously expecting the Lord from heaven.

C. P. WHITTEN.

Letter from Bro. D. Keeler.

Bro. Marsh:—Feeling grateful in view of the light shed upon the sacred pages in these last days, I cannot but express my gratitude that I have been enabled to cast off all prejudice, and receive the truth as revealed in the Bible. And I feel the more grateful, when I look abroad and see how blinded the great mass of the human family are, by that soul-destroying influence, prejudice: which forbids them receiving any thing, or hearing to any thing but the customs and traditions of these times. The great majority of mankind, (from mental imbecility) in a great measure, ignorant, are ever the subservient dupes of the selfish policy of the few. This may be emphatically said of these times. In the days of the reformation, the Bible was in the hands of all. It was, in fact, the great prime mover of the whole course and conduct of Luther. It was preached to the common people, the most illiterate of whom would go forth with Bible in hand, and defend the doctrine of the reformation, so that it spread over Germany, and the strongest supporters of the Catholic church, were made to quail before the force of truth, wielded by these champions of the reformation. The Catholic religion was sustained by suppressing the Bible, and keeping the mass of the church in ignorance. In this way their fables were received as divine, and Priest-craft sustained as an institution from heaven. But through the instrumentality of the Bible, this corrupt institution was shaken to its centre, and the votaries of truth led to pray for the coming of Christ to destroy this man of sin, as promised in the Bible. So much for a diligent study, and belief in the Scriptures. In process of time, the Protestant church became skeptical, lost its confidence in the plain and simple truths of the Bible—her ministers denying the power of God by embracing the doctrine of rationalism, and in this way brought about a revolution in the faith of the church, which now defies all the efforts of truth to counteract. The doctrine of rationalism having obtained the deep, pungent, heart-searching preaching of the reformation, gave way to human compositions, critical essays, &c. In this way the Bible was thrown into the shade by the ministry, and all the fables now held by the church, inculcated. I look now upon the Protestant church, as in the same position as that of the Catholic. Ministers and people of each, practically denying the inspiration of the Bible, and each, special subjects of prophecy. Let none cherish that mistaken charity which shall cause them to look with complacency upon the different sects of our land. Is it usual in the history of God's dealings with his people, to own and bless them, when, like the character in the Revelation, they become amalgamated with the world? Can we look upon the history of the past and believe this? Has not God driven away and utterly forsaken his once elect people? How was it with the Jewish church at the first advent of Christ? Did they receive him? Was not His church utterly corrupted, and had they not wholly lost sight of the true hope of the gospel? Though they kept up the form, yet so blind had they become to the true hope of the gospel, that they actually denied the Redeemer of Israel, and put to death the very antitype of all their sacrifice. They, like the church of the present time, had every evidence necessary, by which they might know that Christ should so come, and at such a time.—Hence, Christ reproved them. "Ye can discern the face of the sky, but can ye not discern the signs of the times?" and many like things said he unto them, showing that they ought to have known these things. A few then, as there will be when He comes again, were waiting for Him. The church had then the same means of knowing the time of His coming, as the church now has: in fact, the very same prophecy which foretold

the time of His second coming, also definitely pointed out the precise time in that period, when He should appear as the Savior. The manner and circumstances of His birth, as well as the whole history of His life, were minutely foretold, and to this day stand recorded on the pages of inspiration. So, in the case of his second coming, the Savior not only gave to his disciples a clear history, from His time, down to the end of the world, with signs that should immediately precede His coming, but the prophets likewise spoke particularly of these days, and of the precise time of His appearing, as King of glory. Historical facts, both sacred and profane, are calculated to confirm us in the faith in which we stand, rather than approbate in the least, the course and belief of the professed church of Christ. How degenerated that church, which says that Christ has come already, as the nominal church now assumes, when she says that Christ came at the destruction of Jerusalem. Here the Universalist meets them on common ground. They both adopt the same principle of interpretation,—both mystify and spiritualize away the plainest and most glorious parts of the redeeming plan. Their premises must lead them to deny the personal coming of Christ—the resurrection of the body—in one word, the restitution. This word, restitution, to me, has a glory unparalleled in Scripture, and should settle us immovably in the faith in which we now stand. When all was lost, Eden, bliss, and immortality, the glorious restitution, was foretold. Restitution of what? that which was lost by the fall. "The seed of the woman shall bruise the serpent's head." In this, is comprehended the whole plan of redemption.

Again, "To thee and thy seed will I give this land for an everlasting possession." To thy seed which is Christ. If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise. And again, Christ is promised as the successor of David's throne, which was to endure forever, as the sun. The Prophets and Apostles have conformed to these great promises, and more fully illustrated and explained them. Now, we have the gospel of the glad tidings of this kingdom—this restitution at hand—the good news of the triumph of Christ over the prince of the power of death and hell. Thus, we have one view, from Eden lost, to Eden restored. How glorious the Bible seems in this light. How comprehensive, how interesting. It is one grand whole, embracing the past, present, and future—all that pertains to the duty and interests of mankind. It also represents the mortal state, now about to close, and the ushering in of the great Sabbath of rest,—the restitution of all things spoken of by the mouth of all the holy Prophets, since the world began. DAN. KEELER.

West Martinsburg, July 23, 1846.

Appointments.

Bro. Bywater, by divine permission, will preach at Victor, August 4th.
Chapinsville, Aug 6th, evening.
Seneca Falls, 10th, evening.
Ithica, 11th, and continue two Sabbaths in that region. Cannot the brethren have a general meeting at Ithica or Newfield? If so, they will give the appointment immediately.
Auburn, Aug. 20th, and hold over the Sabbath. Will the brethren have a general gathering of the saints there?
Bro. Johnson is expected to visit Martinsburg, and vicinity, in a few weeks. He will preach at Arcade, on the second Sunday in Aug. Caryville, 3d Sunday in August.
Springwater, 5th do.

Letters and Receipts for week ending July 30, '46.

R. Arnold, Seneca, \$1; M. L. Brush, Springfield, Vt., \$4; E. M. Griffin, E. Westmoreland, N. H., \$1; "Two friends," Albany, \$5; I. F. Harden, Phillips, Me., \$1, pays to close of vol. xii. P. Hough Clark, C. W., 91 cts. and for books—A. Beebe & C. Crawford, Castaga, \$1; J. B. Brown, Sandford's Corners, \$1; C. E. Gillet, for G. B. Stiles, Springwater, \$1; J. S. White, No. Attleboro Mass \$1; N. A. Hollis, Waitsfield, Vt \$2; T. M. Preble, Albany; D. S. Stewart, Exeter, Me \$1; D. St. John, New York, 27 one dollar and sixty seven cts. will pay in full to close of vol. xi., for the present number of copies you take. W. Burdham, Exeter, N. H.; E. Daggett, Kirtland, O \$1; R. Baker, Brimfield, Mass \$1; M. Smith, Newfield; A. Perkins, Stockbridge \$1; C. O. Taylor, Rouses Point \$1; D. Keeler, West Martinsburg; C. Snow, Washington N. H. \$1; J. M. Buch, Boston; S. M. Morley, Camden \$2; H. Mc Daniels, Jay \$2—we send you the paper free. J. N. Walter, New Carlisle; J. Miller, Union O \$1; D. B. Wyatt, Molara, N. Y.

(Remainder next week.)

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XI.

ROCHESTER, N. Y.—WEDNESDAY, AUGUST 12, 1846.

NO. 7.

THE VOICE OF TRUTH

IS PUBLISHED EVERY WEDNESDAY

IN SIMPSON'S BLOCK, WORKS STREET, ROCHESTER.

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$2 for Five copies. Without charge to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or remittances for Books, should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscriber's names, with their Post-Office, should be plainly written.

Joy of the Saints.

And so shall we ever be with the Lord. Wherefore, comfort one another with these words. 1 Thess. vi. 10-12.

In the City of God we shall soon be at rest ;
For Jesus, our Lord, will soon come

To make all his subjects eternally blest,
And provide them a permanent home.

No sorrow, nor darkness, nor death, woe, nor sin
Shall be known in that blissful abode ;
For nothing unholy shall enter therein ;
And its light is the glory of God.

The winds of Erebus shall never blow there,
To engender corruption and death ;
But the fragrance of Eden shall float on the air,
And impregnate with life every breath.

The joys of the saints, when at home they all meet,
Shall prompt them to break forth in praise,
And with songs of thanksgiving their Savior to greet,
And their loud halleluias to raise.

Our joys, when we enter,—tho' mighty indeed,
Far greater than mortals could hear—
Shall seem, in the retrospect, less than we need
To preserve us from sorrow and fear.

As high as the heavens our transports shall rise,
And vast as eternity be,
And the drop we received, at the first, as our prize,
Shall become like the fathomless sea.

Our abode shall be splendid as God can adorn,
And there we forever shall stay.
No misfortune, nor grievance shall cause us to mourn,
Nor frighten our pleasures away.

But our happiness uninterrupted shall be,
And our peace shall increase like a river ;
Our joys shall expand like the waves of the sea,
And our pleasures depart from us never.

The holiest joys, in their loftiest flight,
That man, in the flesh, ever knew,
Are as dew to the showery of holy delight,
With which God shall his people renew.

We may fancy, imagine, and ponder, and know
All we can of that heavenly rest ;
Yet all we imagine shall fall far below
What God shall bestow on the blest.

Nothing short of eternity's endless extent
Can suffice for the work of the Lord,
In which all his infinite love can be spent
In the blessings his power can afford.

O! my soul takes delight in believing that we
All the fullness of God, then, shall know ;
That our power to enjoy fully equal shall be
To the power of God to bestow.

The rapturous transports we then shall enjoy
Baffles all the description of man ;
For God his omnipotent power shall employ
To make us as blest as he can.

To our rapturous delights, O, what transports 'twill add
To have Jesus dwell with us there,
To rejoice in our joys, and smile when we're glad,
And in all our beatitude share.

O Jesus, my Lord, in the morn of that day
Receive me among all the blest ;
For how can I bear to be driven away
From thee, and shut out from that rest!

Elmira, N. Y. June 26th, '46.

R. W. WELLS.

THE SOUL.—If the globe were one mass of the purest gold—if the stars were so many jewels of the finest order—if the moon were a diamond, and the sun a ruby—they were less than nothing, when compared with the infinite value of one soul.

What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

ANCIENT BABYLON.

FROM 'EVIDENCES OF THE TRUTH OF THE CHRISTIAN RELIGION.'

BY A. KIETH.

Babylon shall become heaps. Babylon, the glory of kingdoms, is now the greatest of ruins. "Immense tumuli of temples, palaces, and human habitations of every description," are everywhere seen, and form "long and varied lines of ruins," which, in some places, "rather resemble natural hills than mounds which cover the remains of great and splendid edifices." Those buildings which were once the labor of slaves and the pride of kings, are now mishappen heaps of rubbish. The whole face of the country is covered with vestiges of building, in some places consisting of brick walls surprisingly fresh, in others, merely a vast succession of mounds of rubbish, of such indeterminate figures, variety and extent, as to involve the person who should have formed any theory in inextricable confusion. "Long mounds running from north to south, are crossed by others from east to west ;" and are only distinguished by their form, direction, and number, from the decayed banks of canals. "The greater part of the mounds are certainly the remains of buildings, originally disposed in streets, and crossing each other at right angles." "The more distinct and prominent of these 'heaps' are double, or lie in parallel lines, each exceeding twenty feet in height, and are intersected by cross passages, in such a manner as to place beyond a doubt, the fact of their being rows of houses or streets fallen to decay." Such was the form of the streets of Babylon, leading towards the gates : and such are now the lines of its heaps. "There are also, in some places, two hollow channels, and three mounds, running parallel to each other for a considerable distance, the central mound being, in such cases, a broader and flatter mass than the other two, as if there had been two streets going parallel to each other, the central range of houses which divided them being twice the size of the others, from their being double residences, with a front and door of entrance to face each avenue." "Irregular hillocks and mounds, formed over masses of ruins, present at every step, memorials of the past."

From the temple of Belus and the two royal palaces, to the streets of the city and single dwellings, all have become heaps ; and the only difference or gradation now is, from the vast and solid masses of ruins which look like mountains, to the slight mound that is scarcely elevated above the plain. *Babylon is fallen*, literally fallen to such a degree that those who stand on its site and look on numerous parallel mounds, with a hollow space between, are sometimes at a loss to distinguish between the remains of a street or a canal, or to tell where the crowds frequented, or where the waters flowed. Babylon is fallen, till its ruins cannot fall lower than they lie. It is cut down to the ground. Her foundations are fallen ; and the ruins rest not on them. Its palaces, temples, streets, and houses, lie "buried in shapeless heaps." And "the view of Babylon," as taken from the spot, is truly a picture of utter desolation, presenting its heaps to the eye, and showing how, as if literally buried under them, Babylon is brought down to the grave.

Cast her up as heaps. Mr. Rich, in describing a grand heap of ruins, the shape of which is near-

ly a square of seven hundred yards length and breadth, states that the workmen pierce into it in every direction, in search of bricks, "hollowing out deep ravines and pits, and throwing up the rubbish in heaps on the surface." "The summit of the Kasr" (supposed to have been the lesser palace) is in like manner, "covered with heaps of rubbish."

Let nothing of her be left. "Vast heaps constitute all that now remains of ancient Babylon." All its grandeur is departed ; all its treasures have been spoiled ; all its excellence has utterly vanished ; the very heaps are searched for bricks, when nothing else can be found ; even these are not left wherever they can be taken away, and Babylon has for ages been 'a quarry above ground,' ready to the hand of every successive despoiler. Without the most remote allusion to this prophecy, Captain Mignan describes a mound attached to the palace, ninety yards in breadth by half that height, the whole of which is deeply furrowed, in the same manner as the generality of the mounds. "The ground is extremely soft, and tiresome to walk over, and appears completely exhausted of all its building materials : nothing now is left save one towering hill, the earth of which is mixed with fragments of broken brick, red varnished pottery, tile, bitumen, mortar, glass, shells, and pieces of mother-of-pearl,"—worthless fragments, of no value to the poorest. From thence shall she be taken—let nothing of her be left. One traveller, towards the end of last century, passed over the site of ancient Babylon, without being conscious of having traversed it.

While the workmen cast her up as heaps in piling up the rubbish while excavating for brick, that they may take them from thence, and that nothing may be left ; they labor more than trebly in the fulfilment of prophecy, for the numerous and deep excavations form pools of water, on the overflowing of the Euphrates, and, annually filled, they are not dried up throughout the year. "Deep cavities are also formed by the Arabs, when digging for hidden treasure." "The ground is sometimes covered with pools of water in the hollows."

Sit on the dust, sit on the ground, O daughter of the Chaldeans. The surface of the mounds, which form all that remains of Babylon, consists of decomposed buildings reduced to dust ; and over all the ancient streets and habitations, there is literally nothing but the dust or the ground on which to sit.

Thy nakedness shall be uncovered. "Our path," says Captain Mignan, "lay through the great mass of ruined heaps on the site of shrunken Babylon. And I am perfectly incapable of conveying an adequate idea of the dreary, lonely nakedness that appeared before me."

Sit thou silent, and get thee into darkness.—There reigns throughout the ruins, "a silence profound as the grave." Babylon is now "a silent scene, a sublime solitude."

It shall never be inhabited, nor dwelt in from generation to generation. From Rauwolf's testimony it appears that in the sixteenth century "there was not a house to be seen." And now the "eye wanders over a barren desert, in which the ruins are nearly the only indication that it had ever been inhabited." "It is impossible," adds Major Keppel, "to behold this scene and not to be reminded how exactly the predictions of Isaiah and Jeremiah have been fulfilled, even in the ap-

pearance Babylon was doomed to present, that she should never be inhabited; that the Arabian should not pitch his tent there; that she should become heaps; that her cities should be a desolation, a dry land, and a wilderness." "Babylon is spurned alike by the heel of the Ottomans, the Israelites, and the sons of Ishmael." It is "a tenantless and desolate metropolis." It shall not be inhabited, but be wholly desolate.

Neither shall the Arabian pitch tent there, neither shall the shepherds make their folds there.—It was prophesied of Ammon, that it should be a stable for camels, and a couching-place for flocks; and of Philistia, that it should be cottages for shepherds, and a pasture of flocks. But Babylon was to be visited with a far greater desolation, and to become unfit or unsuited even for such a purpose. And that neither a tent would be pitched there, even by an Arab, nor a fold made by a shepherd, implies the last degree of solitude and desolation. "It is common in these parts, for shepherds to make use of ruined edifices to shelter their flocks in." But Babylon is an exception. Instead of taking the bricks from thence, the shepherd might, with facility, erect a defence from wild beasts, and make a fold for his flock amid the heaps of Babylon; and the Arab, who fearlessly traverses it by day, might pitch his tent by night. But neither the one nor the other could now be persuaded to remain a single night among the ruins. The superstitious dread of evil spirits, far more than the natural terror of the wild beasts, effectually prevents them. Captain Mignan was accompanied by six Arabs, completely armed, but he "could not induce them to remain towards night, from the apprehension of evil spirits. It is impossible to eradicate this idea from the minds of these people, who are very deeply imbued with superstition." And when the sun sunk behind the Mujelibe, and the moon would have still lighted his way among the ruins, it was with infinite regret that he obeyed "the summons of his guides." "All the people of the country assert that it is extremely dangerous to approach this mound after nightfall, on account of the multitude of evil spirits by which it is haunted." Neither shall the Arabian pitch tent there; neither shall the shepherds make their flock there. But,

Wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures;—and owls shall dwell there, and satyrs (goats) shall dance there, &c. "There are many dens of wild beasts in various parts. There are quantities of porcupine quills (kephud?)." And while the lower excavations are often pools of water, "in most of the cavities are numbers of bats and owls." These souterrains (caverns), over which the chambers of majesty may have been spread, are now the refuge of jackals and other savage animals. The mouths of their entrances are strewed with the bones of sheep and goats; and the loathsome smell that issues from most of them is sufficient warning not to proceed into the den." The king of the forest now ranges over the site of that Babylon which Nebucadnezzar built for his own glory. And the temple of Belus, the greatest work of man, is now like unto a natural den of lions. "Two or three majestic lions" were seen upon its heights by Sir Robert Ker Porter, as he was approaching it; and "the broad prints of their feet were left plain in the clayey soil." Major Keppel saw there a similar footprint of a lion. It is also the unmoled retreat of jackals, hyenas, and other noxious animals.—Wild beasts are "numerous" at the Mujelibe, as well as on Birs Nimrod. "The mound was full of large holes; we entered some of them, and found them strewed with the carcases and skeletons of animals recently killed. The order of wild beasts was so strong, that prudence got the better of curiosity, for we had no doubt as to the savage nature of the inhabitants. Our

guides, indeed, told us that all the ruins abounded in lions and other wild beasts; so literally has the divine prediction been fulfilled, that wild beasts of the desert should lie there, and their houses be full of doleful creatures; that the wild beasts of the island should cry in their desolate houses."

The sea is come upon Babylon. She is covered with the multitude of the waves thereof.—The traces of the western bank of the Euphrates are now no longer discernible. The river overflows unrestrained; and the very rains, with every appearance of the embankment, have been swept away. "The ground there is low and marshy, and presents not the slightest vestige of former buildings, of any description whatever." Morasses and ponds tracked the ground in various parts. For a long time after the general subsiding of the Euphrates, a great part of this plain is little better than a swamp, &c.—"The ruins of Babylon are then inundated, so as to render many parts of them inaccessible, by converting the valleys among them into morasses." But while Babylon is thus covered with the multitude of waves, and the waters come upon it, yet, in striking contrast and seeming contradiction to such a feature of desolation (like the formation of pools of water from the casting up of heaps,) at all times the elevated, sun-burnt ruins, which the waters do not overflow, and generally throughout the year, the "dry waste" and "parched and burning plain," on which the heaps of Babylon lie, equally prove that it is a desert, a dry land, and a wilderness. One part, even on the western side of the river, is "low and marshy, and another an arid desert."

It shall never be inhabited. It shall be utterly desolate. "Ruins composed, like those of Babylon, of heaps of rubbish impregnated with nitre, cannot be cultivated." "The decomposing materials of a Babylonian structure, doom the earth on which they perish, to lasting sterility.—On this part of the plain, both where traces of buildings were left, and where none had stood, all seemed equally naked of vegetation; the whole ground appearing as if it had been washed over and over again, by the coming and receding waters, till every bit of genial soil was swept away; its half-clay, half-sandy surface being left in ridgy streaks, like what is often seen on the flat shores of the sea, after the retreating of the tide." Babylon, which in its pride did say, I shall be a lady forever, is no more called the lady of kingdoms, but is desolate forever.

Bel boweth down. The temple of Belus, or Baal, here evidently spoken of, was a stadium, or furlong in height, computed by Major Rennell, at five hundred, and by Prideaux, at six hundred feet. By the lowest computation, it was higher than the greatest of the pyramids. The highest of the heaps which now constitute fallen Babylon, is the Birs Nimrod, generally supposed to have been the temple of Belus. The heap occupies a larger space of ground than that on which the temple stood, having spread, in falling down, beyond its original base. It rests not upon its ancient foundations, but lies upon the earth an enormous mass of ruin. "At first sight it presents the appearance of a hill, with a castle at the top," so as not only to deceive the eye on beholding it at a distance, or in looking on its picture; but, "incredible as it may seem, the ruins on the summit of it are actually those spoken of by Pere Emanuel, who takes no sort of notice of the prodigious mound on which they are elevated. It is almost needless to observe, that the whole of the mound is itself a ruin; and it is altogether needless to add another word, to show that it is bowed down, as may be seen by the sketch of the comparative ancient and modern height annexed to the plan of Birs Nimrod, in Sir Robert K. Porter's travels. Bel is confounded. Originally constructed of

eight successive towers, one rising above another, it is now consolidated into one irregular hill, presenting a different aspect, and of different altitudes on every side,—a confused and mishapen mass. The eastern face presents two stages of hill; the first showing an elevation of about sixty feet, cloven in the middle into a deep ravine, and intersected in all directions by furrows, channelled there by the descending rains of succeeding ages. The summit of this first stage stretches in rather a flattened sweep to the base of the second ascent, which springs out of the first in a steep and abrupt conical form, terminated on the top by a solitary standing fragment of brick-work, like the ruin of a tower. From the foundation of the whole pile to the base of this piece of ruin, measures about two hundred feet; and from the bottom of the ruin to its shattered top, are thirty-five feet. On the western side, the entire mass rises at once from the plain in one stupendous, though irregular pyramidal hill, broken in the slopes of its sweeping acclivities by the devastations of time, and rougher destruction. The southern and northern fronts, are particularly abrupt." Such, and so confounded, is now the temple of Belus.

I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. On the summit of the hill are "immense fragments of brick-work, of no determinate figures, tumbled together, and converted into solid vitrified masses." "Some of these huge fragments measured twelve feet in height, by twenty-four in circumference; and from the circumference of the standing brick-work having remained in a perfect state, the change exhibited in these is only accountable from their having been exposed to the fiercest fire, or rather scathed by lightning." "They are completely molten—a strong presumption that fire was used in the destruction of the tower, which, in parts, resembles what the Scriptures prophesied it should become, 'a burnt mountain.' In the denunciation respecting Babylon, fire is particularly mentioned as an agent against it. To this Jeremiah evidently alludes, when he says that it should be 'as when God overthrew Sodom and Gomorrah,' on which cities, it is said, 'the Lord rained brimstone and fire.' 'Her high gates shall be burned with fire, and the people shall labor in vain, and the folk in the fire, and they shall be weary.'" "In many of these immense unshapen masses might be traced the gradual effects of the consuming power, which has produced so remarkable an appearance; exhibiting parts burnt to that variegated dark hue, seen in the vitrified matter lying about in glass manufactories; while, through the whole of these awful testimonies of the fire, (whatever fire it was!) which, doubtless, hurled them from their original elevation." (I will roll thee down from the rocks) "the regular lines of the cement are visible, and so hardened in common with the bricks, that when the masses are struck, they ring like glass. On examining the base of the standing wall, contiguous to these huge transmuted substances, it is found tolerably free from any similar changes, in short, quite in its original state; hence, continues Sir Robert Ker Porter, "I draw the conclusion, that the consuming power acted from above, and that the scattered ruin fell from some higher point than the summit of the present standing fragment. The heat of the fire which produced such amazing effects, must have burnt with the force of the strongest furnace; and from the general appearance of the cleft in the wall, and these vitrified masses, I should be induced to attribute the catastrophe to lightning from heaven. Ruins, by the explosion of any combustible matter, would have exhibited very different appearances."

"The fallen masses bear evident proof of the operation of fire having been continued on them,

as well after they were broken down as before, since every part of their surface has been so equally exposed to it, that many of them have acquired a rounded form, and in none, can its place of separation from the adjoining one be traced by any appearance of superior freshness, or any exemption from the influence of the destroying flame."

The high gates of the temple of Belus, which were standing in the time of Herodotus, have been burnt with fire: the vitrified masses which fell when Bel bowed down, rest on the top of its stupendous ruins. The hand of the Lord had been stretched upon it; it has been rolled down from the rocks, and has been made a burnt mountain,—of which it was further prophesied.

They shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be desolate forever, saith the Lord. The old wastes of Zion shall be built: its former desolations shall be raised up: and Jerusalem shall be inhabited again in her old place, even in Jerusalem.—But it shall not be with Bel as with Zion, nor with Babylon as with Jerusalem. For as the "heaps of rubbish impregnated with nitre" which cover the site of Babylon "cannot be cultivated," so the vitrified masses on the summit of Birs Nimrod cannot be rebuilt. Though still they be of the hardest substance, and indestructible by the elements, and though once they formed the highest pinnacles of Belus, yet, incapable of being hewn into any regular form, they neither are nor can now be taken for a corner or for foundations. And the bricks on the solid fragments of wall, which rest on the summit, though neither scathed nor molten, are so firmly cemented, that according to Mr. Rich, "it is nearly impossible to detach any of them whole," or, as Capt. Mignan still more forcibly states, "they are so firmly cemented, that it is utterly impossible to detach any of them." "My most violent attempts," says Sir Robert Ker Porter, "could not separate them." And Mr. Buckingham, in assigning reasons for lessening the wonder at the total disappearance of the walls at this distant period, and speaking of the Birs Nimrod generally, observes, "that the burnt bricks (the only ones sought after,) which are found in the Mujelib, the Kasr, and the Birs Nimrod, the only three great monuments in which there are any traces of their having been used, are so difficult, in the two last indeed so impossible, to be extracted whole from the tenacity of the cement in which they are laid, that they could never have been resorted to, while any considerable portion of the walls existed to furnish an easier supply: even now, though some portion of the mounds on the eastern bank of the river" (the Birs is on the western side) "are occasionally dug into for bricks; they are not extracted without a comparatively great expense, and very few of them whole, in proportion to the great number of fragments that come up with them." Around the tower, there is not a single whole brick to be seen.

These united testimonies, given without allusion to the prediction, afford a better than any conjectural commentary, such as previously was given without reference to these facts.

While of Babylon, in general, it is said, that it would be taken from thence; and while in many places, nothing is left, yet of the burnt mountain, which forms an accumulation of ruins enough in magnitude to build a city, men do not take a stone for foundations, nor a stone for a corner. Having undergone the action of the fiercest fire, and being completely molten, the masses on the summit of Bel, on which the hand of the Lord has been stretched, cannot be reduced into any other form or substance, nor built up again by the hand of man. And the tower of Babel, afterward the temple of Belus, which witnessed the first dispersion of mankind, shall itself be witnessed by the latest generation, even as now it stands, desolate

for ever,—an indestructible monument of pride and folly, and of Divine judgment and truth.—The greatest of the ruins, as one of the edifices of Babylon, is rolled down into a vast, indiscriminate, cloven, confounded, useless, and blasted mass, from which, fragments might be hurled with as little injury to the ruined heap, as from a bare and rocky mountain's side. Such is the triumph of the word of the living God, over the proudest of the temples of Baal.

(Concluded next week.)

WORD OF CAUTION.

Brother, sister, is it your daily aim to obey the Lord, to pray and not faint, or fall out by the way, as do others? After all my pains taking, I inhaled a drowsy drug, which nearly put me to sleep on enchanted ground. You will ask, how happened this? Well, I thought it was meat in due season, because of its prepossessing appearance, wrapping up, label, and more than all, from the word "genuine" being very plainly stamped on the outward form. O how dangerous it is to trust too much to outward appearances. May the good Lord open our eyes, and guide our feet safely through the mazes of this dark world.—Had I not taken the proper antidote in time, my case would have been more perilous than Jonah's who foolishly tried to flee from the presence of the Lord, after behaving very improperly. But the voice of the venerable apostle of the Gentiles seemed to thunder in my ear the gracious word of warning, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil. Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the work of darkness, and let us put on the armor of light." To such as obey, our apostle says, "But ye, brethren, are not in darkness, that that day should come on you as a thief, we are all the children of light, and of the day;" "therefore let us not sleep as do others, but let us watch and be sober." It is rather a rare attainment now-a-days to be sober-minded, to prove all things, hold fast that which is good, and to abstain even from the appearance of evil. But if we strive to obey God, the God of peace will be with us to bless and sanctify us, and prepare us for the coming of the Just and Holy One.

Certainly God would have frowned on Nehemiah and the "builders," if they had left off the work to which they were appointed, to quarrel, dispute, and pertinaciously to contend with Sanballat and his ungodly companions. And had the builders, laborers, and those who laded and bore burdens, misdoubted the prophecies, consequently, the faithfulness and truth of their great author, who spake at divers times and in sundry ways to the prophets, as he saw best, the consequence of such conduct would have been terrible indeed. Would to God that those who felt themselves called to the work of warning the world, and of preparing a people for the coming of the Holy One, would think on this: those also, who, at their call, may be ready to meet the Lord in peace. A little reflection on this matter, might also be useful to the editors and correspondents of papers devoted to the glad tidings of the kingdom, the prophecies which relate to the second advent, and the appearing of our Lord to judge the quick and the dead, and set up his kingdom.

In conclusion, I ask leave to introduce an appropriate remark or two, from the pen of a well known writer. "Error," says our author, "will be attacked. It must be opposed by the truth.—But, it may be asked, whether the darkness may not be more easily dissipated by the introduction

of light, than by elaborate discourses upon its nature and attributes. So with moral darkness or error. To dissipate it most effectually, the easiest and readiest way is to introduce the light of truth. No preacher is obliged to learn all the errors of all ages that he may be able to oppose them, nor is a congregation enlightened in the knowledge of God by such expositions of errors. Present opposing errors may require attention; but to attack them most successfully, it is only necessary to enforce the opposing truths.

This is a very grave subject, and requires very grave attention. Much depends upon a rational and scriptural decision of the question,—which is the most effectual way to oppose and destroy error? To aid us in such an inquiry, it is necessary to examine how the prophets and apostles opposed the errors of their times. The world was as full of error in those days, [we question this,] as it has ever been since. The idolators of the pagan world, and the various doctrines of the sects, of philosophers, in and out of the land of Israel, threw as much labor into their hands, as the various heresies of apostate christendom have thrown into ours. Their general rule was, to turn the artillery of light, and to gather into a focus the arrows of the day, upon the dark shades of any particular error. Their philosophy was—the splendors of light most clearly display the blackness of darkness, and scatter it from its presence. Thus they opposed idolatry, superstition, and error, of every name. Going forth as the armor of light, as the sun in the morning, the shades of the night retired from their presence, and the cheering beams of the day so gladdened the eyes of their converts, that they loved darkness no more. Let us go and do likewise. Amen and Amen!"

The foregoing extract is from Campbell's extra on regeneration, and it really contains matter worthy of our most serious attention. It is well known that Mr. C. in his debate with Owen, states 1847 as the time of the advent, and so does Duffield, S. M. McCorkle, and others; truly the Lord is at hand. O let us watch, pray, and be sober, that we may not be found asleep when Christ our life appears.

JOHN MOFFATT.

Palapso, May 24, 1846.

A Word of Exhortation.

Be ye also patient: stablish your hearts: for the coming of the Lord draweth nigh.—James 4: 8.

This, brethren and sisters, is an important exhortation: it comes from one of the tried and faithful servants of Christ, "to the twelve tribes scattered abroad, greeting:" "It is spoken to brethren. Now let us see if we can justly claim to be brethren of James. If so, then let us take heed to his teachings, for he was inspired, and wrote as the Holy Ghost instructed. He says at the commencement of his epistle, "count it all joy when ye fall into divers temptations, knowing that the trying of your faith worketh patience, but let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—Thus he goes on with words of instruction and comfort, with warnings to the wicked, and especially to those who "have heaped treasure together for the last days," and who "have killed the just." Then, after leading the mind down to the last days, he presents an object of comfort to his brethren. And what is it? Let him answer: "For the coming of the Lord draweth nigh."—This then is the end set before the poor, despised followers of Jesus, who have been scattered abroad and oppressed by the rich, the noble, the proud and depraved, who have made slaughter of God's flock. He gives a figure of "the husbandman, who waiteth for the precious fruit of the earth, and hath long patience for it," &c. "Be ye also patient."

Well, we know how the husbandman waiteth for his fruit. He takes care to do all that is required for its growth, yet he depends wholly on the God of nature to bring it to maturity. He also knows the season for harvest, and has all things ready, waiting patiently, and with anxiety, makes his calculations for gathering his crops.—He counts the months and days when his garner shall be replenished. It is the only hope he has for sustenance, and with patient, confident assurance, he hails the harvest with joy. But James does not leave the subject by merely drawing a figure from nature. He next points his brethren to the prophets, "who have spoken in the name of the Lord;" for an example of "suffering and of patience." James "counted them happy" also, "which endure." Well my brethren, can we learn a lesson of profit from the example of the prophets? Let us begin to ponder it in our heart. Let us look at the suffering of our fathers in the Lord, and see the patience they had, although the coming of their great deliverer was not at hand; but seeing the promises "afar off," they embraced them, and confessed that they were pilgrims and strangers on the earth." How much more should we, who see the signs of the near approach of Jesus, be in possession of that patience which will endure all things, and that faith which works by love and purifies the heart, and overcomes the world.

Let us look over the history of those who have faithfully followed God, who have stood by the truth, and see the "examples of suffering and patience:" and let our mouths be stopped when we complain of our trials. Look at the case of Job, Daniel, the worthies, and Abraham. Paul tells us that "Abraham, after he had patiently endured, obtained the promise," and exhorts us to "be not slothful, but followers of them, who, through faith and patience, inherit the promises." Jesus tells us that on good ground (parable of the sower,) are they which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. Again: we are exhorted in patience to possess our souls. "Patience worketh experience, and experience hope, and hope maketh not ashamed." "If we hope for that we see not, then do we with patience wait for it."

Again: ye have need of that patience that will enable you, after ye have done the will of God to receive the promise. O my brethren, let us look at the lesson of patience. Jesus says those who shall be kept from the hour of temptation, will keep the word of his patience, and "here is the patience of the saints."

In Rom. 8: 7, eternal life is promised to those that continue patient in well doing. Paul says, "rejoice in hope, patient in tribulation, instant in prayer, and prays that the Lord will direct the hearts of his Thessalonian brethren "into the love of God, and patient waiting for Christ." Peter exhorts to do well and suffer patiently. Why should we take all things patiently? Let James answer. He says, "the Lord draweth nigh."—He must be speaking to a people who are looking for deliverance, that are oppressed, that need to exercise patience in waiting for their burdens to be removed, their trials to cease, and their mourning to end. It can be none others than those, who like Paul, "groat within themselves, waiting the adoption, to wit, the redemption of the body." It is then, those who are "looking for the Lord from heaven," and the "manifestation of the sons of God."

We look for Jesus, the captain of our salvation, to come and receive us to himself, that we may be with him. He has not promised that we should go to him, but that he would come to us. Glory to God and the Lamb, for such a promise. We have looked with earnest expectation for his return, and we have been disappointed, but not discouraged; for the evidence stands good that

"he is nigh, even at the door." Therefore, let us "stablish our hearts, by receiving and obeying the truth, looking unto Jesus, and consider him who endured such contradictions of sinners against himself, lest we be weary and faint in our mind." Let us stand on the Word, the sure foundation, not complaining at our trials, or mourning over our disappointments. But let us hope unto the end for the salvation that will be brought unto us at the revelation of Jesus Christ. Let our whole trust be in the living God.

Yours, expecting to enter the kingdom soon,
ISAAC C. WELLCOME.

Hallowell Me. July 13, 1846.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, AUGUST 12, 1846.

Meeting at Le Roy.

Through the blessing of our heavenly Father, we were enabled to attend the recent meeting at Le Roy, and to address the people once on the all important subject of the coming of the Lord, and the necessary preparation to meet him. The short respite from the labors of our office, breathing the fresh country air, and mingling with the joyful saints at this meeting, was reviving and invigorating to soul and body; and we have returned to our post, with renewed strength for the work of our calling. We mean, as soon as circumstances will admit, to take more frequently similar exercises abroad among our brethren: it doubtless would tend to the improvement of our health, and to the furtherance of the cause in which we labor.

Brn. Bywater, Hill and Johnson, were in attendance, preached the Word during the meeting, and are strong in the faith of soon beholding the coming of their Lord. This also was truly be said of the brethren generally who attended the meeting. Seldom if ever have we seen a company of brethren apparently more grounded and settled in the truth, and more understandingly and deeply consecrated to God, than this one. It was composed of brethren and sisters from the surrounding country. Although strangers to each other in the flesh, they found that they had been made one in Christ; consequently they possessed his mind, and his power rested upon them in a signal manner during some parts of the meeting.

Sabbath afternoon was devoted to eating the supper of the Lord and exhortation. It was a joyful season to the saints, while some sinners wept under a sense of their wretchedness. May they find redemption from their sins through faith in Christ, and be saved in the day of his coming.

We parted from this dear people with joyful hopes of soon meeting them, and all the faithful, at the marriage supper of the Lamb. The bride will soon have made herself ready; then the happy meeting will take place, and the indissoluble union between her and her absent Lord will be consummated in her eternal home, the New Jerusalem, the city of our God. May I, may you, my brother, my sister, be a happy partner in this heavenly union. We most assuredly shall, if we are found having on the wedding garment at the coming of the glorious Bridegroom; but without it, we shall be banished from his presence forever. "And they that were READY went in with him to the marriage, and the door was shut." "Therefore, be ye also READY: for in such an hour as ye think not, the Son of man cometh."

Several valuable communications, designed for this number, may be expected in our next, and others, as soon as we can find room for their publication. Thank you, brethren and sisters, for these favors, and hope you will continue them.

Bible Advocate.

In noticing this paper again, we will first say that we very much regret that it has not answered our friendly inquiries, relative to the sentiments of its conductors, made in our notice of the first number of the Advocate. It professed to be a friend, and we addressed it as such; and now we ask, why it does not treat our friendly inquiries with the common civilities of true friends? Perhaps it will yet do this: it will, if it is a friend.

We also regret to see the following and like expressions in the Advocate. A writer for the fourth No. of that paper says:

"We want, in this hour of trial, a medium through which we can speak to the flock scattered abroad, and such a paper we had not either in the H. or V. I do not wish to do injustice to any one. I have aided, and still intend with my feeble ability to support and sustain both the Voice and Herald, but as they have both become *ex parte* upon some points, and, we believe, points of moment, (I allude to the subject of the two resurrections) upon which they have both taken sides, and by reviews and strictures introduced those principles which, in their influence, amount to absolute prohibition; we think that under the circumstances of the case, another paper (not a competitor) is called for, and should be sustained. I received, some time since, a letter from Bro. Chandler requesting my opinion and co-operation in carrying into effect a paper of this kind."

Other parts of this writer's letter show that he believes the first resurrection is the conversion of the soul.

We are pained to see such expressions as are contained in this extract, appear in print, under the sanction of the conductors of the Advocate. They are incorrect, and do great injustice to the Voice of Truth, and we think Advent Herald. We have not 'become *ex parte*,' as the writer charges us: our columns have been wide open, as all know, to a full investigation of this question. Will the Advocate, for the cause of truth's sake, correct this mistake? Such things are only calculated to stir up strife among brethren. Let us avoid them, and though we may differ on some points of doctrine, and feel it our duty to investigate the points of difference between us, let truth and love characterize all our communications.

Bro. Chandler, to whom the writer in the above extract refers, is one of the chief originators and conductors of the Advocate. And it appears from the letter he wrote "some time since," that the chief object he had in view in getting up the Advocate was, the propagation of his peculiar views on the first resurrection, and its kindred doctrines. This affords another conclusive evidence that we have not misjudged in this case. But as the chief object of this communication is not to further notice these unpleasant affairs, but to pursue our investigations of the doctrine of the resurrection, as held by the Advocate, we will therefore come directly to that point. In the Advocate for Aug. 1, it is said—

"If we are right in our conclusions, respecting the life through faith in Christ; the passing from death into life, which denotes regeneration of heart, is the first resurrection. And as this great moral change—"

See.
No one can mistake this position: 'regeneration of heart,' or a 'moral change,' is the first resurrection,—'if we are right.' That you are not right, brethren, in this conclusion, we think has been conclusively shown in our last week's paper, and some former numbers of our sheet. The objections we have offered to your theory should be noticed, and removed before your position can be sustained. It is easy to frame a theory, however absurd, provided we do not trouble ourselves about attempting to remove the objections which may be urged against it. But it should be remembered by all that no doctrine can be considered settled and sustained by the truth, until all objections against it are first removed. We

have offered plain scriptural objections to your theory; you have not attempted to remove them; therefore, your position is not sustained.

We now offer one more objection to your theory on the first resurrection. It is drawn from Rev. 20, the only place in the Bible where 'first resurrection' occurs. According to your principles of interpretation, first resurrection means 'regeneration of heart,' death, 'moral death,' and life, 'spiritual life.' According to this principle, Rev. 20: 4-6, would read thus:—"And I saw thrones, and they sat upon them: and I saw the souls of them that were beheaded for Jesus and the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they [spiritually] lived and reigned with Christ a thousand years. But the rest of the [spiritually] dead lived not [spiritually] again until the thousand years were finished. This is [regeneration of heart] the first resurrection. Blessed and holy is he that hath part in [regeneration of heart] the first resurrection, on such the second death hath no power."

How can you, dear brethren, entertain for a moment a sentiment that does such violence to the plain meaning of the word of inspiration? Will you pause in your course, and hear and receive the angel's explanation of this text? He says: 'THIS IS THE FIRST RESURRECTION.' But you say, this is 'regeneration of heart.' Do look at the warnings, in chapter 22: 19, against those who add to or take from the words of this book; and shun the fearful doom of those who knowingly do such things.

Again: The principle of interpretation adopted by the Advocate must necessarily place the beheading of the saints for the witness of Jesus and the word of God, and all that is said about not worshipping the beast, &c., before spiritual life, or 'regeneration of heart;' for these things precede their living again, and the first resurrection.

A number of texts are quoted by the Advocate to prove that there will be but one literal resurrection. They are the same, with few exceptions, quoted by sister Clemons, in her article published in the Voice of Truth for April 29. We refer the inquirer after truth to that number for a true exposition of those texts. They are there critically noticed, in our reply to sister Clemons. And as an answer to our remarks has not been attempted, we deem it superfluous to say more now on that point. We earnestly solicit our brethren to read the arguments, on both sides of this question, as presented in that paper, before you decide against the first resurrection being *literal* and *future*. And then, do not thus decide: for this glorious doctrine cheered on their pilgrimage, the patriarchs, and holy ones of their day. They sought to obtain 'a better resurrection.' Paul labored that if by any means he might attain unto the resurrection of [or, out from] the dead. He comforted his brethren with the blessed assurance that those who are Christ's shall be raised first, at his coming, *then* we which are alive shall be changed, and all caught up to meet our descending Lord. And the angel to John has said, 'Blessed and holy is he that hath part in the *first resurrection*.' May this glorious part be ours—it will, or we shall be changed at the last trump, if we cleave to the truth and live holy lives unto the end.

Paul says, 2 Tim. 4: 1, that Christ will 'judge the quick [or, *living*] and the dead' at his appearing and kingdom.' And John says, Rev. 20: 12, that he 'saw the dead, small and great, stand before God,' and that 'the dead were judged out of those things which were written in the books, according to their works.' The principles of interpretation adopted in the *third* number of the Advocate, make the living and the dead in the first text mean the *spiritually* living and *spiritually* dead, but in the *fourth* number of that paper, the dead in the second text is made to

mean the *literally* dead! By what principle of exegesis the last text is interpreted, we are not told. It is clear, however, that it is the principle of *expediency*; for, to make the dead in the last case mean *spiritually* dead, would leave out, what the Advocate contends is the *last* and *general* judgment, all the *spiritually* alive, which, of course, would be fatal to its theory of but one literal resurrection.

Is it safe to expound the word of God on such loose principles as this? It is hazardous in the extreme. And we do hope our brethren will see their danger, and flee from it without delay; and settle down upon the consistent principles of truth, which alone will abide the near approaching day of the Lord.

Definite Time.

The article from Bro. Preble, in this number, on the time of the second advent of Christ, appears very clear and conclusive. We publish it, not because our readers do not know these things, but because they do know them, and to stir up their pure minds by way of remembrance of their fearful import. Bro. P. writes, 'We had a great and good meeting yesterday, (July 26) praise God. I gave three lectures on the time, '46. My faith is very strong.'

We find this is the case with many: their faith is very strong in this year being the year for the appearing of Christ. The true A. D. 1817 evidently is the year for the termination of the 2300 days, when the sanctuary will be cleansed. The evidence in the case strongly preponderates in favor of the *present* being that year. This being the case, or there being a bare probability that it is, what manner of persons ought we to be, in all holy conversation and godliness; earnestly desiring, and constantly looking for that great day.

We are glad to see our brethren in many places waking up on the time of the second advent of Christ. It is a fundamental doctrine in the inspired articles of our faith. It will not do to strike that article from our infallible creed, nor become unbelieving in its immutable truths. Neither must we become too dogmatical on this point, or so absorbed in it, as to lose sight of other equally weighty matters of the law of life, and consequently deceive ourselves relative to the preparation necessary to stand when the Son of man appeareth.

Acting with prudence, decision, and believing according to present light, we shall be prepared to meet the Lord at any moment; or to patiently wait his return, should he tarry beyond the time we now think we have good reason to expect him. We wish not to witness an unhealthy excitement on time.—Neither do we think it best to be so fearful of an excitement, or another disappointment, as to shun the subject of time altogether. We should look at it with the same calmness as any other portion of the inspired word, and regardless of past disappointments or future consequences, dispassionately proclaim our honest conviction on the subject to those who will hear. 'Wisdom is profitable to direct.' God will give it, if we seek it at his hand.

The omissions we have made in two articles published in this number, we hope will not prove a serious trial to their worthy authors. They treat on subjects which have been controverted to considerable length in some former numbers of our paper. We think it would not be wisdom to revive in our columns the controversy on either or both of those questions, at this momentous crisis. It is true the writers merely stated their faith in the sentiments to which we allude. To this we would have no objection, if the matter would there end; but the probability is, if published, replies would be made, and an unprofitable controversy would be the result. This we presume neither of the writers desire.

FALLEN.—We learn from a recent number of the Christian Palladium, that L. Perry, a prominent minister of the Christian connection, has fallen into the absurdities of Universalism. We are not much disappointed at this fearful step of Elder Perry; for before '43 passed, he told us that he *would not* preach the coming of the Lord at that time, if he actually believed he would come then. His reason was, *mortification* in case of disappointment! He thought more of his reputation than of the truth. No wonder that he has fallen. The Lord save him, and many others in a like condition, is the desire of our soul.

Bible Advocate.

Dear Bro. Marsh—I am glad to see your remarks in the last Voice of Truth in reference to the above paper. When I heard that the 1st No. had been sent here, I trembled for the cause of God, fearing lest that spiritualizing theory had much to do with the movement: but when I read the paper, my fears, on that account, were allayed. Still I judged it ill timed. And the more I reflect, I judge it the more so still. Two papers are as many as can be sustained at the present time. They are already embarrassed, and have to depend, in part, on donations. Why, if our Brethren in Connecticut have "money," not send it to the Herald and Voice of Truth, to enable them to enlarge their operations? I can find many in the West, who would be glad to take those papers, but are not able. If it is not designed "to interfere with any other advent paper, why send to paying subscribers to those papers? Three copies, Nos. 1 and 2, have been sent here to the subscribers to the H. and V. T. But if our brethren in Ct. still feel desirous to make extra exertions for the cause of Christ, and are unwilling the Herald and Voice of Truth should be the medium of such exertion, if they will withhold their papers from paying subscribers to those papers, and pledge themselves to keep that spiritual resurrection theory out of their paper, I will pledge myself, that I and my brethren in Northern Ohio, Michigan, and Indiana, will furnish them, forthwith, some scores of free subscribers. I hope, however, our brethren will see the thing in its true light, and let all our exertions be united. We are weak enough at best: and division has made us so. Thousands of dollars have been expended during the last eighteen months, in sending out papers, that have done nought but divide, weaken, and distract, the dear children of God. O! if those who have been instrumental in bringing about the division in Oakland Co., Mich., could now see, that once happy company, of between 30 and 40, rent and torn, until there are hardly two left together, (except those who have come back,) their hearts would be filled with sorrow. I do not think that the man who blasphemously assumes to be Jesus Christ, ever was a christian, but I do say there are christians there, and they have been divided, by heretical doctrines, propagated among them by such means. I do not charge on the conductors of the "Bible Advocate," the propagation of heresy—I am pleased with the sentiments of the paper—nor that they intend to do so—no, I hope better things. Why not then unite all their means in the papers already existing, and by united exertion, push the battle so much the more vigorously? But, it is said, "we need one here." Very well, then keep it there. Brethren in the West are in no particular want, at least, such as can pay for any paper. Reach all the mind, in your locality, you can; and God bless you in the effort.

A thought in regard to the spirit of the letter, an extract of which you give in your first notice of the Advocate. Can it be—have any of our brethren such a spirit? Does that bro. really know that the thousand years have terminated? What! that bro. talk about Popes? And if you

cannot see the sun in some dark caves, "you had better fast twenty one days!" I fear there has been too much *such* fasting already. Are we to be told at this late hour, after we have toiled and suffered, and sacrificed our all, that we might attain unto the first resurrection, to give up *this* pillar of our hope? that the first resurrection is passed? I think for one I shall have to eat bitter bread, more than thrice 21 days, before I shall be willing to do it. No brother, never. If that question *must* come up, let it come. If Zion has not been peeled and flayed enough already, let her have a few strokes more—let her very bones be laid bare, but let the responsibility rest where it ought. What point peculiar to the advent faith has not been attacked by one or more writers, within eighteen months, and demolished in his own estimation, too? These writers have called themselves advent believers, and upbraided those who have held on to the faith, as blind or backslidden or as having cast away their confidence. I am "hurt"—grieved. But it is for the "slain of the daughter of my people." I did hope when fanaticism died, we should have peace, union and harmony in our midst—I hope so still. One word about the self-confident spirit of the letter—When I see such dogmatism, I fear, to use a western phrase, that "craft will soon be snagged."

We have a little company here, with whom I am laboring, at present, who have not cast away their confidence, but are still looking for that glorious hope and the appearing of the Lord Jesus Christ, and who, I trust, will continue to the end.

Yours fraternally, G. NEEDHAM.

Perrysburgh, Ohio, July 28th, 1846.

From the Advent Herald.

Correspondence of the English Mission.

We arrived at Exeter on the morning of the following day after leaving Liverpool. Here we met our beloved Bro. Burgess, who came to this place in company with Bro. Dentry last fall, and together gave a few lectures: a few weeks since he resolved to make another effort here: accordingly, on his own responsibility, he hired Exeter Hall, formerly occupied by the "Free church," where we are now holding our meetings. The house is very convenient, and will seat about five hundred people. Bro. Himes gave an excellent Introductory Discourse on the morning of the next Lord's day after our arrival, to a good congregation. In the afternoon and evening, the house was filled with as serious, interested, and intelligent an audience as one could ever wish to address. We appointed and attended meeting there three evenings during the week. Yesterday (Lord's day,) we again preached at the same place, to deeply interested assemblies, who hung on our lips, drank down the truth with delight, and lingered as if loath to depart, even when the meeting had been dismissed. If this first real effort for England is an index to future labors, we shall rejoice: we have concluded to follow up the meetings there during this entire week. We divided our forces on Lord's day, and held a meeting at the house of Bro. Stoodley, in Tiverton, fifteen miles from Exeter. At another time we may make an effort for that place. Bro. S. has passed the meridian of life—is a pious and wealthy gentleman, who has done much for the Advent cause in England. He has put £50 into our hands for this object. We found we could get our paper—the "European Advent Herald" printed in T., on better terms than elsewhere:—we issue an edition of 5000 copies: it is not so large as we could have desired—indeed it is not what we hope the next number to be. The Lord assisting, we mean to start the press, and start our energies, and arouse the public mind to this whole subject of the Lord at hand. Our coming was heralded in Liverpool some time before our arrival, by the "Mercury," a paper devoted to the interests of the Catholics, which spoke of us

as "three shoe makers from America." We hope we shall prove ourselves able to drive the pegs sure, and to make at least one pair of shoes for his Holiness before we get done. We contemplate a visit to Plymouth soon, which the papers there we suppose understand, for they have already proclaimed "a fresh importation from the United States," of ministers belonging to the "Latter-Day Saints!" The mass of the people misunderstand us—confounding us with the Mormons, supposing us to be "prophets," actuated by pecuniary motives: and in some instances even making and fighting men of straw, under the conviction that they are opposing some heretical, anti-scriptural views which we are entertaining and proclaiming. We send you a few specimens.

A few days since, the proprietor of the Hall engaged and occupied by Bro. Burgess, and which we are occupying, was induced, without any persuasion, to abate ten shillings from the rent,—thus reducing it to £1 per week, under these circumstances: there are suspended in the room, two very large and elegantly painted charts of the prophecies of Daniel and John. Two clergymen of the church of England had happened in there at the same time with that of the proprietor, who was attended with two of his friends from London. The clergymen, having an understanding of the charts, kindly explained them to the latter in so fair and ingenious a manner, as to conciliate, please, and instruct them.—"But is he (Mr. Burgess,) not preaching for money?" inquired one of the ministers. "No," said the proprietor, "that cannot be, for he has regularly paid me thirty shillings every week for the rent of the Hall, and I know he has not received any thing like that from his audiences."—"And if," responded another, he is preaching for money, take money from your bishop, and we should get no more preaching from him!"—"Is he not favoring the cause of the Pope?" asked one. "No," replied the proprietor, "he is as much opposed to the Pope as any man in the kingdom."

In —, after some of our brethren had given lectures, and of course produced no little stir among the people, a clergyman was resorted to,—the Rev. J. G. C., B. A.,—to reply to them, to which request he acceded by delivering and publishing two discourses, which he dedicates to his congregation, and assigns as a reason for their publication. "The strange and unscriptural doctrines respecting our Lord's coming, lately propagated in the neighborhood." The man himself had probably not heard a word of the sermons he supposes himself to be combatting. Here is the title page—"The Scriptural Doctrine of the Second Advent of our Lord and Savior Jesus Christ." &c. Text, 1 Cor. 1: 7—"Waiting for the coming of our Lord Jesus Christ." From these words he proceeds to show:—

I. That the coming of our Lord Jesus Christ is always set forth in Scripture as the object of present expectation.

II. What should be the state and temper of our minds respecting this event?

To the defence of the first division, he devotes one entire sermon. An answer to the inquiry embraced under the second general division of the subject, completes the second discourse.

Just suppose how *you* would defend the point of the first sermon,—by Scripture texts drawn from the testimony of our Lord and his apostles, which run through the books of the evangelists, and the acts and epistles of his apostles,—and you have his method! Next, he meets the supposed inquiry of his hearer and reader, "Is not this a truth on which all are agreed, that our Lord Jesus Christ shall come again at the end of the world, to judge both the quick and the dead?"—He replies: There is a great difference between believing that he will come at some definite time

or other, and believing that he may come *now*, in this our day, while yet we live. This was the belief of the Apostles' days, and in those succeeding them. This is that which generation after generation should carefully cherish, in nothing staggered by the taunts of mockery, "where is the promise of his coming?" This is the faith and patience of the saints. He next shows what the professed Christians of the present day have substituted for this faith—that they are more anxious to gain proselytes than to win souls to Christ—that their various efforts in the circulation of the Scriptures, preaching the Gospel, and even to some extent in the temperance movement, are looked to as tending to bring about the world's conversion—that "by means of this bustle and machinery, in which so much of man may be plainly seen, the world will insensibly glide onwards from one degree of improvements to another, until we arrive "to the spiritual millennium. "All this appears directly opposed to the testimony of Scripture. Such a view destroys that practical influence, which evidently the Scriptures designed our Lord's coming should have upon us. It was always the will of the Great Head of the Church, to keep his people in a state of constant expectation of his coming, to have their loins girded, and their lamps burning; waiting, not for death, but for the coming of the Son of Man;—never to forget her widowed state, but to be continually in supplications and prayers, night and day, waiting the coming of her Lord;—there is no such interval as a spiritual reign of a thousand years between us and this great event; and further, there is no reason, no Scripture reason to be assigned, why we may not ourselves expect to see him, while yet in these bodies, coming in the clouds of heaven. Nay, my brethren, my own personal belief is, that the signs of the times are pre-eminently those of the last days!" He concludes this sermon with the elucidation of this last observation. A good morsel, is it not?

A few words will furnish you with a clue to his second discourse. "The Greek word rendered "waiting," means to wait for with earnest expectation and desire. To expect earnestly; it seems to express:—

1st. A firm belief in the truth of the Advent of Christ. 2d. A constant expectation of his coming. 3d. Earnestness of desire. 4th. Preparation for it. The expression occurs seven times in the New Testament,—Rom. 8: 19, 23, 25;—Gal. 5: 5; Phil. 3: 20; Heb. 9: 28.

Such is the state of mind he contends that Christians should seek to possess and maintain. The reasonableness of this he shows by a course of plain and forcible argumentation: and concludes with a solemn and faithful appeal to professing Christians, to awake from their slumberings, and to sinners, to make preparation for the judgment!

Better advent truth than the above, we can hardly desire. It is refreshing and encouraging to our souls, to know that there are men of piety, learning, and influence, in the kingdom, who are willing to speak out on these great truths, and to barter their reputation for that ignominy and scorn which are sure to attend the reception and bold defence of the pre-millennial reign of Jesus our Lord. Would to God there were an equal number of ministers in America, who certainly have no more reputation to look out for than these in England, to be found thus decidedly and fearlessly giving the truth to the people. Are the great bulk of the clergy in the United States to close their eyes to these things, and to be the means of feeding the hearts of God's professing people with false anticipations respecting the future? If so, then will God not only trouble them, but he will suffer their flocks to die! What vast responsibilities rest upon the brethren at home, here, and everywhere, who have the truth,

to be ever diligent, and untiring in their efforts and prayers for its success.

We have just heard that Bro. Dealtry preached a few days since in Plymouth, to some 2000 or 3000 people, in the open air. Have just heard too that the "Oregon question" is settled, which is also cheering to us. Every intelligent Englishman with whom we have conversed, has expressed an ardent hope that the thing might be amicably adjusted: some have brothers, sisters, friends, &c. there, and a thought of bloody war with America, has been very painful to them.— They will rejoice to hear the news: it will also save us from receiving the frequent inquiry,— "What will be the result of the Oregon matter?" &c. May God prepare us for that glorious kingdom where "the nations shall learn war no more."

Our health is very good—we are contented and happy, and trying to do all the good we can. We are pleased with the country, with the people, and with our labor. Pray for us.

Exeter, (Devonshire, Eng.,) June 29, '46.

To the Saints Scattered Abroad.

Dear Brethren:—When the memorable "10th day of the 7th month" passed, and for many months after, I did not suppose it possible for me ever to be so strong in definite time for the Lord's coming, as I am at this moment.

But within a few days past, my faith has been greatly strengthened in Christ coming before the first of November next, that is, if this year is '47 true era, as appears most reasonable. But should we now be living in the true A. D. '46, then I think the 2300 days will not end till a year from this fall.

That Christ was born in the fall, is most evident to my mind. I know most people think he was born the 25th of Dec., but from one fact recorded by Luke, in connection with the customs of the East, he evidently was born previous to that time. In Luke 2: 8, we read, "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night," when "the angel said unto them, fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born, this day, in the city of David, a Savior, which is Christ the Lord." Now, as shepherds in that country take up their flocks in the latter part of Oct. or first of Nov., before the cold rains commence, it is very evident that Christ was born before November. Another proof that he was born before Nov., and in the first part of October, is the fact that he was crucified about the 3d of our April. Now run back 6 months, or half a year, to agree with the "midst of the week" when he was crucified, and this would make him born about the 3d of October. This looks more like the "shepherd's abiding in the field keeping watch over their flock by night;" as the weather then might be comfortably warm, but later than this, too cold and rainy to abide in the field over night.

Now suppose Christ was born about the 1st of Oct., then in the commencement of the true A. D. 30 he was baptized and began to preach, saying, "the time is fulfilled," &c.

Six months from this time would carry him to the first of our April, A. D. 30, true era, when he eat the first Passover. John, 2: 13. In 1 year and 6 months from this, A. D., 31, he eats the second Passover. John, 5: 1. In 2 years and 6 months from his baptism, A. D., 32, he attends the third Passover. John, 6: 4. And in three years and 6 months—or "midst of the week"—from his baptism, A. D. 33, he eats the fourth Passover with his disciples. John, 11: 55 to 18: 39. He then is betrayed and soon after crucified.

This proves that he preached only 3½ years, as he attended but 4 passovers.

When Christ was baptized and began to preach, he said, "the time is fulfilled," (Mark 1: 15) referring to the "seven weeks and threescore and two weeks," "unto Messiah the Prince," (Daniel, 9: 25,) or, to the completion of 483 years of the "vision." If, therefore, 483 of the 2300 (Daniel, 9: 14) were completed at his baptism, then his preaching 3½ years would make 486½ fulfilled at his crucifixion.

Now take from 2300

486½

and we have 1813½

Add to this 33½

Christ's full age at his crucifixion.

and we have 1847

True era, when "the sanctuary will be cleansed."

But as it appears to be clearly proved by the Julian Period, that this year, is in truth, 1847; therefore we may reasonably look for the fulfillment in a few weeks from the present time. But if this year is indeed the true '46, then it must continue a year longer.

Oh! how few believe this, and I fear less are prepared for such an event. My dear brethren and sisters, who have once believed and rejoiced in this truth with me, "be not faithless, but believing." I know well how to sympathize with you in your trials and temptations, occasioned by our former disappointments. But I am now rejoicing in "time" again. But if I am destined to another disappointment, the Lord only knows how I shall be supported. I see, however, no safe way, but to believe, and also to act according to evidence. And, certainly, the evidence to my mind is as clear, yea, clearer than ever, that we are within 15 months, at farthest, of the coming of the Lord, and most likely within three months! O! blessed day. O! glorious hope. But to be ready, we have evidently much to do. Have not too many "left their first love"?—others made shipwreck concerning the faith, and gone back to perdition? while others have gone so far into delusion that they are past recovery? I fear it is too true! O! then, let the few remaining ones be faithful to God—to one another—to their wandering brethren, and to such as are in darkness and on the way to death!

Our meetings in this city are more and more interesting. O! may we all soon meet in the New Jerusalem, with all the Saints at home. Come Lord Jesus, come quickly. Amen. Even so come Lord Jesus. Amen and Amen.

Albany, July 24th, 1846. T. M. PREDLE.

Letter from Bro. E. S. Robbins.

Bro. Marsh:—I intended to have written you before the close of the last volume of your paper, but failed for want of opportunity. For one, I feel much encouraged, comforted, and strengthened, by its perusal, and hope it may be sustained till the Master comes. I feel confident if those who have the means, felt as I feel, the paper would be most amply sustained. But fear not brethren, trust in the Lord, our Father is at the helm: you shall have my prayers, and by self denial, I shall be enabled still, to do a little forward sustaining your paper. O how I wish all the little ones, who are looking for Jesus, felt more of the self-denying spirit of their Master. If they did, I feel confident that very few who really wish to read the Voice of Truth, would be deprived of that privilege, or of helping to sustain it. Why, I feel that I had rather go without my supper daily, and dispense with the butter, meat, tea, and coffee, and wear a seamless garment, like Jesus, than be denied the privilege of hearing weekly from the brethren and sisters scattered abroad, or of helping to sustain the medium through which this privilege is enjoyed.— O, I envy not the man, and especially the disci-

ple, that is laying up his money in these last days, while a world lies in wickedness, and thousands are suffering for needful food, for clothes to wear, or house to screen them from the chilling blasts. Nor do I believe it was the duty of Christians in any age of the gospel church, to lay up treasure here below, at least, while all around, their fellow men in suffering might be found.— Much might be said on this subject. I wish some able pen might do it justice. I believe there is great danger in possessing much of this world's treasure. "Charge them that are rich in this world, that they be not high minded," nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold of eternal life." "But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." "The earth is the Lord's and the fulness thereof;" then we are but stewards of his bounty. Let us see to it, that we faithfully discharge the duties of our stewardship. Let us do this, and the cause of God in no department will suffer for pecuniary aid. The Lord's faithful servants, proclaiming the truths of the gospel, would not have to leave the field for want of support. The publishers of our papers would not want for encouragement, but all their needs would be amply supplied. The heart of the widow and orphan, of the poor and needy, would be made to sing aloud for joy.

Come then ye stewards, do God's will,
And all the blessed souls fulfill;
For Christ himself will quickly come,
And take his faithful children home.

We still keep up our meetings, although we have had no one to preach to us since last February. We are anxious to hear the preached word, but the laborers are truly few; and those, I fear, are poorly sustained. We are in a better state than when I wrote last, and have had some precious heavenly seasons of late: may the Lord continue to revive us, and send some of his faithful servants this way, is the prayer of your brother in Christ,

EDWARD S. ROBBINS.

Copenhagen N. Y., July 10, 1846.

Bro. J. F. Huber, Middletown Conn. June 10, writes:—By the grace of God, I am determined to keep my loins girt about, and my lamp trimmed and burning, and to be like a man waiting for the return of his Lord, so that when he cometh and knocketh, I may immediately open to him; and I rejoice to say, that there is here a small church, (using the Scriptural term, as Bro. Jones I think rightly contends for,) that also mean to strive for the unity of the spirit, and to contend earnestly for the faith once delivered to the saints, watching and praying till the Master shall appear, which we are assured will be in a very little while.

I had myself embraced the view of the Bridegroom's having come, and the door being shut, but was lately convinced that it was an error, and I have resolved to labor on in my humble sphere in the vineyard of the Lord, till he shall say "It is enough," "well done," &c.

Oh how important that we should all watch, and pray, and labor, doing with our might whatever our hand findeth to do, giving all diligence, to add to our faith virtue, or christian courage, fortitude, and all the other graces of the Spirit, that we may bring forth all its blessed fruits, and thus have ministered to us an entrance abundantly into his everlasting kingdom!

Especially may we be patient, meek, and filled

with that love described so beautifully in the 13th chapter of 1st Corinthians, exhibiting the lively faith of the Patriarchs, Prophets, and Martyrs, and abounding in the works of active benevolence which, according to Matt. 25, will meet with the gracious approval of our blessed Lord and Savior, at his appearing and kingdom!

It appears to me plain, that the mistake we made in our calculations for the end of the 2300 days, was in placing the crucifixion of Christ at the end of the 70th week, instead of adhering closely to the Word of the Lord which saith "In the midst or middle of the week," &c.,—and that this is the anticipated "little while" which brought us into the *tarrying* time, predicted by Habakkuk, —and that 3½ years from the time written on the Tables (1843) will bring us to the true end of the vision—1844.

My heart says, Amen! even so, come Lord Jesus!

I would observe that my change of sentiments on the doctrine of "the *Bridegroom come*," &c., was published in a letter written for the "Day Star," and inserted in that paper June 6. If you think it might do good to any of our erring brethren that may not take the 'Star,' and whom I would like to benefit by leading them instrumentally, if possible, back to the sober truths of God's word, you are at liberty, yea, you would do me a favor to copy it into the "Voice."* My heart's desire and prayer to God is, that those brethren might see their errors, and confess and forsake them; (for it is the truth which sanctifies,) ere they plunge like Bro. Jacobs and others, into deeper and more false delusions.

* We have not the paper that contains your article.—Ed.

Sister C. Stowe, Washington, N. H., July 18, writes:—The urgent request in the Voice of Truth, July 8th, induced me once more to take my pen to address a word to the little flock scattered on the mountains in this cloudy dark day, but soon to be gathered into one fold, under the one Shepherd.

Dear brethren and sisters, so sure as the 70 weeks are a part of the 2300 days, just so sure the gathering time is just at hand. Let this one simple fact be distinctly kept in view, let our faith correspond with the evidence, and our works with our faith, and we shall not slumber, but be hourly watching for the glorious event. This faith will as effectually give victory over the world, as it did in '43 and '44. "This is the victory which overcometh the world, even our faith." True faith, is, as it were, the main spring to all the fruits of the Spirit; working by love, purifying the heart, and overcoming the world. May the Lord increase our faith.

While reading the reports from conferences in various places, I feel that it would be cheering indeed to meet with those dear saints who assemble to comfort each other with those blessed words of promise, "The coming of the Lord draweth nigh." Yes, in the assembly of the saints on earth, the emotions of holy love unite to swell the tide of joy, which wafts us nearer to the kingdom of eternal glory. Happy prelude to the blissful meeting at the marriage supper of the Lamb. I seldom find mention made of the celebration of the Lord's Supper on those occasions, yet I hope the observance which our blessed Lord instituted to show forth his death till he come, is not forgotten.

Above all, seek to know, and do the will of him who is able to take the control of consequences, and his name will be glorified thereby. He says ye are my friends if ye do whatsoever I command you. Not this or that command alone, but whatsoever I command you. Soon the faithful, humble, cross-bearing disciple of the meek lowly Jesus will exchange the cross for a crown; and with the harp of God unite in the chorus of

praise to him that loved us, and washed us in his own blood. Courage then, dear brethren, the time is short. Your redemption draweth nigh. "That thou doest do quickly." Can anything be done to awaken the careless, enlighten the erring, restore the wandering, reclaim the backsliding, encourage the faithful, comfort the desponding, or relieve Christ in his sick and suffering members, do with thy might what thy hand findeth to do. Let him not say to any of us, "I was a hungered, and ye gave me no meat; thirsty, and ye gave me no drink; a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not." But rather, "inasmuch as ye have done it one of the least of these my brethren, ye have done it unto me." "Thou hast been faithful over a few things I will make the ruler over many things; enter thou into the joy of thy Lord." Dear brethren and sisters, while I thus address you, I feel more deeply sensible of the necessity of heeding those solemn admonitions. The Lord grant that I may obtain mercy in that day. Now is the time of conflict, but it will soon be over. Trusting in the Captain of our salvation we will overcome. Methinks I hear you respond, Amen.

Bro. J. C. Hall, Warsaw, July 10, writes:—After the Buffalo Conference, I returned to Attica, and attended meeting with the brethren the next Sabbath, in the same room where the Lord delivered my soul the Sabbath before the Conference; and let me assure you we had a heavenly season. I truly felt to say, "draw near all ye that fear the Lord, and I will tell you what great things he hath done for my soul."—Having long been wandering after a sort of natural religion, which is becoming so popular in our land at the present day, and having my soul clouded with infidelity, my ear caught the heavenly sound of the gospel given by that little heavenly band of advent brethren, shut out from any other place of worship excepting an old brick school-house, but with hearts united, and all their sails extended and filled with heavenly breezes, in constant waiting for the coming Savior. I now felt that the world was a shadow, its honors, its fashions, and its titles, had no charms for me. I felt willing to go, Jonah like, after his second call, and proclaim in the streets and lanes of the city, a Savior 'shortly to be revealed in flaming fire, taking vengeance on them that know not God, and obey not the gospel, and to be admired in all them that believe.' Although I had, in years gone by, preached among the Baptists the unsearchable riches of Christ, and with some considerable success as I humbly trust, to the salvation of precious souls, yet I was now more deeply imbued with a sense of the greatness of the importance of the work, and the awful responsibility of those who are called, and have the charge of souls.

Having taken a line of introduction from Bro. Bywater, I started on a short mission, in which I have found an indescribable blessing. I attended meetings at Pekin, four miles from Yorkshire, at Lodi, and Perrysburg, I found valuable, steadfast brethren and sisters, united in heart and faith, in the coming of Christ nigh at the door. The meetings I attended were generally full, although the evenings were short, most profound attention was manifested to the preaching of the Word. I am now enquiring, what next the Lord will have me to do? It is my desire to work in his vineyard the rest of my days.

Bro. O. Irish, New Bedford Mass., July 8, writes:—I very much regret to say that the state of religion is very low here, as well as the advent cause. A great many who were once awake to this blessed truth, are now, as it were, asleep. We have no preacher with us at present: we have to do our own preaching.

WONDERFUL PHENOMENON.—Copenhagen, (Denmark), June 20.—Two days ago, in the morning, on the shore of the Sound, between the villages of Vedbeck and Rongsted, we had the phenomenon of a mirage, by which the island of Heven seemed to fly to a distance, and even to disappear, while the coast of Scania (Sweden) appeared so near our own, that we almost felt that it could be reached by the hand. All the ships which passed, presented themselves as if upside down, that is, the keel turned to the heavens, and seemed to move supported on the tops of their masts. This phenomenon, which is unexampled in our country, lasted about an hour.

OBITUARY.

Bro. Marsh:—It falls to my lot to acquaint you with the death of our dear Sister Wing.—She died of consumption, after a lingering illness of six months. I cannot do justice to her departed worth. She was a mother in Israel, a true child of God, a daily follower of Jesus, and a firm believer in his speedy coming.—Through her suffering, she was the most perfect example of patience I ever saw. She gave her husband and three little sons into the hands of God, perfectly resigned to his blessed will, and fell asleep in the arms of Jesus, in the 45th year of her age, June 18th, 1846. S. M. MORY. Camden N. Y., July 24, 1846.

Appointments.

A CONFERENCE will be held at Copenhagen, Lewis Co. N. Y., commencing Friday August 2nd, and hold over the Sabbath.

Also a CONFERENCE in Martinsburg, same Co., commencing Friday Sept. 4th, and hold over the Sabbath. Bro. Punney is expected to attend, if he is able. The friends in this County feel extremely anxious that Bro. Galusha should attend these conferences. They feel that his labors would be greatly blessed here. Will he inform me, on seeing this, whether he can come or not. Other brethren are expected to be present. Brethren who come from the West will take the Rail-road or Packet to Rome, arriving there in time to take the Stage Wednesday morning (July 26) to Lowville where I will meet them at the house of Bro. W. A. Chase.

L. E. BATES.

Bro. G. Henley, Canada West, says the friends back of Kingston are desirous to have a field meeting. He makes the appointment for Sept. 4th, and the meeting to hold over the following Sabbath. Bro. P. Hough and Perry are expected to attend. We may attend this meeting: it is doubtful, however.

Bro. Henley appoints to preach at Thurlogh Aug. 10, 10 A. M. The same day, at the Trent, 4 P. M.

On the opposite side of the bay, Aug. 17, at Coalbrook, or at Bro. Spaulding's, (as the friends may decide) August 15th.

At Lent's back of Cobourg, August 19th.
At Bro. D. Clark's, " 20th.
Darlington, " 21st.
At Bro. Stephen's, " 22nd, 23rd.
English Corners, evening, " 24th.
Toronto, " 25th.

Bro. P. Hough is requested to meet Bro. Henley at English Corners.

There will be an ADVENT CAMP-MEETING, (if the Lord will) on Rock Prairie, Rock Co. W. T., at or near Emerald Grove, about 6 miles from Janesville, commencing Sept. 23rd. We give a general invitation to all, to attend and hear for themselves. We hope all in that region who are interested in the subject of the coming of the Lord, will come with their tents and provisions, to stay six days, and with a mind to work for God. The same day, all preachers within a reasonable distance, will be there. Sister Parks from Canada West is expected to be present. Come, brethren, let us make one general effort in this western region to save souls.

Those who cannot come prepared to board themselves, will be provided for.

MOSES CHANDLER.

Letters and Receipts to August 5th, '46.

J. Reynolds Marblehead Mass \$1; P Livingston Oberlin O \$1, and one for sister Barry; J M Smith Southbridge Mass \$2; J W Heath Palmer Vt \$2; A Avery Ware Mass \$2; D Cray Hartford; W F Gardner Newark N J \$2; J J Porter Buffalo \$2; T M Preble Albany \$2; P Alling Norwich Ct; A Miller Utica \$1; pays to middle of vol. x. P Arnold Norwich \$1; H Shipman Fort Ann, pays for N M Clark to vol. xi. no. 7. J Wisewell vol. xii. no. 3. T Dewey vol. xi. no. 7. W Holman vol. xi. no. 43, and H Shipman in full to close of vol. xi. M Shewin Toronto CW \$1.50; H K Morse Newark N J \$1; B Mathias Hempstead L. E. M Studard New Worcester Mass; G W Burnham Concord N H \$1; S Sisson Benton \$1, pays to vol. xi. no. 9. W Burnham Concord N H \$2; R T Haskins North Yarmouth Me \$1; S Bragg Palmer for sister Barry three dollars. E. Brisbin \$6; L Adams \$1; D Cray; L S; S Rogers' bill is one dollar and fifty cents to close of present vol. H Hill \$1; J Ewers Boston \$1.25; A H Johnson Windsor \$1.25; T M Preble; L E Fassett; A Nesbit; G Needham, your paper is now sent to Perrysburg—is this right? R Watters \$1; F L Bates; B Mathew; C Haldome; L Bronson; B Tilly; \$7; L Parks \$1.50; C Flint; A Hibbard \$1; I Roberts \$1; D P Walcutt \$1; S Holcom \$1; S W Flint \$1; T Beasley \$1; J L Chesbrough \$1; L Jackson \$1, and for himself \$7.50; I Hodge 50 cts.; A Carrier 50 cts.; S Grand 5 cts; S R Chadlock \$1, pays to vol. xii. no. 3. A Jenne \$1; J Newman \$2.50; E McEntire \$2; H F Hill \$2; D Simonds \$1; N Daniels \$1; R Sharp for D Bronson \$1; M Dishrow \$1, and G C; H Turner \$1; M Chandler; W E Hathaway \$3; H Ingals 50 cts.; C Cook \$3; M Chesqueing \$1; A B Stinson \$1, and S1 for C Algire, which pays to close of vol. xi. J R Long; F W Sprague \$1; D P Taylor; G Henley \$5; R D Potter \$5; S1 Roney; W H Simonds \$1, and one for sister Barry; A P Barringer \$2; J R Randall \$1; W H Eastman \$3; S Bliss; S E Mabey \$1; S Brown \$1; L Armstrong \$1, close of vol. xi.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XI.

ROCHESTER, N. Y.—WEDNESDAY, AUGUST 19, 1846.

NO. 8.

THE VOICE OF TRUTH

IS PUBLISHED EVERY WEDNESDAY

IN SIMPSON'S BLOCK, WORKS STREET, ROCHESTER,

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$2 for Five copies. Without charge to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or remittances for Books, should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscribers' names, with their Post-Office, should be plainly written.

ANCIENT BABYLON.

FROM 'EVIDENCES OF THE TRUTH OF THE CHRISTIAN RELIGION.'

BY A. KIETH.

(Concluded.)

Merodach is broken in pieces. Merodach was a name, or a title, common to the princes and kings of Babylon, of which, in the brief Scriptural references to their history, two instances are recorded, viz: Merodach-baladan, the son of Baladan, king of Babylon, who exercised the office of government, and Evil-Merodach, who lived in the days of Jeremiah. From Merodach being here associated with Bel, or the temple of Belus, and from the similarity of their judgments—the one bowed down and confounded, and the other broken in pieces—it may reasonably be inferred that some other famous Babylonian building is here also denoted; while, at the same time, from the express identity of the name with that of the kings of Babylon, and even with Evil-Merodach, then residing there, it may with equal reason be inferred that, under the name of Merodach, the palace is spoken of by the prophet. And next to the idolatrous temple, as the seat of false worship which corrupted and destroyed the nations, it may well be imagined that the royal residence of the despot who made the earth to tremble and oppressed the people of Israel, would be selected as the marked object of the righteous judgments of God. And secondary only to the Birs Nimrod in the greatness of its ruins is the Mujelibé or Makloube, generally understood and described by travellers as the remains of the chief palace of Babylon.

The palace of the King of Babylon almost vied with the great temple of their God. And there is now some controversy, in which of the principal mountainous heaps, the one or the other lies buried. But the utter desolation of both, leaves no room for any debate on the question,—which of the twain is bowed down and confounded, and which of them is broken in pieces.

The two palaces, or castles of Babylon, were strongly fortified. And the larger was surrounded by three walls of great extent. When the city was suddenly taken by Demetrius, he seized on one of the castles by surprise, and displaced its garrison by seven thousand of his own troops, whom he stationed within it. Of the other, he could not make himself master. Their extent and strength, at a period of three hundred years after the delivery of the prophecy, are thus sufficiently demonstrated. The solidity of the structure of the greater as well as of the lesser palace might have warranted the belief of its unbroken durability for ages. And never was there a building whose splendor and magnificence were in greater contrast to its present desolation. The vestiges of the walls which surrounded it, are still to be seen, and serve, with other circumstances, to identify it with the Mujelibé, as the name Merodach is identified with the palace. It

is broken in pieces, and hence its name Mujelibé, signifying overturned, or turned upside down.—Its circumference is about half a mile; its height one hundred and forty feet. But it is "a mass of confusion, none of its members being distinguishable." The existence of chambers, passages, and cellars, of different forms and sizes, and built of different materials, has been fully ascertained. It is the receptacle of wild beasts, and full of doleful creatures; wild beasts cry in the desolate houses, and dragons in the pleasant palaces—"venomous reptiles being very numerous throughout the ruins." "All the sides are worn into furrows by the weather, and, in some places where several channels of rain have united together, these furrows are of great depth, and penetrate a considerable way into the mound."—"The sides of the ruin exhibit hollows worn partly by the weather." It is brought down to the grave, to the sides of the pit.

"They that see thee shall narrowly look upon thee, and consider thee, saying, is this the man that made the earth to tremble, that did shake kingdoms? Narrowly to look on and to consider even the view of the Mujelibé, is to see what the palace of Babylon, in which kings, proud as "Lucifer," boasted of exalting themselves above the stars of God, has now become, and how, cut down to the ground, it is broken in pieces.

"On pacing over the loose stones, and fragments of brick-work which lay scattered through the immense fabric, and surveying the sublimity of the ruins," says Captain Mignan, "I naturally recurred to the time when these walls stood proudly in their original splendor,—when the halls were the scenes of festive magnificence, and when they resounded to the voices of those whom death has long since swept from the earth. This very pile was once the seat of luxury and vice; now abandoned to decay, and exhibiting a melancholy instance of the retribution of Heaven. It stands alone;—the solitary habitation of the goatherd, marks not the forsaken site." Thy pomp is brought down to the grave, and the noise of thy vials; the worms are spread under thee, and the worms cover thee.

Thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet. "Several deep excavations have been made in different places into the sides of the Mujelibé; some probably by the wearing of the seasons; but many others have been dug by the rapacity of the Turks, tearing up its bowels in search of hidden treasure."—as if the palace of Babylon were cast out of its grave. "Several penetrate very far into the body of the structure," till it has become as the raiment of those that are slain, thrust through with a sword. "And some, it is likely, have never yet been explored, the wild beasts of the desert literally keeping guard over them." The mound was full of large holes"—thrust through.

Near to the Mujelibé, on the supposed site of the hanging gardens which were situated within the walls of the palace, "the ruins are so perforated in consequence of the digging for bricks, that the original design is entirely lost. All that could favor any conjecture of gardens built on terraces, are two subterranean passages. There can be no doubt that both passages are of vast extent; they are lined with bricks laid in with bi-

tumen and covered over with large masses of stone. This is nearly the only place where stone is observable." Arches built upon arches raised the hanging-gardens from terrace to terrace, till the highest was on a level with the top of the city walls. Now they are cast out like an abominable branch—and subterranean passages are disclosed,—down to the stones of the pit.

As a carcass trodden under foot. The streets of Babylon were parallel, crossed by others at right angles, and abounded with houses three and four stories high; and none can now traverse the site of Babylon, or find any other path without treading them under foot. The traveller directs his course to the highest mounds; and there are none, whether temples or palaces, that are not trodden on. The Mujelibé "rises in a steep ascent, over which the passengers can only go up by the winding paths worn by frequent visits to the ruined edifice."

Her idols are confounded, her images are broken in pieces; all the graven images of her gods he hath broken unto the ground. "This place," says Beauchamp, quoted by Major Rennell, "and the mount of Babel, are commonly called by the Arabs, Makloube, that is, turned topsy-turvy. I was informed by the master mason employed to dig for bricks, that the places from which he procured them were large thick walls, and sometimes chambers. He has frequently found earthen vessels, engraved marbles, and about eight years ago a statue as large as life, which he threw among the rubbish. On one wall of the chamber, he found the figure of a cow, and of the sun and moon, formed of varnished bricks. Sometimes idols of clay are found, representing human figures." "Small figures of brass or copper, are found at Babylon." "Bronze antiquities, generally much corroded with rust, but exhibiting small figures of men and animals, are often found among the ruins."

The broad walls of Babylon shall be utterly broken. They were so broad, that, as ancient historians relate, six chariots could be driven on them abreast; or a chariot and four horses might pass and turn. They existed as walls for more than a thousand years after the prophecy was delivered; and long after the sentence of utter destruction had gone forth against them, they were numbered among "the seven wonders of the world." And what can be more wonderful now, or what could have been more inconceivable by man, when Babylon was in its strength and glory, than that the broad walls of Babylon should be so utterly broken, that it cannot be determined with certainty, that even the slightest vestige of them exists.

"All accounts agree," says Mr. Rich, "in the height of the walls, which was fifty cubits, having been reduced to these dimensions from the prodigious height of three hundred and fifty feet," (formerly stated, by the lowest computation of the length of the cubit, at three hundred feet.) "by Darius Hystaspes, after the rebellion of the town in order to render it less defensible. I have not been fortunate enough to discover the least trace of them in any part of the ruins at Hillah;—which is rather an unaccountable circumstance, considering that they survived the final ruin of the town, long after which they served as an enclosure for a park; in which comparatively perfect state, St. Jerome informs us, they remained in his time."

In the sixteenth century, they were seen for the last time by any European traveller (so far as the author has been able to trace,) before they were finally so utterly broken as totally to disappear. And it is interesting to mark both the time and the manner in which the walls of Babylon, like the city of which they were the impregnable, yet unavailing defence, were brought down to the grave, to be seen no more.

"The meanwhile," as Rauwolff describes them, "when we were lodged there, I considered and viewed this ascent, and found that there were two behind one another," (Herodotus states that there was both an inner, or inferior, and outer wall,) "distinguished by a ditch, and extending themselves like unto two parallel walls, a great way about, and that they were open in some places, where one might go through like gates;—wherefore I believe that they were the wall of the old town that went about them; and that the places where they were open have been anciently the gates (whereof there were one hundred) of that town. And this rather because I saw in some places under the sand (wherewith the two ascents were almost covered) the old wall plainly appear."

The cities of Seleucia, Ctesiphon, Desingered, Kufa, and anciently many others in the vicinity, together with the more modern towns of Mesched Ali, Mesched Hussein, and Hillah, "with towns, villages, and caravansaries without number," have, in all probability, been chiefly built out of the walls of Babylon. Like the city, the walls have been taken from thence, till none of them are left. The rains of many hundred years, and the waters coming upon them annually by the overflowing of the Euphrates, have also, in all likelihood, washed down the dust and rubbish from the broken and dilapidated walls into the ditch from which they were originally taken, till at last the sand of the parched desert has smoothed them into a plain, and added the place where they stood to the wilderness, so that the broad walls of Babylon are utterly broken. And now, as the subjoined evidence, supplementary of what has already been adduced, fully proves,—it may verily be said that the loftiest walls ever built by man, as well as the "greatest city on which the sun ever shone," which these walls surrounded, and the most fertile of countries, of which Babylon the great was the capital and the glory,—have all been swept by the Lord of Hosts, with the besom of destruction.

A chapter of sixty pages in length, of Mr. Buckingham's travels in Mesopotamia, is entitled—"Search after the walls of Babylon." After a long and fruitless search, he discovered on the eastern boundary of the ruins, on the summit of an oval mound, from seventy to eighty feet in height, and from three to four hundred feet in circumference, "a mass of solid wall, about thirty feet in length, by twelve or fifteen in thickness, yet evidently once of much greater dimensions each way, the work being, in its present state, broken and incomplete in every part;"—and this heap of ruin and fragment of wall he conjectured to be a part—the only part, if such it be, that can be discovered—of the walls of Babylon, so utterly are they broken. Beyond this, there is not even a pretension to the discovery of any part of them.

Captain Frederick, of whose journey it was the "principal object to search for the remains of the wall and ditch that had compassed Babylon," states that "neither of these have been seen by any modern traveller. All my inquiries among the Arabs," he adds, "on this subject, completely failed in producing the smallest effect. Within the space of twenty-one miles in length along the banks of the Euphrates, and twelve miles across it in breadth, I was unable to perceive any thing that could admit of my imagining that either a wall or a ditch had existed within this ex-

tensive area. If any remains do exist of the walls, they must have been of greater circumference than is allowed by modern geographers. I may possibly have been deceived; but I spared no pains to prevent it. I never was employed in riding and walking less than eight hours, for six successive days, and upwards of twelve on the seventh."

Major Keppel relates that he and the party who accompanied him, "in common with other travellers, had totally failed in discovering any trace of the city walls;" and he adds, "the Divine predictions against Babylon, have been so literally fulfilled in the appearance of the ruins, that I am disposed to give the fullest signification to the words of Jeremiah,—the broad walls of Babylon shall be utterly broken."

Babylon shall be an astonishment. Every one that goeth by Babylon shall be astonished. It is impossible to think on what Babylon was, and to be an eye witness of what it is, without astonishment. On first entering its ruins, Sir Robert Ker Porter thus expresses his feelings, "I could not but feel an indescribable awe in thus passing, as it were, into the gates of fallen Babylon." "I cannot portray," says Captain Mignan, "the overpowering sensation of reverential awe that possessed my mind while contemplating the extent and magnitude of ruin and devastation on every side."

How is the hammer of the whole earth cut asunder! How is Babylon become a desolation among the nations! The following interesting description has lately been given from the spot.—After speaking of the ruined embankment, divided and subdivided again and again, like a sort of tangled net-work, over the apparently interminable ground—of large and wide-spreading morasses—of ancient foundations—and of chains of undulating heaps—Sir Robert Ker Porter emphatically adds:—"The whole view was particularly solemn. The majestic stream of the Euphrates, wandering in solitude, like a pilgrim monarch through the silent ruins of his devastated kingdom, still appeared a noble river, under all the disadvantages of its desert-tracked course. Its banks were hoary with reeds; and the gray osier willows were yet there on which the captives of Israel hung up their harps, and, while Jerusalem was not, refused to be comforted. But how is the rest of the scene changed since then! At that time those broken hills were palaces—those long undulating mounds, streets—this vast solitude filled with the busy subjects of the proud daughter of the East. Now, wasted with misery, her habitations are not to be found—and for herself, the worm is spread over her."

From palaces converted into broken hills;—from streets to long lines of heaps;—from the throne of the world to sitting on the dust;—from the hum of mighty Babylon to the death-like silence that rests upon the grave to which it is brought down;—from the great storehouse of the world, where treasures were gathered from every quarter, and the prison-house of the captive Jews, where, not loosed to return homewards, they served in a hard bondage, to Babylon the spoil of many nations, itself taken from thence, and nothing left;—from a vast metropolis, the place of palaces, and the glory of kingdoms, whither multitudes ever flowed, to a dreaded and shunned spot not inhabited nor dwelt in from generation to generation, where even the Arabian, though the son of the desert, pitches not his tent, and where the shepherds make not their folds;—from the treasures of darkness, and hidden riches of secret places, to the taking away of bricks, and to an uncovered nakedness; from making the earth to tremble, and shaking kingdoms, to being cast out of the grave like an abominable branch;—from the many nations and great kings from the coasts of the earth that have so often come up against Babylon, to the work-

men that still cast her up as heaps and add to the number of pools in the ruins;—from the immense artificial lake, many miles in circumference, by means of which, the annual rising of the Euphrates was regulated and restrained, to these pools of water, a few yards round, dug by the workmen, and filled by the river;—from the first and greatest of temples to a burnt mountain desolate forever; from the golden image, forty feet in height, which stood on the top of the temple of Belus, to all the graven images of her gods, that are broken unto the ground and mingled with the dust;—from the splendid and luxuriant festivals of Babylonian monarchs, the noise of the viols, the pomp of Belshazzar's feast, and the godless revelry of a thousand lords drinking out of the golden vessels that had been taken from Zion to the cry of wild beasts, the creeping of doleful creatures of which their desolate houses and pleasant palaces are full, the nestling of owls in cavities, the dancing of wild goats on the ruinous mound as on a rock, and the dwelling place of dragons and of venomous reptiles;—from arch upon arch, and terrace upon terrace, till the hanging gardens of Babylon rose like a mountain, down to the stones of the pit now disclosed to view;—from the palaces of princes who sat on the mount of the congregation, and thought in the pride of their hearts to exalt themselves above the stars of God, to heaps cut down to the ground, perforated as the raiment of those that are slain, and as a carcase trodden under feet;—from the broad walls of Babylon, in all their height, as Cyrus camped against them round about, seeking in vain a single point where congregated nations could scale the walls or force an opening, to the untraceable spot on which they stood, when there is nothing left to turn aside, or impede in their course, the worms that cover it; and finally, from Babylon the great, the wonder of the world, to fallen Babylon, the astonishment of all who go by it;—in extremes like these, whatever changes they involve, and by whatever instrumentality they may have been wrought out, there is not to this hour, in this most marvellous history of Babylon, a single fact that may not most appropriately be ranked under a prediction, and that does not tally entirely with its express and precise fulfilment, while at the same time they all united show, as may now be seen,—reading the judgments to the very letter, and looking to the facts as they are,—the destruction which has come from the Almighty upon Babylon.

Has not every purpose of the Lord been performed against Babylon? And having so clear illustrations of the facts before us, what mortal shall give a negative answer to the questions subjoined by their Omniscent Author to these very prophecies? "Who hath declared this from ancient time? Who hath told it from that time?—Have not I, the Lord? and there is no god beside me;—declaring the end from the beginning, and from ancient times the things that are not yet done—saying, my counsel shall stand, and I will do all my pleasure." Is it possible that there can be any attestation of the truth of prophecy, if it be not witnessed here? Is there any spot on earth which has undergone a more complete transformation? "The records of the human race," it has been said with truth, "do not present a contrast more striking than that between the primeval magnificence of Babylon and its long desolation." Its ruins have of late been carefully and scrupulously examined by different natives of Britain, of unimpeached veracity, and the result of every research is a more striking demonstration of the literal accomplishment of every prediction.—How few spots are there on earth, of which we have so clear and faithful a picture as prophecy gave of fallen Babylon, at a time when no spot on earth resembled it less than its present desolate solitary site! Or could any prophecies respecting any single place, have been more pro-

cies, or wonderful, or numerous, or true,—or more gradually accomplished throughout many generations? And when they look at what Babylon was, and what it is, and perceive the minute realization of them all—may not nations learn wisdom, may not tyrants tremble, and may not skeptics think!

The Two Horned Beast.

In the Herald of the 10th of June, I find an article from Bro. Litch, under the caption of "Rome the last Worldly Empire," in which I find some views that I am not able to harmonize with the Word. I am free to admit that all the kingdoms of this world from the beginning to the end, are Babylonish in their derivation, both as to name and character, viz: from Babel or confusion, and also, because in Scripture, Babylon is often set opposite to Jerusalem. The former denoting the powers and kingdoms of this world, under the prince of the power of the air, and the latter, things heavenly. Yet, I cannot see any authority for his application of the 7 heads of the beast in the 17th chap. of Rev., viz: 1st Assyria, 2d Chaldea, 3d Media, 4th Persia, 5th Grecia, 6th Imperial Rome, 7th the barbarian or kingly powers of Rome, from A. D. 476, to A. D. 538;—and the 8th, which is of the seven, and goeth into perdition, the Papacy.

There is to my mind, a manifest impropriety (even were he justified in going back of the 4th kingdom,) in applying two heads to Medo Persia, when Media and Persia were represented to the prophet as a consolidated government, under the emblem of a Bear with three ribs in his mouth; and but one to Grecia: while the latter was symbolized by a four headed leopard, and the prophet was informed that those heads denoted that that kingdom should be divided into four parts.

I cannot see how any person who will read the 12th, 13th, and 17th chapters of Rev. in connection, can avoid the conclusion that the seven heads belong only to the fourth or Roman kingdom. But if any doubts should remain, I would recommend them to read Bro. L's. own expositions of those chapters, together with those of the 7th and 8th chapters of Daniel, as published in his "Prophetic Expositions." His application of the 6th head to imperial Rome, I think is correct. But in placing the 7th, embracing the 10 kingdoms, between the imperial and papal forms, and in calling the 8th the papacy, he involves himself and the whole subject in interminable difficulties, and does violence to the interpretation given by the angel in chap. 17: 12, 13, which reads thus: "And the ten horns which thou sawest, are ten kings, which have received no kingdoms as yet, but receive power as kings *one hour with the beast*, these have one mind, and shall give their power and strength to the beast. And from verse 14, it is evident they were to continue in existence till the Lord comes to judgment.

The inquiry arises as to what beast it is that is here brought to view. There is abundance of historical evidence to prove that the 10 kings gave their power and strength to the papacy;—i. e., to the 42 month beast of the 13th chapter, and as Bro. Litch admits that that form arose about the year A. D. 538, I think the period for the rise of the 10 kings is fixed to that point, and consequently there is no possible chance of slipping them in as the 7th form, between imperial and papal Rome. Then if the 10 kingdoms arose one hour with the papacy, and gave their power and strength to the papacy, did not the 10 kings constitute an integral part of the 7th form? and did not the papacy constitute the other part of it? I think evidence justifies the conclusion that those two powers unitedly, constitute the 7th form. I admit that the 10 kingdoms may have had an existence in history, and even in the prophecies of Daniel prior to that date. Yet, as God only recognizes them in his prophetic sketch in the

book of Revelations, at that point, in endeavoring to fill up those outlines, we must confine ourselves to the stakes and lines which he has been pleased to establish.

Again: it is evident from the interpretation given in the 17th chap., that the 8th is to be the last form of earthly governments, and to be in existence at the coming of Christ. Now, if the papacy, or the 42 month beast was that form, it must have ended some 50 years ago, when verse 10 of the 13th chapter was fulfilled upon the papacy, by "carrying into captivity and killing by the sword" under Buonaparte. We also learn from the same, (17th ch.,) that that form is to carry the woman (the papacy) to the judgment. Now, to call the papacy the 8th, would involve the absurdity of having the woman seated upon herself. Neither could Buonaparte or his government constitute that form, because they have long since passed away, and the judgment has not yet set.

I think the argument is equally objectionable, which contends that the 10 horns or kingdoms of themselves constitute the 42 month beast of the 13th chap., and the papacy, including secular and ecclesiastical power, the two horned beast, that they arose co-taneous, and flourished at the same time; i. e., during the whole period of the 1260 years. Now it is evident that the 10 kingdoms alone, could not have constituted the 42 month beast, because they were not carried into captivity and killed by the sword, when verse 10 was fulfilled upon that beast. The facts are right to the reverse. It was the papal part thereof, which constituted the body of that beast that was killed by France, one of the horns. The ten horns or kingdoms of that form did not fall with the papacy, but continued to exist after the papacy was dead. Likewise, if you call the papacy the two horned beast, involves the same absurdity of having a woman at the end, seated upon herself.—Most of the points assumed in the foregoing exceptions, I shall hope to fortify with additional evidence, before I close.

The question may with propriety be asked, if the theories now before the public upon these chapters are so exceptionable, "can you present us with one less so." I am free to admit that the question is more easily asked than answered.—Yet, by the grace of God assisting me, I will make the attempt, and I hope Bro. L., or any one else disposed, will carefully examine, and in christian kindness and love, point out the errors that may escape my notice. Truth is all I desire, and I think it can only be arrived at upon this complicated and disputed subject, by a candid and prayerful investigation through the press. God grant that all who may thus engage, may have their eye fixed only upon the truth, irrespective of preconceived opinions. When we are in that state of mind, God can easily lead us into the truth.

In the 13th chapter, the Revelator is shown the three last forms of the 4th or Roman kingdom. The one then existing being imperial, is represented under the emblem of a head, and as we have already seen, constituted the 6th form. The others are represented by beasts; the first of which was to continue 42 months, and was, as we have also seen, the 7th form of the other, is distinguished as having two horns, like a lamb, which, of course, must be the 8th and last form. It is this last form that I purpose examining, and, if possible, ascertain what power is here symbolized, and as I have written out my views heretofore, and which are now before the public, I shall confine myself mostly to points and facts that have since come to light, which I think will, in the main, strengthen those arguments. Yet some of those views are manifestly erroneous, which I shall most gladly exchange for the truth, as well as those in this article that may be erroneous.

In verses 4-10, is given a brief history of the

7th or papal form, embracing a period of 42 prophetic months, or 1260 years, commencing when the Justinian Decree took effect, about the year A. D. 540, and ending about A. D. 1800, when God raised up Bonaparte, who fulfilled v. 10, by carrying into captivity and killing with the sword the papal part of the 7th form. Thus far there seems to be a perfect order of succession of kingdoms and forms from the days of Nebuchadnezzar down to the end of the 7th form of the 4th kingdom: that is, to about the commencement of the present century. If correct thus far, then as a matter of course, the only period of time left for the development of the two horned beast, is that intervening between A. D. 1800 and the end of time. According to Professor Whiting's translation, verse 12 reads thus: "And he (the two horned beast) exerciseth all the power of the first wild beast in his sight, and causeth the earth and those dwelling in it, to worship the first wild beast, whose deadly wound was healed." By reading verse 3 in connection with verse 12, it is manifest that the healing is to take place under the two horned beast, and that the beast is to have as much power and worship, as imperial Rome had in her brightest days. The wound, as has often been proven, was made when imperial Rome was taken away to make place for Paul's man of sin, or the 7th form. The manner in which it is to be healed, I think I shall be able to show is, by the introduction of imperial power under the two horned beast, and which must of necessity, constitute a considerable portion thereof. Also, by reading verse 10 and the last part of verse 14 in connection, it will appear plain that the 42 month beast is to live again under that beast, and by reference to verse 14 of the 17th chapter, it will likewise be seen that the 10 kings are also to have an existence at the coming of the Lord: consequently they must have an existence in some way, under the beast, and kingly power must have a place in it. Hence, I infer that the two horned beast must be made up by the commingling of the imperial and kingly governments of Europe, and they together, restore the papal or 42 month beast, and when thus united and restored, the 6th head or form will be healed, and the papal part of the 7th will live again, which forms, thus restored, will be the 8th and yet of the seven.

I wish it carefully noted, that the beast which had the wound by the sword (the 42 month beast, see verse 10.) is to live again under the two horned beast, and that that "killing" was accomplished by Bonaparte; then the argument is conclusive that the two horned beast could not have risen prior to the present century.

In the 17th chap. we have an interpretation given us by the angel of the 13th as well as those forms of the 4th or Roman kingdom that had (at the time the Revelator wrote) passed away; in which the papacy, including the literal city of Rome, is represented under the emblem of a corrupt woman seated upon a scarlet colored beast having 7 heads and 10 horns, full of the names of blasphemy, which beast is called the 8th, and yet of the seven, and is to go into perdition.—This beast is manifestly, the last form of earthly kingdoms, and the one in existence at the coming of Christ to judgment, and must, of necessity, be the same as the two horned beast of the 13th chapter. That we may ascertain what this power is, when it arise, &c., I now produce the following historic evidence.

Says Ranke, in speaking of the Vienna Congress, "the wide range of matters for the adjudication of this tribunal, made it the greatest and most important assemblage in civil affairs, which the world ever beheld. Dominions, thrones, estates and crowns, lay in one vast pile, confusedly commingled. Like a mighty tornado that had swept through the forest, had been the 15 years career of Napoleon amongst the governments of

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, AUGUST 19, 1846.

We close, in this number, the interesting article on Ancient Babylon. If properly understood, it will greatly strengthen the faith of the believer in the fulfilment of that prophecy which relates to the future. Having disposed of that long article, we shall now have more room to devote to our correspondents; a number of whose valuable communications have for some weeks been on hand. We shall now be able to give them to our readers soon. Let each continue his favors, and we will serve our brethren with a rich selection every week, from their valuable offerings.

A Difficulty.

You know that most of the brethren and sisters were strong on time in '43, and on the 10th day of the 7th month. These times passed, and their hopes were not realized. They were terribly shaken.—Many of them fell, and in their fall were dreadfully wounded, maimed and lamed. Though their wounds have got healed now, yet they go halting on their course. Well, many of these brethren were delighted when brn. Marsh, Pearson, Pinney, &c., came out with proof positive that Christ was crucified in the middle of the week, and by Ferguson's assumption, this was proved to have been Apr. 3d., A. D. 33. This looked like a straight path, so they ventured on; but soon they came to such a sudden turn in the way, as looked to them to be turning back into that thick, foggy, dismal swamp on the left—so they stop, confused and confounded, and know not what to do. They hear the same brethren who proved so conclusively from the Bible and astronomical evidence, that Christ was crucified in the middle of the week, and that middle was Apr. 3d., A. D. 33, saying, 'We should look for the Lord now, every day, as we think he will come somewhere in '46, but certainly, we think, before the close of '47. These poor brethren and sisters, see in such expressions, such gross (though undesigned) inconsistency, as to be strongly tempted to give up the whole advent faith. 'What!' they ask, 'Is not God an exact time keeper? If there is such proof, as these brethren pretend, that the crucifixion took place in the middle of the week, and that middle by astronomical calculations is shown to be Apr. 3, A. D. 33, then we know that Jesus will not come sooner nor later than Oct. 3, 1846. And why, then, do these brethren talk so at random about his coming before the close of 1847?—Have they been all the while deceiving us? Is there no time in the Bible? Or what does it all mean?'

The Difficulty Solved.

The grand secret, we think, of all the difficulty of the brethren, to which our brother refers, is, they think that the time of the second advent is either as definitely taught as month, day, and some the hour, or it is not revealed at all in the Bible. They must take one of these ultra extremes. And as either ground is untenable, those who plant their feet there find themselves constantly either in a state of undue excitement on definite time, and in fear of another disappointment; or unbelieving in time, or struggling hard to recover from disappointments to which their unwarranted confidence has made them the unhappy subjects. The true Bible position lies between these two extremes; and when we take our stand there, we are not only safe and happy, but these seeming discrepancies, which otherwise trouble us, all vanish before the light of truth.

There is no subject more clearly revealed in the Bible than the time of the second advent of Christ. And it is so revealed that we may know, beyond the possibility of a mistake, when that event is 'nigh, even at the door.' This is as definite as that perfect book makes the subject; and we all should have learned ere this, that our only safe position is, not on uninspired and inferential testimony, but on the plain word of the Lord.

Europe: such had been the wide circle of the engulfing maelstrom, that distant islands of the sea and ocean had their political relations adjusted by this Congress of kings, emperors, princes, nobles, ambassadors, and warriors. In this universal wreck, lay prostrate that supremacy, which, in former ages, wielded its sceptre over the kings of the earth, and all kindred, tongues and nations. It had been apparently slain, so that every thing, so far as that supremacy was concerned, was as lifeless as the grave. But the momentous events of 1814, brought instantaneous and vigorous life. It was the commencement, not only of a new age of the world, but a new era for the Holy See."

Thus we see in our own day, an entire breaking up of the powers of Europe, and a new order of things introduced. A new power has arisen, which has caused the beast killed by the sword, to live again. And that power is made up of kings, emperors, princes, &c. Another writer in the N. Y. Observer, under the initial X., of Aug. 2, 1845, in speaking of the Vienna Congress, says, that it was composed of representatives from all Europe: that in that Congress, "the political map of Europe was entirely changed. France was mutilated, Saxony despoiled, Prussia aggrandized, Italy given to Austria, Poland divided, Belgium united to Holland, &c."—Mark, Italy is given to Austria; and that Austria has, from that time to the present, sustained the papacy, is so apparent that proof is unnecessary. Every one at all acquainted with European history, knows perfectly, that it is the Austrian bayonets that have kept the woman in her seat for several years past.

From these extracts, it is plain that the allied powers of Europe are the beast, and we find also the time when the woman was seated thereon.—I now wish to prove that the power then possessed by the allies, has been, and still is perpetuated through what is called the Holy Alliance; which was first entered into by the Emperors of Russia and Austria, and the king of Prussia, on the 26th of September, 1815, and about the same time assented to by the king of England, and soon after by all the sovereigns of Europe.

I will first give an extract from the articles of confederation. The 3 powers first named agreed upon its terms; they set forth "their firm determination to take no other rule for their conduct than the precepts of the christian religion."—They promised "to continue in the indissoluble bonds of brotherly union, and to be ready on all occasions and in all places, to succor and assist each other; to consider themselves but as members of the same christian nation, and as delegated by Providence, to govern three branches of the same family, and finally, to receive into the same alliance all other powers who were willing to profess the same principles which had dictated that act." Says another writer in the American Encyclopedia, this power as early as 1817 proved itself a great conspiracy of kings, to subvert the liberal spirit then breaking out all over Europe.

A writer already quoted, says that prince Metternich on one occasion, in speaking of the intentions of the Holy Alliance, declared, "We will never allow that the least thing be changed from what has been settled by the treaties of Vienna and Paris. It belongs only to kings to grant or change political institutions, and they are responsible for their acts only to God." I think we see in the above, the lamb-like indications, and also the speaking like a dragon. As to the two horns, I cannot see why my former views are not correct, viz.: England and Russia, because they are certainly the two greatest powers of earth, and best answer the prophecy in their lamb-like pretensions, the one being at the head of the Protestant, the other of the Greek church. Certain it is, that those two powers have, for several years

past, been almost the only ones in the world, whose ambassadors have protected Protestant missionaries in foreign lands, against both the papacy and heathenism, and also against Mahomedanism.

A few words on verse 18 of the 13th chapter, and I am done. "For it is the number of a man, and his number is six hundred, three score and six." The question is, what man? Answer—Daniel 8: 23—25. In the king of fierce countenance, understanding dark sentences, &c, who is to stand up against the Prince of princes, (or King of kings,) and to be "broken without hands," that is, in the last end of that power or the Roman kingdom; the one in existence at the coming of Christ, the same as in Daniel 2: 34, 35, and Rev. 19: 19—21. The No. 666, I think synchronizes with the names of blasphemy, of which that beast is full, that is, the name of all the different governments of earth, over which the allied powers exercise a controlling influence at the end of the world, which I think must be nearly, if not all the kingdoms that are in it.

We learn from this subject that which most intimately interests all the dwellers upon the earth. We see we have passed down the current of time as revealed to the prophets and recorded in prophetic history, through the first great kingdoms of the world, and have found their termination, and have passed the seven divisions of the fourth, and travelled some thirty years in the 8th, which is of the seven, and goeth into perdition. We have found the woman seated upon the scarlet colored beast, which is to carry her to judgment, and by the application of the 2300 years, the same rule whereby the God of heaven has measured these kingdoms, we see as plainly as though written in letters of light, across the canopy of heaven, that the last sands of time allotted to the kingdoms of this world have about run out. O how awfully solemn the thought! O that the exhortation of the Psalmist might now be heeded! "Be wise now therefore O ye kings, be instructed ye judges of the earth, serve the Lord with fear, and rejoice with trembling. Kiss the son lest he be angry, and ye perish from the way when his wrath is kindled but a little." "Blessed are all they that put their trust in him."

Yours waiting for deliverance,

P. ALLING.

The Time.

Bro. Marsh:—As you have proven quite clearly by the Julian Period, that this present year is A. D. 1847 true era, I wish to present another argument, which, to my mind, is quite as conclusive as the one you offer.

The evidence in part, I sent you last week, in my communication on time.

That Christ was born about the first of October, I think was clearly proved in that communication.

If so, then Christ was baptised and began to preach in Oct., when "about 30 years of age." Six months from this time, he attends the first passover, when he is 30½ years old.

When he attends the second passover, he is 31½ years old.

When he attends the third passover, he is 32½ years old.

And when he attends the fourth passover, at which he is betrayed and crucified, he is 33½ yrs. old.

Now, if he was crucified when he was 33½ years old, every one must readily see that it was A. D. 34 true era, when he was crucified—although A. D. 33 [vulgar era,] as all admit.

Therefore, if what is called A. D. 33, was in truth A. D. 34, then what we call A. D. 46, must be the true era, A. D. 1847.

Yours, looking, waiting, and watching for the Lord this Fall,
T. M. PRINGLE.
Albany, July 31, '46.

We admit that the prophetic numbers, when we have once settled the *precise* time of their commencement, bring us to very definite conclusions. But do we not all know that there is an uncertainty of a few months or years thrown around the commencement of every one of the prophetic periods, consequently the same uncertainty will necessarily exist around their termination. Why is this? If 'God is an exact time keeper,' as some suppose, why did he not make the time of the commencement of the sacred numbers as certain, and as easy to be understood, as the most simple portion of his word? We all know that he has not done this. He has left the commencement of the whole chronological reckoning so indefinitely settled as to make the termination perfectly harmonize with the plain teaching of the Bible on this subject, viz: 'Nigh, at the door.'

The prophetic numbers positively bring us within the small compass of a few years, to look for the coming of Christ, but do not positively define in which of those years he will come.

Historic prophecy, infallibly points to the time, without naming the year, day, or hour, of the advent of Christ.

The evidence drawn from the signs perfectly harmonizes with the above testimony.

And the Savior, in speaking on this very subject, plainly says, 'When ye see all these things, know that he is nigh, even at the doors.'

It is our duty to give all the light we can on the time of the Lord's coming. If our investigations lead to the conclusion, (we cannot investigate prophetic chronology without coming to a definite conclusion,) that the Lord will come in '46, or at any other date, let the evidence be given. But we should be cautious how we make these *definite conclusions* our position on the time of the advent. Remember that they are conclusions, and the evidence they afford should be used, with the other witnesses in the case, to prove that Christ 'is nigh, even at the door.'

If those brethren, who seem to be perplexed on this subject, would look into the nature of this case a little more closely, and make the plain word of the Lord the foundation of ALL their faith, their difficulties would vanish at once. They would find their feet resting upon the rock of truth, rejoicing in the blessed hope of soon meeting their long absent Lord. If he should come sooner than their best conclusions on the prophetic numbers have warranted them to expect, that day would not overtake them as a thief: they would be ready to meet it. And if he should tarry beyond the *definite* time of their appointing, their faith in his *near coming* would not in the least be shaken. Let them view the subject in this light, and they will see the propriety of giving all the evidence we can, on '46 or '47, or any other definite period, and at the same time expressing our strong conviction that the Lord may come at any moment.

One reason why we say '46 or '47 is, because we know the testimony in the case is not infallible: there is a possibility of misunderstanding the precise point of time in which the grand periods will terminate. Indeed the Savior has repeatedly told us that we could not know; and that such will be our ignorance of the precise time that we shall be found in the field, at the mill, or at our daily labor, or unconsciously locked in the embrace of sleep, at his return. No human reasoning, or definite conclusions, can give a different meaning to these plain truths: and we consider it the height of folly, if not of presumption, to attempt to do it. We may always question the divinity of that theory or doctrine which does not perfectly harmonize with the plain word of the Lord.

We have nearly approached another fearful crisis in our history: we must soon witness the grand and terrific scenes of the great day of the Lord; or some

will meet with another sore disappointment. Our kind and heavenly Father does not place his confiding children in a condition where it is *possible* for them to meet with disappointment: he never deceives. Hence, if we have assumed a position where it is *possible* to meet with a disappointment, it is not a Bible position, and consequently must be wrong.—All will admit that it is *possible* to be mistaken in every calculation which has yet been made on the *definite year, month, or day* of the Lord's coming. We say it will be admitted that it is *possible* to be mistaken. This being the case, we ask, *why* God require us to take a position where it is *possible* to meet with a disappointment, or to base our most precious faith, and blessed hope, on evidences which may *possibly* deceive us? Never. 'He is faithful that has promised.' His word will never fail. The conclusion, then, is, that God does not require of us *unwavering faith* in any *specific, or definite year, month, or day*, of the Lord's coming. If he does make this requirement, the evidence in the case would not only have been placed within the reach of the comprehension of his weakest child, but would be *infallible*, and consequently impossible of disappointing our dearest hopes.

It will be asked, in view of these statements, if we are to have *no faith* in the time of the Lord's coming? Our faith should be of the most unwavering kind; based upon the immutable word of the Lord, a foundation that will not admit of a possibility of the least disappointment of our well grounded and fondest hopes. Such a faith we may and should have at this trying crisis. Without it, we doubt, waver, fear and halt; but with it we are strong, active and joyful, under all the trials of the way. That faith is, that the advent of Christ, to raise the dead and change the living saints, cleanse the earth, and set up his everlasting kingdom, in the order of prophecy, is the next event to be looked for, may be expected *every moment*, the nature of the case will not admit of placing it *one moment in the future*; in short, as the Savior has plainly said, is **NIGH, EVEN AT THE DOOR.**

The evidences to sustain this position are infallible as the word of God is true, and as stubborn facts are immutable. We need not name them; they are well understood by those for whose special benefit we write. They are drawn from the fulfillment of the *signs, historical and chronological prophecy.*—These evidences lay an imperishable foundation for unwavering faith. A faith that will not subject us to constant fears of an *other* mistake, and to many, a fatal disappointment. It will fill its possessor with holy confidence, joyful hope, and keep him in a state of constant preparation to meet his Lord. 'Lord, I believe, help that my unbelief.'

The Lord willing, we shall look at this most important subject again, and more critically.

THE TWO-HORNED BEAST.—The article in this number from Bro. Alling, on the two horned beast, will be read with deep interest by many. He presents some very plausible reasons for his faith, or opinion on this much controverted question. We cannot, however, yet endorse his views in full; especially on what constitutes this beast. We find it just as easy to define its character, as that of the little horn in Dan. 7. We think they both refer to the same power. But we can say no more now on this subject; we may, however, at another more favorable time give our views on it in full.

QUESTIONS AND ANSWERS.—A brother asks the following questions, to which we give the following answers.

1. "Is it right to fellowship error, or in other words, those who practice error?"

"And have no fellowship with the unfruitful works

of darkness, but rather reprove them.' Eph. 5: 11.

2. "There are some who acknowledge sprinkling to be the mark of the beast, and still refuse to be immersed; shall we fellowship such, and receive them to the communion?"

There is no more reason why a person should be immersed because he believes sprinkling is the mark of the beast, than for believing the Catholic church is the Man of Sin. The only reason why a person should be baptized is, because the Lord commands it. We are to judge of a person's christianity by his *fruits*; not a part, but *all* that he bears. So far as he bears the fruits of the gospel, or obeys God, we are to fellowship him as one of his children, and no other. It is not our duty to judge of another one's fitness to come to the table of the Lord. Paul settles this question; he says, 'Let a man examine himself, and so let him eat of that bread, and drink of that cup.' Our duty, then, is, to examine *ourselves*, and not another, in this case.

3. "There are some who contend that sprinkling is as right as any other mode of applying water for baptism."

They are mistaken. Sprinkling is not baptism. The literal import of baptize is, to dip, plunge, overwhelm, immerse. Sprinkling does not signify this; and besides, the Bible does not afford a shadow of proof that sprinkling is baptism.

Let there be no contention on these matters.—Cleave, however, to the plain word of the Lord, irrespective of the opinions and prejudices of others. If we are all willing to do this, we shall not differ materially, if any, in our practice, and shall be sure to keep the unity of the Spirit, in the bonds of peace.

BRO. B. MORLEY.—This worthy and efficient brother is laboring under sore trials, caused by pecuniary embarrassment. Brethren, where he labors, these things are wrong. Perhaps, through delicacy, he has not made his wants known; if so, in this he has erred. But his wants are now made known, and it remains for his brethren to say whether they shall be supplied or not. Oh! what a fearful account will some of the stewards of this world's goods have to give in the final day of reckoning!

The following note is from a private letter from Bro. M., under date, Cuba, N. Y., Aug. 16th. We take the liberty to make it public: we think the good of the cause demands it.

"I think I have never been more sorely tried in my life than I have for about two weeks past. There is a wide field about here for labor. But little has been done except in a few villages. I have sometimes thought I should be compelled to teach school for a living: but then I look over the field again, think of the glorious tidings committed to us to proclaim; I pray, and sigh, and cry, 'Woe is me if I preach not the Gospel.' I believe the Lord is near. I trust *nothing* shall separate me from this faith, or the love which results from it."

Blasphemy.

"William's Light Infantry.—May they soon give us an opportunity of verifying the truth of that passage of Scripture, 'With what measure ye mete, it shall be measured to you again.'"
"The Buffalo Light Artillery.—'Blessed are the peacemakers.'"

These are some of the many toasts which were recently drank at a large military gathering in this city. Professed Christians, of the different sects, of course were present, and gave their hearty cheers at this blasphemous use of the words of the peaceful Savior. Our city papers publish and sanction these doings. The ministry and church do not disapprove, but silently, if not publicly, approve them. And this is but a sample of the prevailing sentiments and daily acts of the entire church and world. Deplorable, indeed, is the condition of both. They put light for darkness, and darkness for light, and make the most flagrant and blasphemous perversions of God's word,

to justify the unholy principles of war, violence, and bloodshed. Still the Church is looking for the dawn of the millennium, when the sword will be voluntarily beaten into the plowshare, and the nations learn war no more! Oh, what blind infatuation! Nothing, we fear, but the coming of the Lord of glory, to destroy those who destroy the earth, will undeceive them.

“The churches in the bounds of this [N. H.] Conference have been rent and torn asunder, and some entirely ruined by Millerism and Come-out-ism, which have travelled through that country like haunted ghosts breathing from their shrivelled lips the damning pestilence of destruction and death, to blight the workmanship of God in his visible church. May God sweep the refuge of lies from the world and save the churches in future from those aids of the devil, that we may yet see the cause flourish in our midst.—*Gospel Herald*.”

These are some of the overflowings of the soul of Elder I. N. Walter, the Editor of this paper. We truly pity the man who thinks he can be a minister of the lovely Jesus, and still indulge a spirit so unlike his. In reference to such denunciations, the Saviour has said, “The disciple is not above his master, nor the servant above his Lord. It is enough that the disciple be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household. Fear them not therefore: for there is nothing covered that shall not be revealed; and hid that shall not be made known.” Matt. 10: 24-26.

From the Advent Herald.

Correspondence of the English Mission.

On the first day of July we left Exeter for Plymouth, leaving Bro. Hutchinson to finish up our labors, and to join us at P., in season to follow us with a like service there. We took the stage at noon, and rode the entire distance of nearly 50 miles in about 5 hours.

On arriving at Plymouth, we found Bro. Micklewood awaiting our arrival: soon Bro. Dealtry came in, and gave us one of his warm greetings. After tea, we repaired to the house of worship. The brethren had announced our coming in a flaming hand-bill, circulated to raise public expectation higher than we desired. Their Hall, or “Central Hall,” will hold about a thousand people, and which we found to be well filled: we were introduced to the assembly by Bro. Dealtry who, in connection with Bro. Micklewood, opened the services of the evening. More than a hundred voices joined in lifting praises to God, in hymns which had so often greeted our ears and moved our souls.—which, together with the sight before us of so many glad hearts in waiting for Jesus, drew the burning tears of gratitude from nature’s deepest well. Bro. Himes delivered a lengthy and masterly sermon on the occasion, which could not have fallen below the expectation of those convened. On our return to our lodgings, Bro. Himes remarked, “It is worth coming to England to receive such marks of Christian regard and affection!”—Many had looked, and longed, and prayed, and almost despaired of our coming. From our limited observation, we fear we shall have to conclude, that the English excel the Americans in politeness and respect: born to reverence their lords, and other dignitaries, they bestow the same kind of deference upon any whom they may suppose to be worthy of it; an admirable degree of politeness is also noticeable towards equals and inferiors. You are almost tempted to purchase a trifle of the hearty thanks returned. “Please sir, a gentleman is at the door who wishes to see you?” “Please sir, what will you have for your dinner?” inquires your lady-like hostess, or some modest, timid-hearted female servant. This term “please

sir,” and that word “sir,” is interspersed most elegantly into sentences, by the uncouth of the lower classes. The idiom, some of them respecting America, is enough to create a smile: before our arrival it had been asked (it might have been in derision) whether we were black or white!

We appointed and gave lectures on the following evenings of the week, to large and interested audiences, who, as in other places, hung on our lips, and lingered after the services, as though they would not leave the place; so that although our meetings might commence at half past 7 o’clock, midnight would be fast upon us before we could retire to rest. On Lord’s day evening particularly, the Hall was crowded to excess, and many who stood without, sent in word for Bro. Himes, who was sitting in the desk, to come and address them. The afternoon of the day was devoted, according to custom, to the Lord’s supper: and a very impressive and solemn season it was: Bro. Micklewood conducted the service; after which we both spoke on the subject of Baptism as an ordinance quite universally observed among the Adventists of America, and showed how, without hardly preaching a single sermon upon the duty, yet had it extensively prevailed among us. Central Hall has a good baptistry connected with it, which was used on two occasions while we were there, by willing and happy believers following their Redeemer, and being buried with him in the likeness of his death, and raised again in the likeness of his resurrection, to newness of life. Our brethren meet with almost as much opposition in the advocacy of baptism, as that of the advent. Hence they spend much time and labor in their oral and printed discourses in defence of it. Bro. Burgess is having a baptistry built at Exeter, in Exeter Hall, which will be sure to stir up the ecclesiastical elements.

In Plymouth, we have some visible effects of what has been wrought in a short time by the preaching of the Advent doctrine. There is a noble and choice company of spirits at that place raised up by the untiring efforts of Brn. Dealtry and Burgess. God grant that they may not be scattered. Bro. Dealtry has now started for a hasty route through the country of Cornwall: he has a small moveable pulpit, which he carries with him on his preaching occasions, and which he pitches on the green, or in the fields, when he is necessitated, or chooses to preach in the open air. His domestic affairs have been very trying to him, and indirectly obstructed his usefulness: he is acknowledged to be a man of talent, and a most powerful debater: very few have the ability he has for stirring up the masses: we deeply sympathize with him in his peculiar trials, and fervently pray that God may keep and preserve him. The three young brethren of whom we have spoken, have done much for this country: they have printed and published works on the advent, and scattered them over the land; they have travelled and proclaimed the truth in many places, sometimes accompanying the “bellman” on entering a new place of labor, crying their own lectures, and at the same time distributing their papers to the gathered crowd. They have been abused by the police, and brought before magistrates, and in some instances, have not found either a private or a public house which could provide them with a meal of victuals when they have been hungry, or a bed and a shelter for their heads at night. They have denied themselves of many a superfluity, that they might have more to give to the cause of truth. They have scattered the seed profusely, but as few have appeared to watch and water it, and to husband the fruits thereof, the results of their arduous toils are not so visible;—the great day will disclose them. Our surprise is, that they have been able to do so much, and are now able to point us to so many

whitening fields. Brn. B. and M. were formerly local preachers of the Methodist persuasion: the former is brother-in-law to Bro. Winter;—they are men of energy, perseverance, and piety, under whom we do not fear that the cause will suffer. We are sorry that the health of Bro. M. is so delicate; we pray God to spare his valuable life. He will serve the friends of Plymouth for the present, and at the same time conduct the “Cry,” as editor of which, he circulates weekly about 1000 copies. He was made interested in the truth we advocate, by the “Voice of Elijah,” published by Bro. Hutchinson, and sent to him from Canada. He soon became an inquirer, carried the papers to the Methodist minister of the place, and desired him to refute certain positions in them, if it could be done, and to relieve certain difficulties under which he was laboring.—The minister rejected his request; wherefore he engaged a hall, and announced his purpose to deliver lectures on the coming of the Lord. Thus his career commenced. He has labored mainly for several months in Nottingham. After he had come to an understanding of the visions of Daniel, and saw their truth and harmony, he concluded from the likeness in many respects of the books of Daniel and John, that he might, with equal ease and success, harmonize the latter.—As the fruits of his investigations, he has constructed a chronological chart of the Apocalypse, which he proposes publishing soon: he gave us one on a small scale, drawn and written in the style of an accomplished penman. We are glad he is blest with a good companion, who feels a lively interest in the cause of God.

One evening of our stay in Plymouth was set apart for a social gathering at the Hall, for the brethren and sisters, and all who felt interested in the truth. The object was two-fold: one was to make an expression of their good will to us, and the other to raise money to meet present contingencies and to aid us somewhat in defraying the expenses incurred by us in our visit to them. The bare rent of their place of worship is £2 per week; besides which they have many other expenses. About 500 assembled and partook of a very simple repast, consisting of tea, good bread and butter, and one other additional appendage to what is usually found on tea-tables in England, viz., plain plum cake. Everything was conducted with the utmost sobriety and Christian decorum. At a signal given, the company rose and sung the following stanza as a “blessing:”—

“Be present at our table, Lord,
Be here and every where adored;
Thy creatures bless, and grant that we,
May feast in Paradise with thee.”

At the conclusion, another stanza was sung, as an expression of thanks:—

“We thank the Lord, for this our food,
But more because of Jesus’ blood;
Let manna to our souls be given—
The bread of life sent down from heaven.”

The cloths being removed, and the seats arranged, the remainder of the evening, until 11 o’clock, was spent in religious services. Bro. Burgess, in a brief address, expressed to the friends our sense of gratitude for the mark of Christian hospitality and courtesy which had been received from their hands on the occasion. Though away from the sweet and cheering influences of our own domestic circles, and denied the privilege of looking upon the happy countenances of beloved companions and children, yet we were favored with a privilege next in kind to that—the privilege of mingling with dear and chosen brethren and sisters in the Lord, of whom we have often heard, and to whom we feel the bonds of affection riveting us together in sweet and holy union: our relationship is of heaven, and must survive the decay of all mere earthly connexions. Our gratification was expressed with the order and

decorum which had been manifest, together with the complicity of the repast, and the evidence that was afforded by their re-sitting that a disposition to gratify animal indulgence, had not originated their meeting. We had been apprehensive that they were in danger of following in the wake of those in the United States, whose motives and proceedings we had ever repudiated and condemned; who had made the house of God a theatre for banqueting, mirth, merchandize, and gambling. Bro. Burgess here related the origin and progress of religious festivals in America, and concluded with a word of caution, and an exhortation to the friends, to aim to be influenced in every religious action, by appeals to the highest and most worthy principles of the sanctified heart. Bro. Micklewood followed in a brief relation of his Advent experience; after which Bro. Himes spent an hour in a recital of the history of the Advent movement in America, which excited the delightful surprise and admiration of all present, and concluded by stating it to be our object now to collect the strength of the friends of this cause in England, to rally and raise £1000 for a printing establishment, &c.: many smiled at the boldness of his conception: he pledged £100 from the friends in the United States, providing the brethren in England would do their part towards filling the subscription. In addition to what was raised to defray the expenses of our visit, quite a little subscription was made for a press, or for printing a good paper: the poor were the first to cast their mites into the treasury, and we hope the more able will not keep back.

In the course of the services, one of our American tunes and hymns was sung, which is a great favorite with the English brethren,—“The Old Church Yard.”—Bro. Himes prefacing the singing with an account of its origin and author, who was a poor American slave. A short prayer ended the services, and we all dispersed, happy from our interview with each other, and the calm, heavenly influences which had been distilled upon us like dew.

Bro. Hutchinson joined us two days before our departure, and gave us encouraging accounts of the work in Exeter: persons from all sects had listened to his lectures there, and many precious souls seemed to see and feel the power of the truth. Several had given in their names to sustain the cause in that city. Bro. Hutchinson preached the next evening after his arrival, in Plymouth, and Bro. Himes the following evening, being the day before our own departure. We had no cause of regret for visiting that place;—neither for lack of interest on the part of the people in our mission.

While there, we sent off in various directions, numbers of our papers; some of them to clergymen: we wrote several notes with which we accompanied them, to Rev. Messrs. Pym, Bickersteth, Birks, Brooks, and Brock, of the Established Church, and whom you know are interested in the coming of the Lord at hand: Mr. Bickersteth has already written a very respectful note in reply, accompanied with a tract of his own, and speaking of several new publications on the question.

Bristol, (Eng.), July 15, 1846.

Letter from Sister Barry.

My Dear Brother in Christ:—After a long and tedious journey, through the goodness of God, I arrived safely home, but much reduced in health. I have not been able to sit up all the time the week past, but my health is some better.—I thought, when I got home, how sweet it is to rest, even in this world, when worn out with care; but, O, how much sweeter that Sabbath of rest, where—

“No more fatigue, no more distress,
Nor sin, nor death, shall reach that place;
No tears shall mingle with the songs
That warble from immortal tongues.
No rude alarms of raging foes,

No cares to break the long repose,
No midnight shade, no clouded sun,
But one eternal blessed noon.

And what child of God cannot say, in the language of the poet—

“O, long expected day, begin.”

That will, indeed, be a blessed day to all the saints. If we credit the word of God, we must believe the Lord will soon come again to this earth, to redeem it for his people. There are many who inquire, ‘What shall I believe?’ I would say to all such, ‘This is the work of God, that ye believe on him whom God hath sent.’—“He that believeth on the Son hath everlasting life.” “For if we believe that Jesus died and rose again, even so, them that sleep in Jesus will God bring with him.” When? At the coming of the Lord Jesus Christ with all his saints.

Again, we are told in the blessed word, ‘You that are troubled, rest with us.’ Why? For ‘the Lord Jesus shall be revealed from heaven, with his mighty angels.’ For what purpose? ‘To be glorified in his saints, and admired in all them that believe in that day.’ The Lord help us all to believe in that day, and not only believe it, but be prepared for it when it shall dawn upon us. May the sinner get ready before that day shall come, when Jesus shall rise up to take vengeance on them who know not God, and obey not the gospel.

I would say to my dear brethren and sisters, neither time nor distance can lessen my strong attachment for you, I love you, and I need your prayers at this time, that God would guide me in the right way, and, wherever my lot may be cast, that I may be enabled to adorn the doctrine I profess, the doctrine in which my dear husband died. He often said, during the two years past, ‘If the blessed Savior has no more for me to do, I should be glad to rest.’ When he was so sick that I did not think it possible for him to live but a few hours, the following words of the poet were on my mind:—

Can this be he who used to stray,
A pilgrim on the world’s highway?

Yes, it was him. I knew that I had heard him preach for the last time. Oh, the dreadful realities of death! How my soul cowered in the presence of man’s relentless and triumphant foe! Death has stepped between us—the tie is severed. But a few months ago, we were a happy family; but now, I am alone; I have buried all that has been dear to me on earth. Oh, yes, bitter, indeed, has been the cup of sorrow; but still more bitter would it be were I unresigned to drink it.

Dear brethren and sisters, with whom we have labored, I shall in all probability see you no more in this vale of tears. Give me your prayers, forgive me all my unfaithfulness while with you, and may we soon meet my dear husband, and all the saints, on the new earth.

Mother Barry and family wish to be remembered to the kind friends in Rochester, and elsewhere, for their kindness in the hour of affliction. The Lord reward them all.

Yours, in Christian love,

ELIZABETH D. BARRY.

Boston, Mass., Aug. 11, 1846.

Letter from Sister Stoddard.

Bro. Marsh:—Having just received a letter from Bro. J. D. Johnson, in which he states that “the brethren and sisters West, wonder where I can be,” I felt it to be my very reasonable duty to inform them; and I here confess my negligence before God and them, and plead guilty in not occasionally writing through the Voice of Truth, to those dear brethren and sisters whose prayers, kindness, and hospitality were extended to me, the weakest of God’s children, in holding up my hands and heart when ready to faint under the responsibility which rested upon me in endeavoring to warn the world and church of a coming judgment, which I then as now believe to be at the door. I know how eagerly I grasp the

paper to read a letter from some one of them, and even to look at the weekly receipts to see their names, the which I take as a sign that they are holding on to the “faith once delivered to the saints.”

I would therefore in the first place say, that the advent doctrine is near and precious to my soul; it has the word of God to sanction it. It begins in the garden of Eden, and ends in the garden of Eden. It covers the entire ground from Gen. to Rev., and all I need to be proclaiming it, is health. Two years and a half constant talking, completely broke my constitution, and brought on a disease, which undoubtedly will bring me to the grave shortly, unless the Lord come to change this vile body, which I pray may be the case. It is nearly a year since I have talked publicly, but once. I cannot even sing one verse without feeling the effects long afterwards. But while I am deprived of my health, and unable to do scarcely anything and a great part of the time not able to sit up, I do rejoice that the Lord gave me strength to proclaim His coming as long as I did, and now to believe his precious promise that “He that is to come will come, and will not tarry.”

I desire to be “where the inhabitants will not say, I am sick.” I groan, being burdened, not that I would be unclothed, but clothed upon, that mortality might be swallowed up of life.”

And when I read in the “Voice” that you was sick, and our dear Bro. Barry was just alive, I was ready to exclaim, “Come Lord Jesus, and come quickly,” and put an end to death and mortality, and bestow eternal life to thy tried and faithful ones. The Lord sustain Bro. Barry if he is alive, and give him grace to endure to the end, that he may “receive a crown of life that never fades away,” and may Sister Barry, if she is called to lay her dear companion in the grave, feel the blessed assurance that it will be but a short time before “all that sleep in Jesus, God will bring with him.” “When the Lord descends with a shout, with the voice of the archangel and the trump of God;” when she, if faithful, will with her little one now living, meet her husband and the one that sleeps, to be an unbroken family in the kingdom of God; for Isaiah says, they are the seed of the Lord, and their offspring with them.”

O, what a prospect before the Christian, to be where God will wipe all tears from off all faces. Where the tabernacle of God will be, when we shall see him if we are pure, for “Blessed are the pure in heart, they shall see God. John says, whoso has the hope of seeing Jesus, and of being made like him, “purifieth himself even as he is pure.”

When shall I reach that happy place,

And be forever blest.

When shall I see my Father’s face,

And in his bosom rest.

I have great confidence in Bro. Hale’s exposition of *time*, and especially I received great light from the long article on time in your double No. of the “Voice.” May the Lord continue to give light, and verify the promise, “The wise shall understand.”

I feel that the Lord is trying his people, to see who will endure to the end; and O may we not “sleep as do others, but let us watch and be sober,” knowing that if we have our “loins girt with truth,” and be watching, that that day will not “overtake us as a thief.” My dear husband feels it his duty as well as privilege, to labor with his hands, that he may administer to my wants, and be able to comfort me while I am deprived of my health, and also to help the cause which lies so near his heart: and he often groans in spirit that we cannot be in the field again, publishing the glad news of the kingdom, but feels to say, “Thy will O God be done.”

LUCY M. STODDARD.

New Worcester, July 15, 1846.

The Lord, our Refuge.

A faithful friend we pilgrims have,
He hears us when we pray;
His promised grace will never fail,
Nor will he long delay.

He knows the heart of every child,
Nor will he deal unkind;
He says,—and O how sweet the sound—
'In me a refuge find.'

A refuge from the chilling winds
Is found in Israel's God;
And tho' with tempest blast they rage,
We're safe in Christ the Lord.

O, soon the winds will cease to blow,
The tempest soon be o'er;
And safe will land the pilgrim's barque
On Canaan's peaceful shore.

The sleeping saints all sealed by God,
With garments clean and white,
Will join the blood-washed throng on earth,
And rise to realms of light.

Not one of all the chosen race
Will then be left behind;
His angels will creation search,
And every saint will find.

Then, sorrow's cup will ne'er be drank
By hearts with anguish riven,
And Christian friends that now must part,
Will find a home in heaven.

M. W. T.

Portland, Me.

A Real Disciple.

1st. A real disciple of the once crucified, but now exalted Jesus, is one who "loves him more than father, mother, wife, children, brethren, sisters, yea, and his own life also." Luke 14: 26; Matth. 10: 37.

2d. A real disciple of him who humbled himself and became obedient unto death, even the death of the cross, is one who "bears his cross daily." Luke 9: 23-26.

3d. A real disciple of him who was rich, but for our sakes became poor, is one who "forsaketh all that he hath." Luke 14: 33.

4th. A real disciple of him who spake as never man spake, is one who not only believes on him with all the heart, but "continues in his word." And such are they who "know, and are made free by the truth." John 8: 31, 32.

5th. A real disciple of him who hath declared himself to be the true vine, is one who "abides in him, and bears much fruit." John 15: 8.

6th. A real disciple of him who was meek, is one who "adopts and cherishes his spirit." Rom. 8: 9.

If the above is a true picture of a genuine disciple of Jesus Christ, then surely they are rare at the present time. Thousands who profess to be his disciples are no more such than "Mystery Babylon" is the "Church of God." Many of them may have been such once, but they have "gone away from him." They have "left their first love,"—they have "ceased to bear the cross," they no longer "count all things lost for Christ," they no longer continue to "believe, and walk in the truth,"—they no longer continue to "abide in Christ the true vine, but have become withered branches,"—they have, by rebelling against God, "vexed his holy Spirit."

There is another class who profess to be Christ's followers, who never knew him, nor were never known of him. These are they I think, of whom Christ spake, when he said, many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them I never knew you; depart from me ye that work iniquity. It is a melancholy truth, that by far the greatest part of those who, at the present day, profess to be the disciples of Christ, belong to one or the other of these classes, while but here and there a real disciple is to be found.

WBBLEY BURNHAM.

Exeter N. H., July 22, 1846.

Letter from Bro. M. Batchelor.

Bro. Marsh:—When I read in the Voice of Truth your article headed "I am sick," it struck me with force; and turning over the paper, I saw a letter headed "Bro. Barry is sick." And then dear Bro. Fitch is dead, and had it not been for the blessed language of Isaiah, "the inhabitants shall no more say, I am sick," the thought would have sunk much deeper. Truly, in view of sickness, sorrows, disappointments and deaths, our hope is a blessed hope. Had I no hope only what is to be realized at death, or the prosperity of the Church in this world of sin, I should be of all men, most miserable. This is all the Church in general have: that is, if we judge by their preaching, praying, and singing. Death, say they, is the gate to glory, and the tares are all to become wheat before the harvest. Truly, blindness is upon the church, as it was on old Israel, at the first advent.

As I read my Bible, I see nothing for the church in this life, greater than has been realized; but on the contrary, I expect, as time shall last, that evil men and seducers shall wax worse and worse. I see no prosperity ahead, until the blessed Jesus comes in all his glory. For this I pray with all my heart.

As to death, I see nothing in it but death. But to have a part in the first resurrection, on which the second death shall have no power, I see a glory, yes, unspeakable glory. And is this the last year of time? At the farthest, have we but one more winter to expect in time? It truly looks so, praise the Lord, but I feel sometimes like Noah before the flood; and am looked upon something as he was, by those around; I am delivering a message that but few believe. I have endeavored to let the light shine around these hills and valleys, but there are few who consider it light. I, like all others who believe in the speedy appearance of Jesus, am spurned by many who profess to be Ministers, considered weak by others, stubborn or insane by many, but amidst it all, I cannot give it up: the Lord is at hand, and will soon be here to take away the rebuke of his people from all the earth; when Moab shall be trodden down as straw, under him. Isaiah 25: 10.

I have often wished to visit the West, but the state of my family has forbidden my absence from home long at a time; the Lord knows my situation, and I am willing to leave it with him.

I am yours affectionately in the blessed hope,
MATTHEW BATCHELOR.

Pownal Vt., July 14, 1846.

Bro. T. J. Carlton, Green Creek O, July 17, writes:—Last Sabbath I met with brethren assembled from different quarters, at a place a little south of Norwalk Ohio. We had a good season; three men were baptized, who recently experienced religion under the labors of Bro. Whitmore, of Fairfield. The brethren in that quarter have been sifted like wheat. Those who remain, I think will stand by grace until the Lord comes.

One week ago last Sabbath, we had a blessed season at lower Sandusky, with brethren assembled from different parts. The day before that, which was the 4th of July, the Presbyterians in that place enjoyed a blessed season, I suppose they would call it: for they had a pick-nick, and took quite a large sum of money. There was holy gambling, and pious robbing, but no prayers, though, as I was informed, four of the clergy were present. The sooner the churches stop mocking God and deceiving the people, by connecting religious ceremonies with their riotous feasts, with the drunken, the better for mankind.

No sale here for the articles of which you do speak.—Ed.

Be humbled, therefore, under the strong hand of God, that he may exalt you in due time.

Bro. J. Wright, North Bennington Vt., July 19, writes:—The Voice of Truth still continues to be a welcome weekly visitor to me. From the perusal of which, I derive much consolation in this time of peculiar trial. I am glad that you are not ashamed to let the paper speak out on the much despised subject of time. Go on brother, let the truth sound out, though the world revile, and the church oppose and ridicule, and regard you as the filth of the earth, and the offscouring of all things. If you see good evidence for believing the Lord will come *this year*, proclaim it, and leave the consequences with God.

I must say the evidences in favor of '46, are (or appear to be) incontrovertible: certainly they appear stronger than in '43; at least it seems to me.

I rejoice that there seems to be a waking up among the saints, both on the subject of time and holiness of heart, or pure and undefiled religion. Very soon, I trust, we shall reap if we faint not. Then these scenes of trial, affliction, sorrow, sickness, pain, and death will cease, and violence shall no more be heard in thy land: wasting nor destruction within thy borders, but thou shalt call thy walls salvation, and thy gates praise. The sun shall no more be thy light by day, neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thy everlasting light, and the days of thy mourning shall be ended.—Thy people shall all be righteous, they shall inherit the land forever: the branch of my planting, the work of my hands, that I may be glorified; and none of the inhabitants shall say I am sick. Glorious day. O may it hasten.

"Two friends," July 22, write:—Bro. Marsh: We enclose you five dollars, to aid in your work of mercy, to this lost world. Our prayer is, that God would abundantly strengthen you in the outer and inner man, to do his will, and work, in sounding the alarm, "Behold he cometh," in the ears of this wicked generation, till our Lord shall come. This glorious event, we are waiting and expecting, will soon be ushered in upon this slumbering world, and in view of which, through the mercy of our covenant keeping God, we are permitted to lift up our heads, believing our redemption draweth nigh.

The Voice of Truth is a welcome messenger to us, as the weeks roll around.

Appointments.

A CONFERENCE is appointed at Slah City, Livonia, Livingston Co., N. Y., to commence Sept. 2d, Thursday 2 P. M., and hold over the Sabbath. Bro. Bywater, Hill, Johnson, and perhaps the Editor, will be present. Bro. Galusha is earnestly solicited to attend.

A Conference is appointed at Jamestown, Chautauque Co. N. Y. to commence Thursday, Sept. 3rd, and hold over the Sabbath.—Brethren are cordially invited to attend. If Bro. Robinson could attend it would be a pleasure to us. Will your health admit?

E. HOYT,
A. PARTRIDGE,
W. BREED,
E. HOYT.

The Lord willing, I shall be at Akron, O., Sabbath Sept. 13. Jamestown, Aug. 6th, 1846.

A Conference is appointed at Laona, Chautauque Co., N. Y., to commence Sept. 11th, and hold over the Sabbath. It is expected from previous encouragement, that Bro. Robinson, Porter, Bywater, and yourself, will attend. And we invite other ministering brethren, and our brethren and sisters generally, in the adjacent towns, to meet with us. As the Conference will immediately follow the one appointed at Jamestown, we shall expect brethren will come calculating to attend both.

M. WHITTAKER.

Letters and Receipts for week ending Aug. 14th, '46.

J. Higgins, \$1; S. Griggs, \$1, pays to close of vol. xiv., and one for sister Barry. H. N. Allen, \$1; Wm. Peabody, \$1; J. Woodgate, 50 cts. S. Bliss, E. L. Soule, J. Thresher, \$1; A. Norton for L. Arthur, \$1; E. Hoyt; J. Lambert, 50 cts.; G. W. Eastman for C. Tuttle, \$1; L. Martin, \$1; H. Hyde, \$3; J. Weston; S. Tilden \$2; A. Riggs, \$1; M. Davis \$1; T. Smith, \$2; L. E. Bates, for books three dollars; D. B. Wyatt; D. Snow, if your letter is too closely written to be read or printed, without much trouble. We do wish writers would not crowd too much matter up to one sheet. B. Morley; J. Kiloh, the paper is sent regularly; we will try to remedy the evil. A. Ongley; A. Baker for P. Leats, \$1. A. Winans, \$1, and N. Coon, \$1; E. D. Barry; J. S. St John, \$1; N. W. Spencer, \$3; J. Moffatt, \$1, all right. W. Helm, \$5; T. A. Cheney for Forbes, \$1.50; T. M. Preble for L. Magee, 50 cts., and B. Martin, 50 cts., pays for each to the middle of vol. xii.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XI.

ROCHESTER, N. Y.—WEDNESDAY, AUGUST 26, 1846.

NO. 9.

THE VOICE OF TRUTH

IS PUBLISHED EVERY WEDNESDAY

IN SIMPSON'S BLOCK, WORKS STREET, ROCHESTER.

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 12 Numbers. 32 for Five copies. Without charge to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or remittances for Books, should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscribers' names, with their Post-Office, should be plainly written.

On the Death of Eld. T. F. Barry.

There was a sound of heart's mourning borne
Along the breeze of night; the saddening wail
Told to the awe-struck list, her deeds of death,
For he, the pastor of a chosen flock,
Bows to the unseen Power, lovely yet sad.

Thy presence, Heaven-sent messenger to man,
When, with soft silent step, thou nip'st the bud
Of Innocence upon its cradled rest,
Sad is thy presence, when, in Youth's bright morn,
Thou blight'st hopes richest treasures ere they bloom;
But when, in Manhood's intellectual might,
And moral strength, firm-nerved to meet the shocks
Of life's stern conflict, thou, dread monarch, comest,
How doth the stricken heart with anguish break
Beneath the Chast'ner's rod!

Low in the tomb

He sleeps, who came, resting on Jesus' arm,
To preach salvation through a Savior's blood,
And lead to streams of living waters pure,
The church of Christ. How sudden stilled in death
The voice that wept for Zion: and the heart
That poured the strains of heaven-born melody
Bowl stirring, on the ear, is hushed in sleep;
But whom the mighty angel's trump shall rouse,
When Christ returns triumphant from the sky.

By the seven-pillar'd temple lingering,
In his right hand the oracles divine,
And in his left, the vision-blazoned scroll,
And in his heart, a heaven-erkindled zeal,
Methinks I hear his call,—"Thus saith the Lord,
The Gentile times have run their measured round;
Shinar's dark tower hath filled her number'd days;
The Crescent sinks; the Image stands revealed;
And signs portentous, in the earth and sky,
Announce the smiting of the mountain stone.
Rejoice ye saints, for your redemption's nigh;
Behold he cometh! and even so come!"

Such was his message,—tireless sentinel,
Powerful in spirit, tho' the flesh was weak,
He fain had girt the gospel panoply,
And given the God of Israel no rest,
Till Salem rose a praise in all the earth.

They wept for Moses, near the promised land;
Jesus fond tribute paid to friendship's worth:
BARRY, beloved, our tears are shed for thee.

"Go forward!" saith the captain of the host
To Israel, when dark affliction lowered,
"The Lord hath sworn by His Almighty Name,
Ye shall possess the land."

Then, Christian, weep

Thy shepherd stricken low; but mourn in hope,
For thy Great Leader, thy Redeemer, lives.
Tho' clouds and darkness wrap th' eternal throne,
Sweet Mercy's voice from out the tempest speaks—
"Peace to thy bruised spirit, rest on me,
Thou church bereaved, I am thy firmer strength.
Thy shield, thy rock, thine everlasting stay."
What tho' the waves of trouble dash and roar
Around thy feet, the mighty billows serve
To lift thy head above the gathering storm,
And plant thee surer on th' eternal base.
Go forward, then, and, in thy Maker's strength,
Bear up the ark, and help to usher in
The glorious day of Jesus' kingly reign.

And thou; to whom his presence was thy light
And joy, and happiness, whose burdened heart,
Turns from all human sympathy, canst thou
In faith and meekness, kiss thy Father's rod,
And say, "Thy will be done! Canst thou 'refrain
Thy voice from weeping, and thine eyes from tears'
When the last golden link to earth is riven,
And trust the promise that they 'shall return'
(Father, thy blessing on the comfortless!)
THANK REST, meek sufferer; soon, life's journey o'er,

Thou, in the dazzling light of heaven, shalt read
The meed of all thy sorrows on the earth;
And in blest union by immortal tier,
Shalt tune thy harp with those who went before,
In that blest home, the City of thy God.

NEWARK, WAYNE CO., N. Y., Aug. 13, '46. SARAH A. REW.

THE CALL OF GOD TO HIS DEAR PEOPLE, AT THE FALL OF BABYLON.

"And I heard a voice from heaven, saying,
Come out of her, my people, that ye be not partakers
of her sins, and that ye receive not of her plagues."
—Rev. 18: 4.

Immediately after the fall of Babylon, and attending its proclamation to the world, was this invitation given to the people of God. O, that all who are still lingering within her corrupt walls, might hear and live.

According to prophecy, and as I have traced its fulfilment in the proud, worldly, anti-christian sects of the present day, when Babylon fell, many of the people of God were in her; otherwise they could not be called out by a voice from heaven, after the fall had taken place. When mystery Babylon, that great city, becomes a habitation of devils, and a hold of every foul spirit &c. at her fall; she is spoken of as a whole, a great organization, reigning over the kings of the earth.

A small minority, however, remain in the spiritual city when Christ leaves the great mass;—these he invites to follow him. These are not sufficient in number and influence, to save the body from ruin. They have not practised its ambitions, nor tolerated in others, the sins which caused her fall, but have "sighed and cried for all the abominations that be done in the midst thereof," and consequently have the mark of the Father's name written in their foreheads. These dear souls, Christ loves and visits; he invites, comforts, and wishes to have separate from sin and all uncleanness. When I met the dear saint, as I visit Babylon, and behold the tear, and hear the deep-toned sigh, and "what shall I do, I am surrounded by spiritual death, famine, worldly-mindedness, pride; I can't live so," my heart is touched with unspeakable anxiety, and my bosom swells with deep emotion, that they may know the truth and be delivered from bondage more intolerable than that of ancient Egypt.—Nor does the name, opinion, or location in the city, abate my zeal. God save them, is the prayer of my soul. But how can such be sanctified and saved? is the anxious inquiry. How can transient visits of the Spirit be exchanged for the permanent residence of the Holy Ghost." For if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you."

The text heading this article, is, in my opinion, the only true answer to these interrogatories. We must obey God and do our duty. His affectionate call, and our imperious duty, are here contained. It is not left to our own pleasure, option, or convenience; but a thrilling sound from heaven strikes upon the ear, the heart, the soul; "My people, come out of her;" "Go ye out to meet him." "Behold he cometh." Hallelujah, Amen! Even so, come Lord Jesus. We must all arise, trim our lamps, go out single-handed by light of our own lamp and that alone, into a full and perfect preparation to meet the Lord, and

then and there, patiently wait for the Lord.

But what is implied in this invitation or command, "Come out of her," &c. That great city, the woman or fallen church, out of which God calls his people, is the anti-Christ, which the prophets said should come. All opposed to or against Christ, yet resembling him, is anti-Christ. Babylon denotes confusion or mixture. Mixture of opposite elements. A compound of christianity and the world. Anti-Christ—imitating Christ by profession and appearance, yet opposed to him in doctrine, spirit and practice. Christianity corrupted or compounded with the spirit and habits of this world, is both anti-Christ and Babylon.—But this is understood by those who have examined this subject. Then we come out from, and leave all against Christ; or all of a worldly and sinful nature, that is mixed with our christian profession.

To come out of Babylon, implies then, that we forsake the spirit and customs of the world.—Are they proud and haughty in their looks, gestures, dress, manners and equipage, we must abandon them, and seek the humility of Jesus, which is the true foundation of all other graces. Let us, my brethren, lay aside all our Babylonish garments and gay equipage, and be meek and lowly in heart, and we shall find rest unto our souls. The Lord giveth grace to the humble.—Covetousness, which is idolatry, the idol of the world, must be wholly abandoned. If we are wholly out of Babylon, we shall consider our property, time, and talents, the Lord's, over which we are placed as stewards, to distribute and improve to his glory, till he calls us to an account.

We must leave all the lusts of the flesh, and the pride of life. "Walk in the spirit, and ye shall not fulfill the lust of the flesh." Have we fleshy habits in eating, drinking, sleeping, &c? He that striveth for the mastery, is temperate in all things. We may plead that some of our vain and foolish habits are of long standing, for our health, comfort, &c.; but if they are unscriptural and sinful, we must give them up for Christ's sake, though as near and dear as a right hand or eye, "Blessed are the pure in heart, for they shall see God."

Narrow-mindedness and party spirit must be abandoned, and we put on charity, which is the bond of perfectness. Anti-Christ is a spirit of bigotry and intolerance; let us have fervent charity among ourselves, for charity shall cover the multitude of sins.

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such, there is no law."

Have we fully got the victory over the mark of the beast in our foreheads, (spirit of worldliness, intolerance, and bigotry in our hearts,) and put on the gentle, lamb-like spirit of the lowly Jesus? we must see also to our hands, and wash away the mark from our whole deportment.

O, let us go out to meet Jesus. The conversation of Babylon is vain, corrupt, worldly, fashionable, censorious, blasphemous, and wicked;—let us forsake it, and have ours in heaven, from whence also we look for the Savior. No one can be fully out of Babylon while they follow the vain conversation of a fashionable church and guilty world. The tongue can no man tame, but it may be governed. "But if any offend not in word, he is a perfect man, and able also to bridle the whole body." We must forsake war and

bloodshed with all its accompaniments; "owe no man anything, but to love one another." Brother must not go to law with brother. We should deal justly, love mercy, and walk humbly with God. But is this all that is implied in coming out of Babylon? I think not. But this state of holiness can hardly be attained in any of the sects of the present day. Would not such an one be called a fanatic, crazy, or deluded, and expelled from the church? Let any one do this, and expose her abominations, and he becomes an outlaw at once, and is subject to church discipline.

As in type, the ancient city Babylon, we could not be considered out of the city, though we could not submit to its cruel laws, and had abandoned the spirit and practice of the great majority of its wicked inhabitants, so long as we retained a place of residence there, and there lived and enjoyed the blessings of this life; so also in the antitype, as long as we retain a standing in any one of the denominations composing mystic Babylon. If our home is in any one sect or building composing that great city, and we there live and enjoy the benefits of the family, we are yet in Babylon, and it is vain to deny it. It is a common thing to say to young converts, "Go home; you must find you a home." Now, this piece of advice involves an unscriptural and cruel principle. It seems to say, we are not born again at home! But we are born again into the true church. It is by virtue of this change we become church members. The moment we are converted, we become members of Christ's body, the church, and our names are written in heaven. We are therefore at home as much as we can be till we meet the "whole family in heaven and earth." What, not at home where those are who groaned and travailed for us in birth! To leave them and join a sect, is, in fact, to go away from home.

This principle forms the basis of spiritual Babylon. Sects formed on the different opinion of Christians, with man-made names, are a source of confusion, form a diversity of homes, and divide the living child. But in the primitive church, the body of Christ formed a plurality of churches, by outward circumstances only. Distance of place, and the size of the house of worship, were the only causes of separate congregations; and to evince this, they appended to the church the name of the place of its location, or place of worship. Thus we have the churches of Jerusalem, Corinth, Philadelphia, &c., spoken of in scripture. But when distance of place was removed, and they assembled in one place, they were one indeed; being filled with the Holy Spirit. Differences of opinion were overcome:—they were one, as the Father and Son are one: of the same spirit, of the same mind, and of the same judgment. Therefore, to call God's people out of these human institutions and anti-christian sects, which are dividing the saints for a name or opinion, to call them, we say, into one body, on the ground they received Christ Jesus the Lord, and to the faith once delivered to the saints, is the kind wish of Heaven. Let us, therefore, leave our sectarian homes without delay, and follow Jesus.

We must also go out of the city. If our home in one particular denomination is given up, and we go around from sect to sect to commune and bear the word, we are still in Babylon; for they are perhaps, equally proud, worldly, formal, fallen, and dead, as the one you left. If so, you would equally endanger the eternal welfare of your soul. Do not, like the family of Lot, linger about the city which is full of corruption and blood, lest you feel other plagues: death, mourning, and famine, stealing upon your inmost soul. "Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity."

You must not be governed by her wicked customs or human creeds, but go through or over-leap her intolerant walls. The Bible, the Bible alone, is an "all-sufficient rule of faith and practice." This, thank kind Heaven, is given as the infallible wall of defence and protection against true, beloved Zion. Let us trim our lamps, and go out to meet him. In this we must do as Luther and his cotemporaries did in the great German reformation. Says Luther, "Scripture without comment, is the sun whence all teachers receive this light. The Reformers as also the Apostles, hold forth the word of God alone as light, while they exalt the one offering of Christ as the only righteousness. To mingle the commandments of men with this supreme authority of God, or any righteousness of man with the perfect righteousness of Christ, is to corrupt the two great fundamental truths of the gospel.—Such were the two great leading heresies of Rome.

Says D'Aubigne, "One gleam of light from God's word, gives more true illumination than all the wisdom of man." "I applied myself," says Zwingle, in earnest prayer to the Lord, to give me his light, and though I read nothing but Scripture, its sense became clearer to me than if I had studied many commentators."

The creeds formed for the government of God's people, by human legislation on the Word, have formed walls of division among the saints, and being substituted for the word of God, her enemies easily scale or overthrow her walls, laugh at her protection, and exult in her ruin. "Her prophets have built a wall, and lo, others daubed it with untempered mortar; say to them that daubed it with untempered mortar, that it shall fall, there shall be an overflowing shower, and yea O great hailstones shall fall; and a stormy wind shall rend it."—See Ezek, 13: 10-16.

We must also cause our names to be erased from the records of Babylon, by publicly declaring ourselves no longer a member, and requesting our names. This last step is, with many, by far the most trying, in leaving those unholy organizations. We are not considered members of an organized body of professed Christians, till we are received, and our names taken by motion of the body. We may have been born again into the family of God, and a member of the family first born, whose names are written in heaven months and years before, and by virtue of this great change, entitled to all the blessings of His children here, and to heaven hereafter; and yet, strange to tell, we are not church-members till our names are enrolled upon some of the church registers of the religious denominations of the day! Now, if a person can be converted, enjoy the fellowship of the Father, Son, and all holy beings here, and in the world to come, and yet, not be considered of the existing sects, we must enter the true church before we enter a nominal church, for we cannot be fellowshiped by the Father, and saved, unless we are members of his body, the true church. Christ's order and church and sectarian organizations, are two distinct bodies. We enter the former by conversion to God, but we enter the latter with the consent of the body, by giving in our name. We retain our membership in Christ's church, so long as we abide in him, and no longer; but we can retain our membership in a nominal church, though backslidden entirely, if we retain a form of godliness, though we deny the power hereof.

Christ's church can contain none but true saints, while the nominal church or Babylon, is composed of unconverted persons, deceived persons, apostates, and hypocrites, with some of the people of God in her. And as we are considered members of a sect so long as our name stands upon their church paper, though out, in spirit and practice, it is highly important to take our names.

But the name amounts to nothing, says one, whether on or off a church record. It may not so much, in your estimation, it is true: or in the judgment of Heaven; but in their estimation, it amounts to all the responsibilities of full membership. The sect, according to established usages, will consider you amenable to the body, for your conduct and support, as much as though you fellowshiped their conduct and spirit. Indeed, a man may fellowship their conduct and spirit, and yet he is not considered a member by them, unless his name stands recorded with theirs. It is well known that the American christian church stands at the head of an institution noted in Scripture as one of the crowning sins of Babylon, making merchandise of "slaves and the souls of men." Is our name among the number of those who support and defend this horrid institution, or any other sin of Babylon? Shall we not partake of sin? If our name and our money are given in support of an organization which tolerates crime and error, shall we not be, in part, accountable for the consequences? Our prosperity and influence are from the giver of every good and perfect gift. When called to give an account of our stewardship, we must answer whether we have done all to the glory of God. God grant we may be among the number that have gotten the victory over the number of his name, and stand on the sea of glass, having the harps of God. O may we have grace to endure this dreadful conflict, and stand entire at last.

D. B. W.

To be Continued.

"Seek ye out the Book of the Lord, and read."

Are these things so? what things? Is the church to have no rest, no time of peace nor triumph day, but one continual scene of suffering and warfare until the deliverer come? Is the second advent of the Lord Jesus pre-millennial? Is the existing nominal church departed from the faith once delivered to the saints? Such, I understand, are the teachings of the Scriptures of truth, and I thank God that the promise is still upon record, of being shown "what is noted in them." I wish here to give an answer to the two former questions, not so much for the benefit of my brethren of like precious faith, as for some others who may chance to peruse this article;—although it may strengthen the faith of all, to review the evidences of our hope, therefore my brother or sister, open the holy book, and see what saith the Scriptures.

In the seventh chapter of Daniel, is brought to view an anti-christian power, which (leaving out the question as to what it is,) is to "make war with the saints, (church) and prevail against them (mark how long) until the Ancient of days came, and judgment is given to the saints of the Most High, and the time came that the saints possessed the kingdom." The time of the saints possessing the kingdom, you will find by reading the 25th of Matt. is, "When the Son of man comes in his glory."

There are other texts in the Bible, but the one under consideration is sufficient to prove the impossibility of this world's conversion. The anti-christian power, symbolized by the little horn, is doubtless, Popery or Roman Catholicism. She now numbers her 150 millions of followers, and according to prophecy, will continue to make war in some form or other with the true church, and give her no rest nor time of peace, until the Lord shall come to deliver his people, and the man of sin is destroyed. Turn again to Rev. 20. Here is the only place where the millennial reign of Christ is brought to view, connected with the time. The word millennium, means one thousand years. The coming of the King of kings and Lord of Lords with all the armies of heaven, the battle of the great day, victory of the

Lamb, &c., is brought to view in the preceding chapter, in the ever sublime language of prophetic inspiration. We then read of the binding, shutting up, sealing, &c., of Satan, of thrones, and some seated upon them, (see Math. 19: 28, and Luke 22: 30,) of the souls of the once beheaded martyrs living and reigning with Christ a thousand years; and in verse 5 comes the explanation, than which, nothing can be clearer,—“This is the first resurrection.” The word resurrection, means reviving or raising up from the grave. Thus, the resurrection of the just is pre-millennial, and takes place at the coming of the Lord.—(See 1 Thess., 4: 16.)

The reign is doubtless upon the new earth,—for verses 4, 6, and 9 teach, that “Christ,” “the saints,” and the “beloved city,” are all then, evidently personally and literally.

The millennium, in my humble opinion, is not in time, but is as it were, the anti-chamber to the blessed kingdom of God, the *unit*, of the endless years of a long, and to the righteous, blissful eternity. O, blessed and holy is he that hath part in the first resurrection! What are the prospects at present for a time of peace? It is a fact, acknowledged and lamented by many of the press of our country, (whose editors do sometimes, check their wild career of earthly thoughts, and pen one solemn truth,) that the four most enlightened and christian nations of the earth, are continually at war. France, the protectress of the Roman Catholic church, is waging a costly and exterminating war with the natives of Africa. Russia, the avowed defender of the Greek church, is carrying on a destructive war with the hardy Caucasians. England and the United States, the professed champions of the Protestant church, are never at peace; the former, “on whose dominions the sun never sets,” has just consummated one of the most horrid butcheries recorded in modern times, and our own favored country is now making vast preparations to carry on a successful war with Mexico. Alas! we shall look in vain for peace, until the Prince of peace shall reign. And how is it with the professed church? O, it is sad and heart rending to contrast her present condition with what it was even 4 and 6 yrs. ago: how fallen! and death, and mourning, and famine, have truly come upon her. The city, which should be on a hill, is now in the wilderness. The candles are nearly all under the bushel, and wherewith shall the world be lighted? The salt has lost its savor, and wherewith shall the earth be salted? and if the salt, the preserver of the earth, has lost its savor, will the present world be long preserved? I think not.

God forbid that any should seek to cherish in himself or others, a spirit of fault-finding with all that does not accord with his views of the truth; but it is a solemn fact, and one which I am ready to affirm without fear of successful contradiction, that a large majority of the professed churches of our land have lost sight both of the Christian's hope and inheritance; they know not *when* they shall realize the former, nor *what* will constitute the latter: make little or no distinction between death and the coming of the Lord,—are destitute of a correct knowledge of the *object* of his second advent and of the great plan of creation & redemption; and are so utterly ignorant of the Bible, as not to be able to quote or refer to it, with scarcely any degree of exactness. Many too who are teachers in Israel, to whom the world and a part of the church look for wisdom, and from whom we should expect better things, teach for *doctrines* the commandments and traditions of men, and are “turned unto fables.” And they do it despite the plain teachings of the word of God, which affirms that the last days will abound in unparalleled wickedness, that the wheat and tares will grow together till the harvest, the end of the world; that the anti-christian powers of Mahom-

edanism and Popery, will be destroyed only by the brightness of the coming of the Lord, (not his spirit.)

I have heard these same teachers enter into a long, laborious argument, (“handling the word of God deceitfully,”) to prove the world *must all* be converted, and consequently there will be a thousand years prior to the end;” and hanging upon both horns of the dilemma, they will then most contradictorily assert that the Lord may come before they descend from the pulpit! The Bible, the “sure word of prophecy” which is a “light,” they thus make a blind guide; and now, when God commands them to know that his kingdom is at the door, they say the future is to them “like walking against the wall.” Heedless of the plain declarations of the same Word, that “no kingdom, no crown, no reward, inheritance, immortality,” nor entrance into Christ's “joy” will be given, until “the Son of man comes in his glory;” they make death the gate to endless joy, and place at its dark portals the fulfillment of nearly every blessed promise which belongs exclusively to the resurrection. Regardless of the teachings of the Bible, that the “redeemed” will “reign on the earth;” these misguiding teachers point their hearers to heaven, as their future abode, (which heaven, where Christ now is, is not in the Bible promised to the Christian) and tell them, if faithful, they will “reign in the spirit land,” “above the starry skies.” And now too, when the great Head of the church is giving her overwhelming evidence, to persuade her to avert her down-cast eyes from the charnel-house, and the time has fully arrived, nay, passed, when He bids her “look up, and lift up her head,” knowing that her redemption “is even at the door;” she still wilfully persists in looking down into the grave, affirming, as I heard but yesterday, that generation after generation will pass away before we shall witness the realization of the hope of the gospel,—the coming of Jesus and the resurrection. And many see no glory in his coming, and say it is a “matter of indifference to them whether they die or are alive and remain.” Did Paul think so? Read 2 Corinthians 5: 4, and see.

Strange, passing strange! is the present position of the nominal church. In matters of faith, she is directly antagonistical to the teachings of the Bible. Let us illustrate: the Bible teaches that gross wickedness will continue till the end; the church teaches that wickedness will be put away a thousand years prior to the end. The Bible says, the Jewish kingdom and nation will be “no more” till he (Christ) comes, whose right it is; the church says, the Jewish nation must be restored and converted, before he can come. The Bible says, the saints will “reign on the earth;” the church says, she shall reign in heaven. Christ says, “my reward is with me, to reward every man *when I come* quickly;” the nominal church teaches, the Christian's reward is given the disembodied spirit at death. Christ says, his kingdom is not of the world, but will be established “at his appearing;” the church says, God's kingdom has been set up in the world for eighteen hundred years. The Bible teaches that man is in the kingdom; the church, that the kingdom is in man. The Bible teaches, that the soul that sinneth, and the righteous man that turneth away from his righteousness and committeth iniquity and dieth in them, shall surely die;” the nominal church says, the sinner will live forever, in burning torment. The church says, a part of man is immortal, and can never die; the Bible teaches that man, the whole man, is mortal; bids man “seek for immortality” through Jesus Christ “of Him who alone hath immortality,” and who will put immortality on to his now “mortal” saints, “in the twinkling of an eye at the last trump.” The nominal church is proud, worldly, corrupt,

laodicean, rich in goods, yet poor, miserable, blind, naked, and fallen. She has shut her eyes to the signs of the times, closed her ears and temples to one of the richest developments of truth, that ever shone from the pages of inspiration since the apostolic age. And last, to crown her sins, she, treading on the verge of eternity, rejects the overwhelming evidence, that the end of all things is emphatically at hand—refuses to warn the sinner in view of this truth, or lift up her own head at the prospect of speedy redemption. Questions of momentous importance to her eternal welfare, and which demand her candid and prayerful investigation in conference, and all her deliberations. Awful truths, which should be borne upon every breeze, echoed and reechoed from sea to sea, in every valley, and on every hill top, with a trumpet tongue, until the nations of the earth tremble; she passes unheeding by; has “made light” of them; many have prayed to be excused, and I fear God has excused them, and they will never taste of his supper!

These are painful facts, and for the church's sake, had far better be spoken out loud, than cloaked, or whispered in a corner; nevertheless, I write in love and deep self-abasement, remembering that “Jesus Christ came into the world to save sinners of whom I am the chief,” and that I stand by faith, and must shortly “appear before the judgment seat of Christ. I speak of the churches as a body, not as individuals. Thank God there are some noble exceptions, and to them God says, “*come out from among them, and be ye separate.*”

It has been truly said, that that which was to be a token of the “end,” the preaching of the gospel in all the world, to have witnesses from all nations, “to sing the new song to the Lamb, thou hast redeemed us out of every nation;” the church has made a stumbling block to the theory of the conversion of the entire nations of the earth. Make her believe that when her militant state shall cease, and she becomes triumphant at the coming of Jesus, that the “earth,” the “kingdom and dominion, and greatness of the kingdom under the whole heaven” will be given her for her everlasting inheritance, and you remove the grand stepping stone to the popular but unscriptural theory of a temporal millennium. So long as she rejects the former, she will hold to this latter; and thus, “ignorant of the times and seasons,” will walk in darkness until her Lord comes upon her as a “thief!”

Four years ago, I became a member of the M. E. Church. Then I “was a child, spake as a child, understood as a child;” and took it for granted, that all that came from those who stood in the sacred desk, was truth, but as I approximate towards the “man,” and read the Bible for myself, I learn other things. When the servants appeared, saying, “come, for all things are now ready,” they refused as a body, and I, in company with many others in Champlain, “came out from among them,” and “from such turned away,” to “look for that blessed hope and glorious appearing,”—and I have never had one misgiving, or conscientious scruple about the course I then took. I love my Methodist brethren still, as I do all Christians, and can meet and pray with and for them; (though alas! their prayer meetings in Rouses Point, are ‘like angels visits, few, and far between,’ and cold, withal,) but I cannot fellowship their erroneous doctrines, nor would I *peril* my soul's salvation, by treating with that cool contempt and heartless indifference that they have, the doctrine of the immediate coming of the Lord in glory.

I identified myself with those who were looking for immediate redemption, and could say, (sectarianism aside,) as did Ruth to Naomi, “entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go: where thou lodgest, I will lodge; thy people shall be my people, and thy God, my God.”

Brethren, I could not repeat the next sentence, "when thou diest, will I die," &c., for I verily thought and still think I shall be "alive and remain" at the coming of the Lord, nevertheless, not my will but his be done.

Let the Methodists read the hymns on pages 465, 69, 497, 500, 506, of the Methodist hymn book, and contrast the spirit then breathed, with the spirit many of them have manifested for the last few years, and say if I speak not the truth when I say, primitive Methodism is scarcely found in the land. May God open their eyes ere it be too late, and they perish! But, say they, have you not also been in gross error? Upon a candid retrospection of the past, we find, that as a body, we have committed but one fundamental error, that is in the *time* at which we expected the Savior. The cause of our mistake can be easily shown, and the foundation of the harmonious theory of the termination of the prophetic numbers first broached to the world by Brother Miller and others, still remains sure and immutable, and God will make it all right very soon.

Where are all those elder brethren who once, "terrible as an army with banners," stood in the front and battled so manfully for the "harmony of prophetic chronology?" Why are they so silent on time? Can the argument of the 'midst of the week,' be overthrown? Are we wrong in confidently expecting Jesus before the close of the true '47? If so, will they warn us of our error? and if they believe this year or next, will close up the hours of grace, why not speak?—Shall we now be divided on this solemn question? Shall we not go into the kingdom with "one heart and one mind?" Amen, say they. Although a stranger to many yet in love, and in the name of many brethren, I call upon them to speak out, to speak through the press, where all can hear, and, at least, let us know where they are.

We had an excellent conference at Champlain the 18th inst.; the Holy Spirit was there. There is, evidently, a waking up in this region, on the nearness of the Judgment. As for me, I am humbly resolved to "let no man despise my youth." I confess my backwardness, and that I have been "slow of heart to believe all that the prophets have spoken concerning Jesus," and the "time appointed" for his coming. Brethren, sisters, awake! awake! awake! Wash your robes.—Be ye holy, be ye meek. Beware of a retaliating spirit: vengeance is mine, saith the Lord.—The judgment is near, the Lord is coming! yea, the earth, and hell, devils and men combine to oppose. In this case, the minority will rule. Jesus will assume his third and last office,—He will be king,—he will write his new name upon the brows of his saints, by placing crowns upon them, and they will "bring forth the royal diadem," and crown him King of kings, and Lord of lords, even so, Amen!

Let us buffet the storm a "little while," bearing in mind that the rougher the way, the shorter the stay, and that "the worst that can come, but shortens the journey, and hastens thee home." Hallelujah! the warfare will soon be ended, and in

A few more days or weeks at most,
Our trials will be o'er,
And we shall join the heavenly host
On Canaan's happy shore.

Yours in hope,

D. T. TAYLOR, JR,

Rouses Point, Aug. 1, 1846.

With the good Christian, the end of one duty is the beginning of another.

Error, like the assassin, dreads investigation: but truth, like the innocent, courts criticism.

We are reproached with forgetting others: we forget ourselves a thousand times more.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, AUGUST 26, 1846.

True Faith.

Many very well informed Christians are not fully acquainted with some of the essential qualities of true evangelical faith. They seem not to know that it is *infallible* in its nature; that is, it never deceives or disappoints its possessor. It has its foundation in the immutable promises of the infinite Jehovah, and is as certain to obtain the promised blessing, as the word of God is true. "God that cannot lie has promised."—"He is faithful that hath promised."—"Heaven and earth shall pass away, but my words shall not pass away." These expressions show the immutability of the entire revealed will of God.—We cannot repose too high confidence in the divinity of that will, the Bible. Not a promise it contains has ever failed, or will fail. Hence, those who believe it, will 'not be confounded,' or disappointed in their hopes. It is impossible to disappoint true evangelical faith.

That faith which is liable to be confounded, or to meet with disappointed hopes, must be defective: it cannot be that faith without which it is impossible to please God. It is a faith that is based upon testimony which is either misunderstood, or is false. Such a faith cannot be the true evangelical faith: for that rests upon testimony well understood, and which never deceives those who believe it.

Again, true faith never wavers, or doubts. Its nature, and the infallible evidences on which it rests, will not admit of doubts. When doubts are entertained, that moment our faith is not perfect. If the cause of those doubts exists in our own hearts, then we fall into condemnation: 'for he that doubteth is damned.' But if a defect in the testimony which produced our faith, is the cause of doubts, then our faith is not genuine, our confidence has been misplaced, and we are not only justifiable in doubting, but it is our duty to abandon a faith of this doubtful character.

These principles we wish thoroughly tested by the word of the Lord, and well understood. If correct, (and we think they are) when applied to our faith in the second advent of Christ, will serve to settle the mind of the wavering on the sure foundation of true unwavering faith. That many honest and devoted brethren, once confident on definite time, do now waver in their faith on nearly if not quite every fundamental principle of prophetic chronology, is a fact too apparent and generally known to be denied.—They have *once, twice, and some thrice* reposed unwavering confidence in a specific time when they expected the return of the Lord, but each time their fond hopes have been disappointed. They thought the evidences in the case were sufficient to justify the strong faith they professed; but time proved the testimony defective, and of course their faith imperfect.

Some have never recovered from their disappointments, while others, seeing so much truth in the general theory, have been unwilling to give it up, and in humble prayer and perseverance have searched for the cause of their disappointments. Our investigations on the eclipses, the time of John's ministry, the midst of the week, &c., it is thought by many, point out, and satisfactorily explain that cause. But this explanation throws a serious difficulty in the way of many. While it seems to give a very good reason for our former mistakes, it necessarily points to a specific time in the future for the termination of the prophetic numbers, and consequently the coming of Christ. Some are afraid to plant their

feet again on definite time; their former disappointments unavoidably produce these fears. Unless they do this they are told by some that they have backslidden, and many like things. On the one hand they are constantly harassed with the fear of incurring the divine displeasure by rejecting the evidences on definite time; while, on the other, they are honestly afraid, if they do settle down on the conclusion that the Lord will come on a definite day, month, or even year, that they will again be disappointed.—They think it possible that his coming may take place *sooner*, or later than these definite conclusions warrant them to expect. Such honest souls are anxious to know the truth, would gladly embrace the true faith, on these matters, if they could find it, and be sure that it is genuine. Can their anxieties be relieved, and they once more become grounded and settled in the faith? or, in this most trying moment, these perilous times, has our kind Father left his children to wander in doubt and fear? Has he shrouded in darkness his revealed will, relative to these last moments, so that his most confiding children cannot intelligibly understand and unwaveringly believe it? And has he left us in this day of *false faith*, without a sure criterion by which to decide what is, and what is not true faith? We think he has not left us in darkness and perplexing uncertainty on these most important matters. He has not only made it possible, but our duty to *know* whether we are in the faith or not.

How is this very important knowledge to be obtained? By testing the *nature* of the *testimony* on which our faith rests. True faith cannot lay hold upon testimony that the mind cannot understand or comprehend. The testimony or evidence must be so plain and simple as to be brought within the comprehension of all who are required to believe it.—The *weakest* capacity cannot be made an exception to this rule. The goodness of God is strikingly seen in adapting the revelation of his will to the understanding of the most common intellect. This will appear evident from the general tenor of the Bible. We will refer to a few examples.

The testimony which produced the faith of Noah, Abraham, Moses, the Patriarchs, Prophets and ancient worthies, was *plain, intelligible, and easy to be understood*. Such, also, is the nature of the testimony which proves the truth of the first advent of Christ, his resurrection and second coming. In a word, we may add, such is the nature of the testimony which proves the truth of any fundamental doctrine of the Bible. It is *so* given that the *common* people may readily comprehend and believe it.

Startle not, brother, when we tell you to test, by this rule, the evidence of your faith on the *time* of the Lord's coming. Is your faith, in this respect, predicated on *clear and simple testimony*, that which may easily be understood by the learned and *unlearned*, the wise and *unwise* of this world: is it simplified to the capacity of all? If so, then, thus far the foundation of your faith is good. But if the reverse is the case, then there is just cause to question the divinity of the testimony, and of course the correctness of the faith which it produces. How is it with that faith which takes hold on a specific time for the coming of the Lord? Is the evidence in the case so clear and simple that the particular *year, month, week and day*, may be understood by the *unlearned* as well as the learned? Or, is it by difficult and doubtful *inferences* that the *learned* only have been able to come to these *very definite* conclusions? The latter has been the case. The testimony, then, on *precise* definite time, is not sufficiently clear and simple, to lay the foundation of enlightened gospel faith; consequently, all the faith that has yet been professed on this point has been spurious.—But the testimony, that the coming of Christ is at

band, the next event, is 'nigh, at the door,' is so clear and simple that all may easily understand it. Enough may be understood by the most common capacity, to impart the first principles of the foundation of true faith.

Again, *infallibility* is another indispensable principle in the evidence which produces true evangelical faith. Sound reason and the entire testimony of the Bible justify this declaration. It is unreasonable to look for unwavering faith in fallible or doubtful testimony. The stream must partake of the nature of the fountain from which it flows; and the fruit, of the tree that bears it. So faith must correspond with the nature of the evidence which produces it. If the evidence is doubtful, the faith will be weak and wavering. But if the evidence is clear, positive and infallible, the faith which it produces will be confident, strong and unwavering. It is impossible, in the nature of the case, for these things to be otherwise.

Does the Bible justify this view of the subject?—Who will say it does not? No one who believes that it is, like its Author, *infallible*. How was the faith of Abel, Enoch, Noah, Abraham, Moses, the Patriarchs, Prophets and ancient worthies, produced? By fallible, or infallible testimony? By reference to your Bibles you will find that the evidence was *infallible*. And the faith partook of the nature of the immutable foundation on which it was based: those who possessed it 'pleased God,' whose word they believed. Again, was it doubtful, inferential, and uninspired, or plainly inspired testimony that produced faith in the first advent of Christ, his resurrection, and ascension to his Father? Every Christian is ready to give *one* and the *same* answer: they unite in saying that the testimony was infallible.—And will they not be equally united in saying, that the testimony which produces faith in *every* fundamental principle of the gospel is also infallible?—They will.

How will the evidence, which produces faith in the minds of some on *precise* definite time, bear to be tested by this rule. The many times it has disappointed our hopes in the past, clearly shows it would be found defective. And the most tenacious sticklers now, for precise definite time, do not, we believe, pretend that the evidence on which their calculations are based, is infallible. They admit that there is a possibility of a mistake in their most accurate conclusions. They are compelled to make this admission from the fact that perplexity and doubt is thrown around the *precise* commencement of every prophetic period, consequently, their termination is involved in the same uncertainty. The fact is, the testimony for precise definite time is *not* infallible; consequently, *true faith* cannot be based upon it. God requires of us none other than **TRUE FAITH**; hence, the unavoidable conclusion is, that he does not require us to believe in a *precise definite* time for the second advent of Christ.

This conclusion we think is justified by the plain declarations of the Savior, when he says, 'Of that day and hour knoweth no man,'—'In such an hour as ye think not the Son of man cometh,'—'For ye know neither the day nor the hour,'—'Ye know not when the time is,'—'Two shall be in the field,' at the mill, or in the bed, and 'one shall be taken, and the other left.' These positive declarations of the Son of God, never have been, and we are absolutely certain never can be reconciled with the belief that the precise definite time of the Lord's coming *now* is, or *ever* will be a matter of *true faith* of his children.

True faith uses no *ifs*, entertains no doubts or fears; meets with no disappointments; turns not aside from its course to shun even death itself; is *infallible* in all of its parts. Can this justly be said

of any one's faith on precise definite time? We think not. Then; there is no true faith on this point; and we should not trouble ourselves in trying to believe where faith is not required, and is impossible to be had, nor press such things upon the faith of others.

But can we have no true faith in a time for the advent of Christ?—enquires many a lover of the time. Most certainly we can and should have strong faith in the time of this most glorious event. Our faith should take hold on the *time* of the second advent of Christ without an *if*, a *doubt*, or a *fear* of a *possibility* of a mistake, or of meeting with a disappointment. But *that* time should be *Bible* time, and no other; which will as surely be fulfilled, as the prophetic word predicts, as that there is an immutable God who has given it. We need have no fears in planting our feet on the *time*, as *definite* as the *Bible* reveals it: which is, '**NIGH, EVEN AT THE DOOR.**'

On this position, this immutable foundation, true faith may rest secure from all the assaults of surrounding foes, and momentarily rejoice in the blessed assurance of soon seeing him who is the object of our faith. '*Nigh at the door,*' is sustained by an overwhelming amount of testimony, proved to be infallible in its nature by the appearance of the signs, the fulfilment of prophecy, historical and chronological, and may be understood by persons of the most common intellect, or opportunities. The entire evidence in the case is wisely given so as to produce true evangelical faith in the coming of the Lord, at the door. The signs and historical prophecy are indefinite in their signification; they bring us, however, to that point of time where we are justified in looking every moment for the Lord. The prophetic numbers do more than this: they throw an impassable wall around a few years, within which they assure us the coming of the Lord will certainly take place.

We have already entered, and nearly crossed the ground encompassed by this invulnerable wall. And while occupying this fearful position, the often repeated warnings of our hourly expected Lord should be faithfully heeded.—'Watch; for ye know not what hour your Lord cometh.'—And of his inspired Apostles,—'Hold fast the profession of your faith,'—'Let no man take thy crown.'

Look at this subject, dear brethren, in the light of the Bible. Let your *faith* take hold of *evidence* that is *clear* and *immutable*. On this imperishable rock plant your feet, and no where else, in this hour of perils. Show your faith by your works, and nothing can harm you. Under this frame of mind, you will have no disposition to put the day of the Lord far off; nor to slumber at your post. It will lead you to be holy in life, active in duty, joyful in spirit, and fully prepare you to wait the return of the Lord his appointed time, and to meet him with joy at any moment.

West India Mission.

We refer our readers to the communication in this No. from Bro. Mansfield: you will see by it, that himself and wife, in company with Bro. Livingston and wife, of Oberlin, O., purpose embarking in a few weeks, for the West Indies. Their object is, the proclamation of the glad tidings of the kingdom, to the colored population, and all who will hear, on those Islands, where they may find time and opportunity to labor. It is a benevolent undertaking, and will be attended with much sacrifice of pecuniary interest, by Bro. Livingston.

We hope the call of Bro. Mansfield for pecuniary aid, will not be forgotten by the stewards of the Lord. Look at his request, observe his directions, send him what assistance you can without delay, and fervently pray that the blessings of God may abundantly crown this mission.

"The Day-Dawn."

This paper is edited by O. R. L. Crosier, and advocates the doctrines of the Bridegroom come, Door Shut, Sanctuary cleansed, and their kindred absurdities. It is printed occasionally, at different places. To show the spirit of the editor and character of the work, we give from No. 3, just issued, the following article.

"THE OPENING HEAVENS."

"We have just received and read a small pamphlet of 39 pages, bearing this title, and written by Bro. Joseph Bates.—

Bro. Bates treats especially upon the city New Jerusalem and the Sanctuary. In our judgment the work will do good—the brethren love it—we hope it will be circulated and carefully read. Bro. B. missed it, however, in sending so many copies to the editor of the Voice of Truth. Had he known him as well as we do, he would have entrusted his pamphlets to better hands.

Had Bro. Marsh a little more confidence in the judgment and good sense of the brethren, we dare say he would be happier and the brethren get more light. Some people know that they are safe only so long as their real character and position are shrouded in mystery. We love an honest man.—He may be in error, but there is hope of his getting out of it. This dodging and covering up betrays an alarming want of confidence in God and his Word.—The gracious solicitude for the brethren which is affected is a mere subterfuge, which will soon be found as treacherous as those who take shelter under it.

We design to get the pamphlets and let them speak for themselves."

Comments on this production are not called for: its character will be well understood by our readers, especially when they have read the following extract from the pamphlet, which we could not aid in circulating; but which "the brethren love," and in the circulation of which the editor of the 'Day Dawn' feels such a deep interest. Speaking of the New Jerusalem, the writer says:—

"When we look at the size of this City of Gold, we are at once almost overwhelmed with the view of its dimensions. Fifteen hundred miles high, long and wide! In the seventeenth verse, he gives but one way to measure the wall, and that is its height. If he had undertaken to have given the contents of the City by the same rule, he would have measured the wall.

Then we have nothing more to do in making an arithmetical calculation, but follow the Apostle's description. Jesus said, in my Father's house are many mansions. Now, allowing twelve feet between joints for a story, this seven millions nine hundred and twenty thousand feet square would give six hundred and sixty thousand stories, twelve feet high, (Ezekiel xl: 7), and fifteen hundred miles square, four hundred and forty stories to a mile: which would amount to 990,000,000 of square miles on a level surface, twelve feet high—equal to the square miles contained in five worlds like this, (which is only 199,512,000 square miles), and seventy times more extensive than the Continent of America.—Now 660,000 twelve foot rooms in each story, would make in all 435,600,000,000—four hundred and thirty five thousand and six hundred millions of 12 feet square "rooms."—Ezekiel: "places,"—John; or "mansions,"—Jesus. It is computed that there are 900,000,000 of inhabitants on the Earth. The Bible informs us that there was but one, six thousand years ago. Admit that there was nine hundred millions at the commencement of creation, and this number had passed away every thirty years for two hundred generations, their whole number would only amount to 180,000,000,000—one hundred and eighty thousand millions, a little more than one third of the mansions in this building: four hundred and eighty-four to every human being now on the earth. Surely, this looks like an "abundant entrance" into the everlasting kingdom. O yes, say many, I see there is abundance of room for every body! The apostle tells us who they are. He says, "There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie;—but they which are written in the Lamb's book of life." This then is the capacious and glorious gold-

en City;" the "New Jerusalem;" the "heavenly sanctuary;" the "Bride, the Lamb's Wife;" the "Mother of us all;" the "Paradise of God;" the "capital of our coming Lord's everlasting kingdom, which is now about to descend from the "third heaven" by the way of the open door, down by the "flaming sword" of Orion. O let us see to it, that we are all ready to enter into this celestial City."

Bro. L. D. Fleming.

This brother from Newark, N. J., has recently spent several days in this city. His general health is good, and his voice much improved. He spoke to the congregation in Talman Hall, to the comfort of many who heard. He is strong in the faith that the coming of the Lord is at the door.

Brother Galusha called on us for a few moments a few days since. He was on his way to Philadelphia, where Sister Galusha has been, we believe, ever since last May, attending on one of their sons, who came very near losing his life by the explosion of gas in his store. We hope they will be able to return soon, as Bro. Galusha's labors are much needed in this region.

From the Advent Herald.

Correspondence of the English Mission.

We are frequently furnished with evidences of what has been done, or is doing for this country, towards arousing the public mind to a consideration of the coming of Christ. We have just seen "A Prophetic Almanac for the year 1844, (being the 6000th Year of the World.)" It is of 35 pages octavo, and without the author's name: it is clear, however, that he must have seen Bro. Miller's works. "The Prophetic Register" was published in the same year, and was a large sized magazine of 24 papers. The object of the work was to bring before the public "the most important portions of celebrated writings of eminent theologians in all ages, on the prophecies of the word of God, that the judgments of all who feel interested in what the mouth of their Creator hath spoken may be assisted, and their spiritual welfare ministered unto. Among others in the list of contents, we notice "Judaism overthrown; or, the kingdom Restored to the True Israel, by Josiah Litch." Here is another just from the press, by whom it does not state,—"Proofs of the Second Coming of Messiah, at the Passover in 1844."

We begged of Bro. Micklewood the following note for your eye; we omit the name of the town, &c.

"Our little band meets weekly at Bro. Micklewood's school-rooms, on Tuesday nights, and that good man of God leads the meeting himself. I think I may say he goes word by word and step by step with yourself, although he does not say the advent will occur in 1847; yet he cautions, he warns and beseeches us to prepare for it, as it may take place even before: he says the signs of the times tell us it cannot be long. His text last night was, "I will not leave you comfortless." I cannot give you his sermon, but you would have been astonished to have heard how he came out. I believe the whole of our little band are thinking right earnestly and seriously about the near approach of Christ: if I go to Mr. H.'s, there he is with his Bible in his hand, preaching and warning all that may come to his shop: then Mr. W. is spreading the truth in the same way at the station; so is Mr. B. at the chair factory; indeed Christ's coming seems to be the subject of their conversation from morning till night.

"Such may we ever be,
Till in the clouds our Lord we see,
Then each will welcome to his rest
One who from us will never part."

Bristol (Eng.) July 15, 1846.

West India Mission.

I wish to say to the brethren through the Voice of Truth, that I have arranged to accompany Bro. Livingston of Oberlin, on a mission to the West Indies, and propose embarking from New York, about the middle of September. I feel that it is a self-denying and arduous work, and one which will require assistance from my brethren, both in prayers and pecuniary aid. I therefore request the dear brethren and sisters to remember in their prayers, for God's blessing on the effort, and also to contribute of their means to aid in the prosecution of the work. The second coming of Christ at hand, has not been proclaimed there I believe, and there is a large population of both whites and colored people, who have never heard the evidences on this subject. May God open the hearts of my brethren, who have this world's goods to assist in this mission.

Dear brethren, if you feel disheartened in reference to much good being done here in this land where the doctrine has been preached and rejected, you need not feel thus in reference to a foreign land; you know what power attended here at first. May not the truth produce like effects where it has not been preached and rejected.—May the Lord direct you in duty.

The mission will require considerable expenditure of means, both in going and after we arrive there; we therefore hope and pray you will come up to this work and assist. We shall pass on to the East next week, the Lord willing.—Let correspondents address me until the 1st of September, at Pulaski, Oswego Co., N. Y.; afterward, to Sept. 15th, at 199, 15th street, care N. A. Van Winkle, New York City.

Yours, looking for the Lord,

L. DELOS MANSFIELD.

P. S. It is due to Bro. Livingston to say that he assumes the responsibility of the expenses, so far as he is able, and yet the expenses of the voyage, and the subsequent expenditures while there, will necessarily require a considerable sum, therefore let the brethren do their duty in the matter. We go accompanied by our wives, who will co-operate in the work as much as possible.

L. D. M.

From the Advent Herald.

Letter from Bro. J. Litch.

Dear Bro. Bliss:—I thank you with all my soul, for the stand you have taken against this second edition of *fanatical spiritualism*, which threatens to sweep over us. I heartily respond to your sentiment on this subject: sooner let the "Herald" go to its grave, than ever permit it to be the advocate of such a prostitution of some of the plainest declarations of God's holy Word;—or silently connive at their advocacy among Advent believers. It is no time now to give up the very basis of the Advent doctrine, and a point involving the whole question of the literal principle of interpreting the Word of God.

True, we are told, that after all is said through the "Bible Advocate," which its originators wish to say in support of a spiritual resurrection, the other side may be presented. This looks altogether too much like wishing to have the door open till the horse is stolen, and then, if we wish, we may lock it. If they have full confidence in the doctrine they advocate, why shrink from an open, fair, manly, and Christian discussion, conducted in the candid manner of Bro. Marsh's in the "Voice of Truth?" Why this attempt, by threats and bribes, to silence discussion, except on one side of the question? Go on, then, in the name of the Lord, and let us have such arguments as you have been giving us from English pens for some time past, and we have nothing to fear for the cause of truth. Your course is most heartily approved by the brethren in this

city and State.

I cannot express to you in words, the gratitude I feel to you for your manly and decisive course, and the sound and wholesome matter with which the "Herald" is weekly filled. It is a source of comfort and encouragement to thousands of scattered, tempted, and persecuted saints of God, and you have their prayers and best wishes for its success and perpetuity. And if need be, as in months past, you will have something more substantial than good wishes. The "Herald" will not go down! Let this be understood. God sustained it when it had not a subscriber, nor a dollar. It has never betrayed its trust,—it has never faltered, or vacillated, and He will not forsake it now. If those who have suffered so many things for its support, and the support of its principles, choose to build again the things they destroyed, and run through another paper, with its funds, to end in ruin and fanaticism, why, so be it; but the "Herald" will live.

Where are Brn. Hawkes, Kent, Stoddard, Carey, and many others whose names are on that famous "Committee" list? Are they snared, and drawn away into this effort to divide the Second Advent ranks again? Why do they not speak, and let us know where they are, and whether they volunteer in this enterprise, and stand there with hearty good will, or otherwise?

J. LITCH.

Philadelphia, July 6, 1846.

Deplorable Condition of the World.

The world seems to be rapidly approaching that profound sleep, in which it will be when the Savior comes. The voice of warning, "Lo the hour of His judgment has come," has been proclaimed, had its effect, and to a very great extent, lost its power over the consciences of the multitude.

They are more unmindful of the approaching day, than ever. They regard the knowledge of the time, as more uncertain. The view of the prophecies, which brings the termination of all things earthly, at, or about this period of the world's existence, they also say "has failed," or "time has proved it false," and they rest quietly in their sins, seek after the world, and are more extravagant in indulging in its sins and vanities, than before. Thus they are literally, and most emphatically asking, "Where is the promise of his coming?" In their opinion, it has failed.—Hence, they settle into a sleep, from which, we fear nothing short of Gabriel's trump will wake them. Perhaps this is the correct view of the scoffer's language:—Your promise of his coming has failed; now where is it? Not where is the Scripture or promise on which you rely; as though they did not understand its locality in the word of God; but, it has failed, now where is it? "Since the father's asleep, all things continue as they were from the beginning of the creation." Your whole scheme is false. The world will still remain, and will never be destroyed.

Be this as it may, so far as my limited observation is concerned, the mass are settling into a sleep more profound and dreadful than before the subject was proclaimed. It is not as then, a sleep of ignorance and consequent indifference, but of deliberate, wilful rejection of Christ as a coming King, and are equally deliberate and wilful, plunging after this world as their portion. From such a sleep, what can wake them but the "last trump" itself! It is proclaimed, "Behold the Bridegroom cometh, go ye out to meet him;" they have already heard that and refused to believe it. Are they told "The signs are fulfilled, the day is at hand?" they have replied to that, "all things continue as they were." Is it proclaimed, "the hour of his judgment is come?" this they have also refused to hear, and madly gone after the world, setting all the proclamations of a coming

Judge, at defiance. This is deliberate: it is willful. What can remain? What angel is there to fly through the midst of heaven that can reach their case? What truth can he utter? Is there to be any thing subsequent to the proclamation, "the hour of his judgment has come," that will awake them in season to repent and prepare?—Is not the next scene the voice of the angel uttering that everlasting scripture, "He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." When this scripture shall be uttered, all change of moral character, except from good to better, and from bad to worse, will forever cease. What then must be the hopes of those who are now settling into this appalling sleep, after all the efforts that have been made to arouse and prepare them for the coming of our blessed Lord! It is solemn; it is dreadful to reflect that this will undoubtedly, yea, certainly, though not necessarily, be the condition and doom of the mass.

Yet there is a gleam of hope. While Christ is on the mercy seat, men may be redeemed;—souls may be saved. There are, no doubt, many individuals in this mass, that may be reached. Let us put forth every effort for their redemption. "Pull them out of the fire." It must be a desperate struggle that will save them. They are in imminent danger, and certain to perish unless saved soon. Who will not exert every energy to bring them to Christ, while mercy is offered? Save them as a shepherd would his flock that had wandered on the plains, when he saw an impending storm, that he knew would visit them with inevitable destruction. Ho would call: would urge: would seize hold of them and draw them under the covert of the rock, that they might be saved.

This should be the effect of our sentiments;—every effort should be put forth to redeem men, that is in our power. The Lord grant us grace to be thus found laboring when he comes.

Yours hoping,

PHILOS.

A Mistake Corrected.

Bro. Marsh:—In my article on the "Time," published in the Voice of Truth Aug. 12, I see there is a mistake, which, to my mind, is quite important to be rectified.

In the article as published, it reads, "in the commencement of the true A. D. 30, Christ was baptised and began to preach. Six months from this time, would carry him to the first of our April, A. D. 30, true era, when he eat the first passover."

The mistake is this:—instead of A. D. 30, it should read A. D. 31, true era, because Christ was baptised when he was 30, and of course A. D. 30, true era, then closed, and A. D. 31 commenced. Therefore, when he attended the first Passover, it was in the "midst" or middle of the true A. D. 31, as all, I think, will readily see.

This mistake, however, is not attributed to you, but was an oversight in me.

Yours in the blessed hope,

T. M. PREBLE.

Albany, Aug. 12, '46.

A Chart.

I have recently had a Chart painted, which, I think, and others, who have seen it and heard me lecture from it, is well calculated to show the reasons of our former mistakes, and also of our present hope.

Therefore I would say, that those who may wish to hear on this subject, if they will let me know, I will attend to all calls as far as am able.

Albany, Aug. 12, '46.

T. M. PREBLE

Letter from Bro. S. Chapman.

Bro. Marsh:—I never yet had the pleasure of seeing you, neither have I communicated a word for insertion in your columns, having confined my correspondence to the Advent Herald, but at this time, I feel called upon to say a word or two. The article in your last paper from Bro. G. Needham, headed "Bible Advocate," as also the editorial in a preceding number to which he refers, were, in my estimation, very timely and appropriate, and I would that many more who are on the walls of Zion, would, in like manner, speak out their views on the same subject, that the evil may be "checked in the bud." I regret exceedingly, that the Devil should be permitted, at this late hour, to come in like a flood, still further, to distract and divide the dear disciples of the Lord.

When the views of Col. Holkins, (though in the name of E. C. Clemons,) were through your columns fairly brought before the public, reviewed, and in so masterly a manner refuted, I had hoped that we should hear nothing more from the wreck, till the Master came. But alas, what will not money accomplish!

Although I hail from Hartford, yet I would have it distinctly understood that I have no fellowship or sympathy with those new and novel views presented in the "Bible Advocate," published in that place. Previously to my leaving the city in April last, I openly expressed my views on that subject, and in my correspondence with the dear friends there since that time, I have admonished them to beware of this stratagem, and shall hereafter, on all proper occasions, raise my voice against such delusion.

This paper professes to be designed for the valley of Connecticut, and were it confined to that section, I would not say a word through your columns respecting it. But as it circulates in every place where other advent papers have found their way, I feel called upon to speak.—For five years past, it seems to have been my calling to labor in the open field in Ct., R. Island, Mass., and N. Y., during which I have been almost constantly at war, either within or without the camp. In that time I have been enabled, by the grace of God, to establish or constitute more than forty Advent churches or associations of our faith and order, all of whom, patronize the Voice of Truth or Adv. Herald, (generally both) thro' this medium therefore, I advise them all, as one, to return their papers: i. e., the Bible Advocate, to the publisher, without delay, that it may circulate only in the region for which it was especially designed, and fail not to keep their own eye fastened on the "mark," the speedy coming of the Lord, for surely his coming is near, even at the door.

Yours my dear brother in the blessed hope,

SAML. CHAPMAN.

P. S. I spent the last Sabbath with Bro. Pinney, and the dear friends at Seneca Falls. It was a day of mutual joy to our souls. I longed to continue on as far as Rochester, that I might see you and the brethren of the household there, but engagements at Cicero, (8 miles north of here,) prevented. To-morrow I expect to commence a series of meetings there, which will doubtless result in the glory of God, (trusting in his arm alone, as I shall always do.) Shall probably remain in this section two or three weeks. Should the friends write me during that time, please direct to the care of I. M. Clapp of this place, or to S. B. Palmer, Fayetteville N. Y., (8 miles east.) Will only add, "come Lord Jesus, and come quickly."

Syracuse, Aug. 13, '46.

Bro. W. Burnham, Concord N. H., July 27th, writes:—The Conference in this place, which commenced last Friday, and closed last evening,

has been one of great interest and profit to the waiting saints who attended. In this place as in all others, there are but few in whom there is faith. They have been severely tried since the passing of the time, and for a while, held no regular meetings: but now they meet every Sunday, and God is with them. Bro. J. Weston, E. and G. W. Burnham, J. Howell, and Reynolds, were present, and gave us the word in the power and demonstration of the spirit.

Bro. D. Stuart, Exeter Me., July 12, writes:—It is truly heart cheering to my soul to hear from the saints scattered abroad, who are looking for the appearing of the great God and our Savior, Jesus Christ. I have ever loved the appearing of the Savior since I embraced the christian religion, and I have wondered how it was that the great mass of professed christendom could, so deliberately, oppose this glorious doctrine of the pre-millennial advent of Christ so plainly taught in the word of God. It is evident that those who love the Lord Jesus Christ, will love his appearing: for the apostle Paul says, (2d Tim. 4: 6—8.) "For I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith. Henceforth, there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only, but to all them that love his appearing." "And unto them that look for him, shall he appear the second time, without sin [sin offering,] unto salvation. So we see it is evident from Scripture testimony, that when our glorious deliverer comes, he will find his true followers loving and looking for his appearing.

The little church in this place has been strengthened and revived since the fierce winds of fanaticism have died away. We are very well united, and are striving for the faith of the gospel. We have been blessed with the labors of our beloved bro., Elder Thomas Smith, and other ministering brethren, who have administered to us the word of life. May they receive a crown of life when the chief Shepherd shall appear.

Abiding in Christ.

"And now, little children, abide in him: that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." 1 John, 2: 28.

This language implies, that those who do not abide in Christ, will be confounded and ashamed when he appears. As Adam and Eve, when God came to commune with them, fled from his holy presence with shame, because they had sinned; so will all those who are not found abiding in Christ, flee from his glorious presence, seeking mountains and rocks to hide them "from the face of him that sitteth on the throne, and from the wrath of the Lamb."

In presenting this subject, I will consider first, the character.

II. What it is to be in Christ.

III. What it is to "abide in him."

"Little children."—This seemed to be a favorite phrase with the above disciple: denoting simplicity, humility, purity, and confidence. It is applied to those who have their "sins forgiven for his name's sake,"—who "have known the Father,"—with the understanding, that those who know him, keep his commandments;—also, ye are of God, little children, and have overcome them, (the many anti-christs already in the world) because, greater is he that is in you, than he that is in the world." They have Christ formed within them the hope of glory, on which account they overcome the world, and "the god of this world," because Christ is greater than he.

The Lord says concerning his people before they rebelled against him and vexed his Holy

en City;" the "New Jerusalem;" the "heavenly sanctuary;" the "Bride, the Lamb's Wife;" the "Mother of us all;" the "Paradise of God;" the "capital of our coming Lord's everlasting kingdom, which is now about to descend from the "third heaven" by the way of the open door, down by the "flaming sword" of Orion. O let us see to it, that we are all ready to enter into this celestial City."

Bro. L. B. Fleming.

This brother from Newark, N. J., has recently spent several days in this city. His general health is good, and his voice much improved. He spoke to the congregation in Talmann Hall, to the comfort of many who heard. He is strong in the faith that the coming of the Lord is at the door.

Brother Galusha called on us for a few moments a few days since. He was on his way to Philadelphia, where Sister Galusha has been, we believe, ever since last May, attending on one of their sons, who came very near losing his life by the explosion of gas in his store. We hope they will be able to return soon, as Bro. Galusha's labors are much needed in this region.

From the Advent Herald.

Correspondence of the English Mission.

We are frequently furnished with evidences of what has been done, or is doing for this country, towards arousing the public mind to a consideration of the coming of Christ. We have just seen "A Prophetic Almanac for the year 1844, (being the 6000th Year of the World.)" It is of 38 pages octavo, and without the author's name: it is clear, however, that he must have seen Bro. Miller's works. "The Prophetic Register" was published in the same year, and was a large sized magazine of 24 papers. The object of the work was to bring before the public "the most important portions of celebrated writings of eminent theologians in all ages, on the prophecies of the word of God, that the judgments of all who feel interested in what the mouth of their Creator hath spoken may be assisted, and their spiritual welfare ministered unto. Among others in the list of contents, we notice "Judaism overthrown; or, the kingdom Restored to the True Israel, by Josiah Litch." Here is another just from the press, by whom it does not state,—"Proofs of the Second Coming of Messiah, at the Passover in 1844."

We begged of Bro. Micklewood the following note for your eye; we omit the name of the town, &c.

"Our little band meets weekly at Bro. Micklewood's school-rooms, on Tuesday nights, and that good man of God leads the meeting himself. I think I may say he goes word by word and step by step with yourself, although he does not say the advent will occur in 1847; yet he cautions, he warns and beseeches us to prepare for it, as it may take place even before: he says the signs of the times tell us it cannot be long. His text last night was, "I will not leave you comfortless." I cannot give you his sermon, but you would have been astonished to have heard how he came out. I believe the whole of our little band are thinking right earnestly and seriously about the near approach of Christ: if I go to Mr. H.'s, there he is with his Bible in his hand, preaching and warning all that may come to his shop: then Mr. W. is spreading the truth in the same way at the station; so is Mr. B. at the chair factory; indeed Christ's coming seems to be the subject of their conversation from morning till night.

"Such may we ever be,
Till in the clouds our Lord we see,
Then each will welcome to his heart
One who from us will never part."

Bristol (Eng.) July 15, 1846.

West India Mission.

I wish to say to the brethren through the Voice of Truth, that I have arranged to accompany Bro. Livingston of Oberlin, on a mission to the West Indies, and propose embarking from New York, about the middle of September. I feel that it is a self-denying and arduous work, and one which will require assistance from my brethren, both in prayers and pecuniary aid. I therefore request the dear brethren and sisters to remember in their prayers, for God's blessing on the effort, and also to contribute of their means to aid in the prosecution of the work. The second coming of Christ at hand, has not been proclaimed there I believe, and there is a large population of both whites and colored people, who have never heard the evidences on this subject. May God open the hearts of my brethren, who have this world's goods to assist in this mission.

Dear brethren, if you feel disheartened in reference to much good being done here in this land where the doctrine has been preached and rejected, you need not feel thus in reference to a foreign land; you know what power attended here at first. May not the truth produce like effects where it has not been preached and rejected.—May the Lord direct you in duty.

The mission will require considerable expenditure of means, both in going and after we arrive there; we therefore hope and pray you will come up to this work and assist. We shall pass on to the East next week, the Lord willing.—Let correspondents address me until the 1st of September, at Pulaski, Oswego Co., N. Y.; afterward, to Sept. 15th, at 193, 15th street, care N. A. Van Winkle, New York City.

Yours, looking for the Lord,

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P. S. It is due to Bro. Livingston to say that he assumes the responsibility of the expenses, so far as he is able, and yet the expenses of the voyage, and the subsequent expenditures while there, will necessarily require a considerable sum, therefore let the brethren do their duty in the matter. We go accompanied by our wives, who will co-operate in the work as much as possible.

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When the views of Col. Holkins, (though in the name of E. C. Clemons,) were through your columns fairly brought before the public, reviewed, and in so masterly a manner refuted, I had hoped that we should hear nothing more from the wreck, till the Master came. But alas, what will not money accomplish!

Although I hail from Hartford, yet I would have it distinctly understood that I have no fellowship or sympathy with those new and novel views presented in the "Bible Advocate," published in that place. Previously to my leaving the city in April last, I openly expressed my views on that subject, and in my correspondence with the dear friends there since that time, I have admonished them to beware of this stratagem, and shall hereafter, on all proper occasions, raise my voice against such delusion.

This paper professes to be designed for the valley of Connecticut, and were it confined to that section, I would not say a word through your columns respecting it. But as it circulates in every place where other advent papers have found their way, I feel called upon to speak.—For five years past, it seems to have been my calling to labor in the open field in Ct., R. Island, Mass., and N. Y., during which I have been almost constantly at war, either within or without the camp. In that time I have been enabled, by the grace of God, to establish or constitute more than forty Advent churches or associations of our faith and order, all of whom, patronize the Voice of Truth or Adv. Herald, (generally both) thro' this medium therefore, I advise them all, as one, to return their papers: i. e., the Bible Advocate, to the publisher, without delay, that it may circulate only in the region for which it was especially designed, and fail not to keep their own eye fastened on the "mark," the speedy coming of the Lord, for surely his coming is near, even at the door.

Yours my dear brother in the blessed hope,
SAML. CHAPMAN.

P. S. I spent the last Sabbath with Bro. Pinney, and the dear friends at Seneca Falls. It was a day of mutual joy to our souls. I longed to continue on as far as Rochester, that I might see you and the brethren of the household there, but engagements at Cicero, (8 miles north of here,) prevented. To-morrow I expect to commence a series of meetings there, which will doubtless result in the glory of God, (trusting in his arm alone, as I shall always do.) Shall probably remain in this section two or three weeks. Should the friends write me during that time, please direct to the care of I. M. Clapp of this place, or to S. B. Palmer, Fayetteville N. Y., (8 miles east.) Will only add, "come Lord Jesus, and come quickly."
S. C.

Syracuse, Aug. 13, '46.

Bro. W. Burnham, Concord N. H., July 27th, writes:—The Conference in this place, which commenced last Friday, and closed last evening,

has been one of great interest and profit to the waiting saints who attended. In this place as in all others, there are but few in whom there is faith. They have been severely tried since the passing of the time, and for a while, held no regular meetings: but now they meet every Sunday, and God is with them. Bro. J. Weston, E. and G. W. Burnham, J. Howell, and Reynolds, were present, and gave us the word in the power and demonstration of the spirit.

Bro. D. Stuart, Exeter Mo., July 12, writes:

—It is truly heart cheering to my soul to hear from the saints scattered abroad, who are looking for the appearing of the great God and our Savior, Jesus Christ. I have ever loved the appearing of the Savior since I embraced the christian religion, and I have wondered how it was that the great mass of professed christendom could, so deliberately, oppose this glorious doctrine of the pre-millennial advent of Christ so plainly taught in the word of God. It is evident that those who love the Lord Jesus Christ, will love his appearing: for the apostle Paul says, (2d Tim. 4: 6—8,) "For I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course. I have kept the faith. Henceforth, there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only, but to all them that love his appearing." "And unto them that look for him, shall he appear the second time, without sin [sin offering,] unto salvation. So we see it is evident from Scripture testimony, that when our glorious deliverer comes, he will find his true followers loving and looking for his appearing.

The little church in this place has been strengthened and revived since the fierce winds of fanaticism have died away. We are very well united, and are striving for the faith of the gospel. We have been blessed with the labors of our beloved bro., Elder Thomas Smith, and other ministering brethren, who have administered to us the word of life. May they receive a crown of life when the chief Shepherd shall appear.

Abiding in Christ.

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." 1 John, 2: 28.

This language implies, that those who do not abide in Christ, will be confounded and ashamed when he appears. As Adam and Eve, when God came to commune with them, fled from his holy presence with shame, because they had sinned; so will all those who are not found abiding in Christ, flee from his glorious presence, seeking mountains and rocks to hide them "from the face of him that sitteth on the throne, and from the wrath of the Lamb."

In presenting this subject, I will consider first, the character.

I. What it is to be in Christ.

II. What it is to "abide in him."

"Little children."—This seemed to be a favorite phrase with the above disciple: denoting simplicity, humility, purity, and confidence. It is applied to those who have their "sins forgiven for his name's sake,"—who "have known the Father,"—with the understanding, that those who know him, keep his commandments;—also, ye are of God, little children, and have overcome them, (the many anti-christs already in the world) because, greater is he that is in you, than he that is in the world." They have Christ formed within them the hope of glory, on which account they overcome the world, and "the god of this world," because Christ is greater than he.

The Lord says concerning his people before they rebelled against him and vexed his Holy

Spirit—"surely they are my people, children that will not lie: so he was their Savior. Those who profess to know God, but in works deny him, are abominable, and disobedient, and unto every good work, reprobate." They are not God's children, because their works prove their profession to be a lie.

Those who do not possess the character of little children, cannot obey the exhortation—"abide in him;" they must first be converted, and become as little children.

II. What is it to be in Christ?

Paul says, "Therefore if any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new." Now, he which establisheth us with you in Christ, and hath anointed us is God, who hath also sealed us, and given the earnest of the spirit in our heart." If these things are not true concerning us, we are not in Christ, repentance is our first work.

I fear that many are trying hard to imitate the christian character, who have never become "new creatures." But let it be remembered, that if the yoke of Christ is not easy, it is because the heart is hard; old things have not become new.

III. What is it to abide in Christ?

John says, in the 6th verse of the next chapter, "Whosoever abideth in him, sinneth not:—whosoever sinneth hath not seen him, neither known him. This text cannot be referred to the future state, when the saints shall have become immortal, because, the reason why we should abide in Christ is, "that when he shall appear, we may have confidence, and not be ashamed before him at his coming."

Here we should naturally inquire, what is sin? In the 4th verse of the 3d chap., we have the answer:—sin is the transgression of the law. The word transgress, is formed from two Latin words, which signify, to walk over. Sin then, is the walking over, or trampling upon God's law. It is voluntary—something done understandingly. As James says, "To him that knoweth to do good, [right or duty.] and doeth it not, to him it is sin. [4: 17.] also, When lust hath conceived, it bringeth forth sin. [1: 15.] The moment that the will is brought under the sway of lust, the law is transgressed—lust hath conceived, and sin exists.

Now let us inquire, what is meant by the law, "sin is the transgression of the law.

It cannot be the Moral law or ten commandments, for Paul calls that "the ministration of death," written and engraven in stones,—and says of it, "which is done away." [See 2 Cor. 3: 6-11.] This moral law was, evidently, nothing more than a moral law: given as a code of morality to the Jews, as a nation. They were commanded to abstain from idolatry, from profanity, theft, murder, and adultery: also, to keep the Sabbath by abstaining from all labor, both themselves, and all under their control, whether man or beast, all of which, could be kept to the letter, without being righteous in the sight of God. In order to become truly righteous in the sight of God, they must be circumcised in heart, rend their hearts and not their garments.—[Deut. 30: 6.] They were required also, to love the Lord with all their heart, and their neighbor as themselves.—[See Deut. 6: 5; and Lev. 19: 13.]—The "Royal Law," or law of love, containing two commandments, numbered by the Savior, first and second, [Mar. 12: 29-31,] I understand to be the law, the transgression of which, is sin.—To abide in Christ, then, is to abide within the circle of that law. It seems to be the divine enclosure thrown around the church of Christ; and those who transgress its bounds, or violate the law of love to God, or their neighbor at once go out upon "the devil's commons."

This seems to be the highest law in the family of Christ, and those who set it nought, at once as-

sume the character of strangers and foreigners. I do not mean that their characters become permanently changed, but that they are, for the time being, is as evident as in the case of Peter, recorded in Matt. 16: 23. Campbell renders the passage thus: "Get thee hence, adversary, thou art an obstacle in my way, for thou relishest not the things of God, but the things of men." A few moments before, when he possessed the right spirit, Christ said to him, "Blessed art thou," &c.

"Whosoever abideth in him, sinneth not."—The present tense, especially in Greek, is used to denote a customary action. In the same manner as in English. If we should say of a tailor, he makes clothes, he may not be actually thus engaged at this moment, but that is his uniform employment. Thus, "sinneth not," is predicted of all such as abide in Christ. Obedience is the rule of their lives. Their habit or custom of life is, not to break, but to keep the commandments of God. John says, "My little children, these things write I unto you, that ye sin not;" or, according to Macknight,—that ye may not sin, yet if any one hath sinned, we have an advocate with the Father, Jesus Christ the just one. How far then, from abiding in Christ, are those who make sin the rule, and obedience the exception. Those who occasionally make a consecration to God, but uniformly are all, or nearly all, for selfish purposes. Beloved, let us possess the character of little children, and abide in Christ, that when he shall appear, we may have confidence and not be ashamed before him at his coming. Whether we realize it or not, "The glorious appearing of the great God and our Savior Jesus Christ, is near at hand. The prophet had a vision of that mighty scene, and all the saints will soon witness it. The great God or Ancient of days, appears in snow white apparel, the hair of his head like the pure wool, a flame of glory on every hand,—the Son of man, the King of kings, comes near with power and great glory, and receives his kingdom. B. MORLEY.

Cuba N. Y., 1846.

OBITUARY.

Bro. Marsh:—It falls to my lot to inform you that Brother and Sister Plum have been called to drink deeply of the cup of affliction. TOMAS, their only son, an interesting child of about 7 yrs. old, in company with another about the same age, unknown to their parents, went swimming in Shumla Creek. Wading a little too far, they were precipitated over their heads in the water, and no arm near to save until their spirits had fled. The scene which followed, was truly affecting. Sermon on the occasion by Elder C. Bailey, from these words: "They were lovely and pleasant in their lives, and in their death they were not divided."

They were both laid in the same grave at Lona, to wait the voice of the son of God to call them forth to life eternal.

C. CRAWFORD.

Casadaga N. Y., Aug. 6, 1846.

Bro. Marsh:—Our beloved brother, C. BENEDICT, is no longer numbered amongst the living. He fell asleep in Jesus the 8th of June.—He has left a widow and five orphan children, to mourn their loss. He died in hope of a speedy resurrection. Since his death, Sister B. has been called to part with one of her children, a little son five years of age. She feels to say, "The Lord gave, the Lord has taken away, and blessed be the name of the Lord."

Our beloved Bro. B., was a faithful believer in the speedy coming of our Lord. He embraced this hope in the spring of '43, was among the poor that have the gospel preached unto them,—and often I have heard him thank God for poverty. Day by day he asked him for his daily bread.

Shortly before his death he offered up a most fervent prayer to his Father in heaven, to provide for his widow and children, and warned those who were sitting around the room, to prepare for the great day of God's wrath. He was strong in the belief, that he should soon see his beloved companion and friends, in the first resurrection. My soul is full while I anticipate this meeting of friends where there is no death, nor sorrow, and where the inhabitants will not say they are sick.

There are now but four or five of us that are believers in the speedy coming of Christ, and but one brother, and he lives nearly two miles from us. We have had no meetings for nearly six months, on account of Bro. B's. health, for we held our meetings at his house. The will of the Lord be done. How well did our blessed Jesus say when he said, "He that does the will of my Father in heaven, the same is my mother, my sister, and brother." When I look into the blessed word of God, how full of precious promises it is to me, and when once I used to read it, O how dark it was, but now all is light; the more I read its pages, the more it fills my soul; precious book; yes, inspired of God, to teach us the time when we shall enter Canaan, the promised inheritance of the children of God, where we shall walk with him in white, and have palms of victory, and crowns of glory. O how full of love, how full of glory shall we be, when we all get home. Glory to God, my soul is full.

Bro. Benedict, on Saturday, before his death, sent for a Methodist Minister, and gave him the text to preach from at his funeral. The preacher did very well. The words of the text you will find in 1 Thes. 4: 14.—"For if we believe that Jesus died and rose again," &c., closing with, "comfort one another with these words." Bro. B. told the Minister his faith in the speedy coming of Jesus. I think he preached all the light he had. Would to God he had more. Bro. M. if you can continue the Voice of Truth to Sister Benedict, it will be a great blessing to the few who live here, for we have no preacher to give us meat, and the Voice of Truth feeds us every week. It is my prayer, that some of the Lord's watchmen would visit us. May the Lord speed the time when his kingdom shall be established a praise in the earth. Then our toil will be over.

In hope of a glorious resurrection,

MARY SMITH.

Newfield N. Y., July 23, 1846.

Appointments.

A Conference is appointed at Auburn, to commence Saturday, Aug. 29th, and hold over the Sabbath. The brethren at Centreport and Weddestport, Senectot, Oswego and other places near, are solicited to attend. It is hoped they will come to this meeting, full of faith and love, that the blessing of God may rest upon us.

W. C. OCOBAC.

The Lord willing, I will preach at Bowen's C. W.,	Sept. 11.
Aldridge's,	Sept. 12th, 13th.
Port Front,	" 13th.
L. Hull's,	" 17th.
Powley's,	" 19th, 20th.

Here, the friends may appoint a Conference, if they choose, as Bro. Perry will be with me.

Carman's,	21st.	More's,	22nd.
Coalbourne,	22d,	Colourg,	24th.
Orr's,	25th.		

Perry's, " 26th, 27th. A Conference will be held at this place. Bro. Marsh and Penson are requested &c.*

P. HOBAN.

*It is doubtful whether either of us can attend.—Ed.

Letters and Receipts for week ending Aug. 21st, '46.

Mrs. S. A. Row; L. P. Judson; I. F. Hazen \$1; T. Santom \$2; J. C. Fuller for J. Fisher \$1; T. J. Moore, 10 credits two dollars; L. D. Mansfield; S. Bennett; S. Chapman; M. Judson \$1; C. Crawford; S. Dayton \$1; S. I. Roney; W. Mott \$1; W. Burham; L. Boutell \$1; T. Smith \$2; B. G. St John, 10 your papers have been sent to the New York office. We have sent again. The balance due to close of vol xi is one dollar and sixty seven cents. C. J. Whiteaker 50 cts; L. D. Fleming \$1; Mrs. Buchanan \$1; W. C. Ocobac; W. Davis \$1; P. Wilcox \$1; G. Lee \$1; T. J. Mallin receives his paper at the place you name. Wm. Churchill \$1, to T. J. Carlton \$2; Z. Bowell \$1, all right. G. Carey Jr \$1; D. B. Wyatt; Mrs. M. W. Spencer 50 cts; B. Morley; A. Pickett 50 cts; C. R. Griggs for H. Putnam \$1; P. Hough; D. George \$2; C. W. Cook, you have paid to the close of vol xi. J. L. Barlow \$1; G. B. Macomber; L. Drew \$1; M. Ongley; W. Burham \$1; E. Wetherell \$1; H. Abel \$2; J. Thompson; S. J. Hamlin \$1, pays to close of vol xii. We find W. A. Lake is dr. \$2.50. If we have credited money wrong, inform us, and all shall be made right.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XI.

ROCHESTER, N. Y.—WEDNESDAY, SEPTEMBER 2, 1846.

NO. 10.

THE VOICE OF TRUTH

IS PUBLISHED EVERY WEDNESDAY

IN SIMPSON'S BLOCK, WORKS STREET, ROCHESTER,

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$2 for Five copies. WITHOUT CHARGE to those who are unable to pay.

All communications for the "Voice of Truth," and orders or remittances for Books, should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscribers' names, with their Post-Office, should be plainly written.

Watchmen, What of the Night?

Watchmen, on the walls of Zion,
What, oh tell us, of the night?
Is the day-star now arising,
Will the morn soon greet our sight?
O'er your vision
Shine there now some rays of light?

Tell, oh tell us—are the landmarks
On our voyage all passed by?
Are we nearing now the haven,
Can we e'en the land discern?
May we truly
On your guidance now rely?

They are silent—what's the meaning,
Are the watchmen all asleep?
Have they lost their chart and compass,
Do they now no vigil keep?
Have they left us,
In our sad despair to weep?

Blessed be the God of heaven!
He can from our fears release;
If we listen to his mandate,
From all 'trust in man to cease,
He will guide us
To the port of endless peace.

Light is beaming—Day is coming!
Let us sound aloud the cry;
We behold the day-star rising,
Pure and bright in yonder sky:
Saints, rejoice now—
Your redemption draweth nigh.

We have found the chart and compass,
And are sure the end is near;
Onward, onward we are hast'ning,
Soon the haven will appear:
Oh be wakeful!
Let the word your spirits cheer.

A. C. J.

THE CALL OF GOD TO HIS DEAR PEOPLE,

AT THE FALL OF BABYLON.

(Concluded.)

"And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues."—Rev. 18: 4.

I now propose, with the indulgence of the reader, and the grace of God, to offer some reasons for the immediate discharge of this important duty. And 1st. God calls, and man should obey. Our Creator, Preserver, and Benefactor, speaks to his people. He is holy, all-wise, just, and good, and will reward every man according to his works. His character is a sufficient reason why he should be obeyed. But the voice proceeds from heaven. Its claims are high and binding. "See that ye refuse not him that speaketh, for if they escaped not who refused him who spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." His command is founded in infinite reason. He addresses his people as his property. They are His by creation, preservation, and a gracious redemption. He has purchased them by the blood of his dear Son; called, regenerated, and sanctified them by His word and spirit. He cheers and animates them through this vale of tears, by exceeding great and precious promises of an inheritance in

the new earth, wherein dwelleth righteousness.—His claims are great; his people should listen to, and obey them.

The purity of God's people requires their separation from Babylon. She becomes, at her fall, a "habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." This language seems severe, but it is the language of inspiration. And what is man when the Spirit of God finally leaves him, but an incarnate devil, possessed of a foul and hateful spirit, which, like the bird, picks up every hateful thing for his support, and the gratification of those who are caged up with him. Shall God's people hold fellowship with persons of such a character, and attempt to walk with them? Society exerts a transforming influence on all its members. In this respect, (other circumstances being equal,) the controlling power of the great majority, brings at length, the minority to the standard of its general character. This is especially true in the case before us. In Babylon, after her fall, the proud and worldly professors form the great majority in number, while her unholy influence rules the mass. Her spiritual condition is such as cannot be effectually reached by the power of the Holy Ghost, and therefore, all attempt to reform her by supernatural agency of the Spirit, must be abortive. She has prayed to be excused from attending to the call of heaven at "supper-time," and in righteousness her prayer is heard, and it is done. Her fall speaks her reprobation as recorded in the registry of heaven. The Spirit of God alone, is able to bind the strong spirits of the wicked one in the hearts of men under hopeful circumstances, as before the fall of Babylon; and on the remaining few who have now the gracious strivings of the reproving spirit. In the latter case, it is true, one can chase a thousand, and the puny few can awaken and reform the mighty mass, and that too against the tide of depravity, crime, tradition, popularity, civil institutions, and the sword. And why?—Simply and solely because God is with them to fight their battles and make his sword efficacious and victorious upon the heart. But the Lord will not work with his people in the reformation of Babylon or the sects, after he himself has left her, and commands his people to follow. On the other hand, it leaves them with every advantage. For the unholy influence of the spirit, example, deportment and precepts of wicked men, will affect the true saint more or less, giving point and power to the temptations of Satan, till the very end of time. But why remain with them, when all hope of reforming them as a body, is gone? What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing and I will receive you; and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

You acknowledge you cannot fellowship the cold, worldly spirit of the great majority, nor tolerate their conduct, and, consequently, cannot

walk with them as a member of Christ's body.—Why remain, by outward appearance and profession, when you are not there in heart. My dear brethren and sisters, let us reason together on this subject. Let us be kind, but plain. We shall soon come to judgment, when all hearts will be known. Your profession is hypocritical, and your course inconsistent. By formal association you profess fellowship and walk with the body; but in heart you have none. You in the narrow path, they in the broad way. God's ways are equal, yours are unequal. He calls you out to a fellowship of his people alone, thus bringing your outward profession to the feelings and walk of your mind. But you remain in your human organizations, making your profession war with your heart, and internal walk in the Spirit. O, why do you give your countenance, name and support to a denomination, whose general spirit and practice, your emotions of heart and better judgment must condemn. O why pull this heavy burden upon thy soul, when God invites thee out?

All who remain in Babylon, must be partakers of her sins. "For her sins," says John, "have reached to heaven." Her sins are fearful in character, and great in number. The nominal church stands justly charged with the wilful transgression of all the ten commandments, by individuals nominally connected with some one of her numerous branches. Not a crime recorded on the pages of the criminal calendar in the history of man, but what has been committed by her. I do not mean by this that all sin has been committed by professors of religion, but that she has imitated the modes of sinning among non-professors, and that she has originated many of the forms of wickedness now calling for judgment from righteous heaven. — Look at unenlightened pagan nations; compare the number and turpitude of their sins with those of the enlightened christian nations of Europe and America; and why the amazing difference? The amount of it is this; they do not know enough to do so wickedly. The abuse of gospel light has made "Babylon the great the mother of harlots, and abomination of the earth."

God has been good in granting the light of the glorious gospel, but alas, alas, depraved and wicked man has used its blessed illuminations in seeking out many inventions, and framing and executing deeds of darkness, before unknown to man. Says John, "I saw the woman, mystery Babylon, drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And in her was found the blood of prophets and of saints, and all that were slain upon the earth." A catalogue of the sins of the last days of peril, as committed by those having a form of godliness, [church members by profession,] is addressed to Timothy. Let us hear it. "Men shall be lovers of themselves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof: from such turn away." We daily see these heinous sins committed under the cloak of christianity.—"They have borrowed the "livery of heaven to serve the devil in." "A serpent with an angel's voice." A grave with flowers bestrewn.—"Clouds they are," says, Jude, "without water,

carried about of winds; trees, whose fruit withereth, without fruit, twice dead, plucked up by the roots."

The three crowning sins of Babylon, in my opinion, are war, slavery, and the final rejection of the everlasting gospel. It is well understood, that christian nations and church members train men from youth, year after year, in all the art of war, with instruments of death in their hands to kill men in defence of their rights; the professors of the religion of the meek and lowly Jesus, frequently head the armies, or are soldiers in the ranks, to carry death and destruction in the field of battle. War, in whatever light it is viewed, can be nothing else than systematic, legalized murder. It is utterly opposed to the example of Christ and his gospel. It conflicts with the faith once delivered to the saints, and the example of the primitive martyrs. The blood of slaughtered millions will be required at the hands of these murderers, in the day of retribution.

Says John, in closing his enumeration of the merchandise of Babylon, "and slaves, [bodies, margin,] and souls of men." It is also a well known fact, that upwards of three millions of human beings under our national banner, are held in servitude, and are sold as goods and chattels to the highest bidder. Many slaveholders and dealers are members of the different religious denominations, while others tolerate and uphold this most crying sin. They sell the body and the precious soul, and Christ in the soul; if the slave be a christian. A slave who is valued at six hundred dollars, when the soul has left the body, is worth, perhaps 50 or 60 dollars for a skeleton, for the use of the surgeon and his students. Others, well-disposed, kind and faithful, not stronger or more healthy, are sold for \$500 or 1000 dollars. The sale therefore, would stand nearly thus:—for the body \$50, for the soul, \$550;—Christ in the soul, from two to four hundred dollars more! Moral darkness can be no palliation for this abominable crime. It is committed in christian America, considered (and perhaps justly) the most enlightened for general knowledge among all classes, of any nation on the globe.—Yes, it is here the tears, blood, and sweat of wronged sons of Africa, are bottled up, and had in remembrance in heaven, to be exchanged for the seven vials of his wrath, and poured upon the heads of the cruel merchants of Babylon. May the Lord save us from partaking of such daring violations of the laws of righteous heaven.

The religious bodies of the present generation, have made light of the call of God by his servants at supper-time, and prayed to be excused from a preparation for the speedy marriage of the Lamb. By so doing, they have finally rejected the everlasting gospel, preached by the angel to them that dwell on the earth, the claims of which were to be urged by the nearness of the judgment. "For the hour of his judgment is come." "Therefore fear God and give glory to him."—This gospel has been published to the world, and pressed home upon the conscience, by motives drawn from definite time, or the hour of judgment. It produced, it is true, a mighty revolution; and resulted in the conversion of thousands; but was at last rejected by the sects. Christ has suffered many things, and been rejected of this generation, upon whom he will soon come without observation, like the lightning. This forms the climax of her sins. Who would wish to partake of them? If we continue in the same denominations with those who commit such sins, we shall be in danger of doing the same. Their example and conversation will have a mighty influence upon us. We also partake of the sins of others, when we have pleasure in them that do them. If we mingle in their conversation, smile at their follies and blasphemies, or sit in silence and listen to their errors, slanders, and vanities, with-

out rebuke, we consent to their offences. Again: when we imbibe the spirit or act from the motives of formal, ungodly professors, we incur guilt:—for the motives and spirit of an act weigh far more in the scales of a righteous retribution, than its mere form. Indeed, the motive gives it character in the sight of him who said, "Son, give me thine heart." We also partake of her sins, when we pay our money to support her institutions.

Our usefulness and safety require us to come out of the sects composing mystery Babylon.—Many have informed me that if they should leave the society of which they are a member, they should lose their influence among their brethren, and their ability to do good generally. I know this is a common opinion. It is, however, erroneous and fatal. 'Tis true they might lose all that influence derived from sectarian views and feeling, and from the popularity of the denomination, in the eyes of the world. This worldly, sectarian influence, may assist the revivalist in moving the great, rich, and popular, and also in counting numbers; but such converts are generally short lived. "They shall go with their flocks and herds to seek the Lord, but they shall not find him; he hath withdrawn himself from them. They have dealt treacherously against the Lord, for they have begotten strange children, now shall a month devour them." If then, by coming out, we exchange this party, and perhaps general influence, for the operations of the pure spirit of God, though affecting and sanctifying but few in number, how blessed is the result.—Far better to have a few converts truly regenerated and sanctified by the holy Spirit and truth alone, than to have the multitude deceived, or made hypocrites for a deeper bed in hell, by the the confused or misled spirit of Babylon. The purer the spirit and doctrine, the more power we possess truly, to perform lasting good.

To illustrate:—suppose twenty men fallen into a lake and were all drowning, and must soon be rescued or find a watery grave. Now the question is, how can we succeed in doing them the most good? Two only are able to get out themselves, or to assist their fellows. Can the two do the most essential good by remaining with them, and holding their heads alternately above the water to prevent their immediate suffocation, or by swimming ashore themselves, and then, by means of a pole, rope, or otherwise, assist the drowning? The probability of saving their own lives, and perhaps a few if not all the rest permanently, would outweigh, in a sound mind, the temporal advantage of a few moments relief to all. In the water, they could not exert their strength as on the land, and they would incur the imminent danger of being overcome by their superior number and dying struggles, and all perish together. The application is easy. The nominal church is in the waters of spiritual death. Some have sunk, others are still floating on its surface, sinking and rising; a few others have reached the shores of primitive faith and power. These on the shore wish to help them all they can without periling their own souls, but dare not go in to tarry. The living ones, in the death and darkness which surround them, wish to have them come in, and run the hazard of all living, or all perishing together. If you tarry, you must feel her plagues;—death, mourning and famine, steal upon your soul. If you wish to save your soul alive, flee from the devoted city, like the family of Lot; tarry not in all the plain, and look not behind you. "Remember Lot's wife," is an injunction for you.

Babylon is destined soon to be burned with fire. She will then, like a millstone cast into the sea, be found no more at all. O ye dear saints yet within the enclosure of her creeds, come out, and you shall find rest to your souls. You shall find

the child-like, free, heaven-born spirit of love that you had before entering your favorite sect at conversion. You shall then see and rejoice in your freedom. Jesus and angels shall rejoice over you, hallelujah, the Father and Son shall make their abode with you. Depend on no human arm, measure, sect, name, or creed, for acceptance, but in the Lord, without any intervening system or measure. The experience of hundreds might be brought in attestation to the truths I have written in this communication. Their bondage, death and darkness, has been changed for glorious liberty, life, light, and love. Observation confirms this truth. I have seen many who have come out recently, and brought nothing belonging to worldly policy or spirit with them, and they are shouting victory, like the Israelites on the banks of the Red Sea. Among those who hold the same views on the coming of Christ, and who are not divided on this question, there is a marked difference. God will have his people go out single-handed, without leaning on system, man, or measure, that he may have all the glory. The majority of God's people may be out of Babylon; but others yet linger. How their souls are becoming dark, oppressed, and sickly. To this, their oral and written communications and their own confessions, bear ample testimony. I am, daily, more and more persuaded of the importance of this call of God from heaven. But I must take my leave of you my brethren in the fallen city. I shall occasionally visit and address you till Christ comes. But I have faithfully warned you, and feel a consciousness that if you finally perish, your blood will not be upon my head. O look to Jesus, and follow him.

D. B. WYATT.

Moirs, July, 1846.

We have no King but Caesar.

How emphatically is the language once used by the cruel Jews, while thirsting for the blood of the innocent Lamb of God, now uttered by the world and professed church, not only by word but by actions, that speak louder than words—They are willing to contemplate the Savior as the man of sorrows and acquainted with grief, but when he is represented as an Almighty King, talking to himself his great power to reign, how unequivocal is the language, "We have no King but Caesar." It would be well for all to inquire, in this state of things, what is the concurrent testimony of the word of God on this subject? Do not those prophets that speak most clearly and feelingly on the subject of his humiliation and sufferings, speak also of his exaltation and glory? and does not the plan of redemption require that he should be preached as a Prince as well as a Savior? Redemption! I love the sound of that word. I love to contemplate its deep meaning, its cause and completion; beginning in the garden of Eden, where man committed the first transgression, and brought himself under the penalty of God's violated law, and earth, cursed by her Creator, gave signs that all was lost. I look forward to the development and completion of that plan, when man is restored to the favor of his maker, through faith, in a crucified and risen Redeemer, and onward, to the restitution of all things spoken of by the mouth of all the holy prophets since the world began, when man, soul and body, shall be redeemed from all the effects of the curse, and live forever under the mild and peaceful government of him who has undertaken, in infinite love and benevolence, and carried forward with divine wisdom and power, this great plan of redemption. With such views, we may exclaim with the poet,

"Say, live forever wondrous King,
Born to redeem and strong to save;
Than ask the monster, where's thy sting?
And where's thy victory boasting grave!"

Bristol R. I., July 27, 1846. B. TILLEY.

A Word on Time.

I find, as I pass from place to place preaching the gospel of the kingdom of God, that there are some who are holding on with an iron grasp, to that faith once delivered to the saints; and it does work by love, and purifies the heart, and overcomes the world. Others there are, whose faith (if they have any,) is inactive, and they have little or no confidence in the truth, that the personal coming of Jesus is emphatically near, even at the doors. If we can judge them by their works, they seem to have rushed into the world all over, have no time to attend the weekly prayer meetings,—get so tired that they will retire to their beds on Lord's day, instead of going out to hear the word preached, or meet with the children to exhort and pray. And now, dear brethren, let me inform you that the time has been when I was skeptical in relation to time, but now it is as clear to my own mind as a sun-beam, that Jesus is very soon to come and redeem his waiting children, and cleanse the sanctuary (which is this earth) and that 1847 years from his birth will close up probationary time, bring his coming, &c. Then the door of mercy will be forever closed against Jew and Gentile. Solemn truth! Are we ready?

But you will say, we cannot believe that 1847 years from his birth, will bring his coming. To illustrate and prove the time, we will suppose that you were passing by my dwelling on your way to Hartford, and should inquire of me the distance. Well, I tell you that it is just 2300 miles from my dwelling; and in order that you may have farther instruction on the point, and be assured that you are traveling on the right road, after having started, I say to you travel on 483 miles and you will find a person called Jesus, preaching the gospel of the kingdom to a nation called Jews. $3\frac{1}{2}$ farther, you will find the same person hanging on a cross, dying for the sins of a lost world. Now, I ask, would you not believe with all your soul, that after having travelled out the remainder of the 2300 miles you would find Hartford? O yes, say you. Now brethren just have the same confidence in the direction that God has given us in relation to the end of this world, as found recorded in Dan., 8th and 9th chapters.

In Dan. 8: 13, I understand the question is asked, how long shall the three powers, brought to view under the emblems of a Roman he-goat, and little horn, tread under foot the saints and their inheritance? and in the 14th v. the answer is given—"unto 2300 days [or years,] then shall the sanctuary [or the inheritance] be cleansed." Peter tells us that it is to be cleansed by fire.—And in Dan. 9: 25, he is told when to commence the 2300 years. He is also told that 69 weeks (483 years) from the starting point, which was the decree that went forth to restore and build Jerusalem, the Messiah should appear. From that time, or in half a week, (or $3\frac{1}{2}$ years,) he would be cut off. Well, we come down 483 years from the going forth of the decree, and we find Jesus entering Galilee, preaching the gospel, saying, "the time is fulfilled;" that is, the 483 yrs. (or 69 weeks.) $3\frac{1}{2}$ years farther, and we find Him on the cross, groaning, bleeding, dying.—Rom. 5: 6; Dan. 9: 27.

Now, I ask, is not the evidence conclusive, that after we shall have come down to the end of the 2300 years, we shall see the blessed Jesus?—which will be just 1813 $\frac{1}{2}$ years from the cross. I believe it with all my soul.

The 2300 years reach to Christ's second coming. 483 years to the time he appeared publicly as the Messiah. Luke says that he was about 30 when he thus appeared.—Luke 3: 23.

Take 30 from 483, and you have 453; take 453 from 2300, and you have 1847. This brings us to the end.

Now brethren, are we doubting? if so, we are not looking for the Lord; consequently, we are not ready to meet him. Heb. 9: 28. Let us see to it, that we have clean hands and a pure heart. Let us examine ourselves every hour, to see whether we love the appearing of Christ. Such only will be able to stand in that day.—Psa. 24: 24; 2 Tim. 4: 8.

Your brother in the faith that Jesus will soon appear to deliver the true Israel of God,

R. V. LYON.

Hampton Conn., July 7, 1846.

My Present Position.

Bro. Marsh:—I desire to define my present position, and feel called upon to do so, from remarks in your paper of Aug. 19th, in an article headed "A Difficulty," in which I am represented as having taken a position on definite time, based on the argument that Christ was crucified in the year A. D. 33, and in the middle of the week, and afterwards taking a short turn and talking at random about Christ's coming in '46 or '47. The position named, I took and still maintain firmly; but that I have since turned from it or talked at random about '46 or '47, I deny, and ask my brother to put his finger on any remark of mine, pointing to '47. I have no evidence for—and consequently, no faith in '47. By reference to the "Trump of Jubilee," No. 4, March, '46, he will see my faith on time, then and now. In that article, I took this ground:—"that just as sure as that Christ was crucified in 33, just so sure it is the vision will terminate this year." I am not aware of having written any thing contrary to that view since. If I have, I now repent of it before God and my brethren. With these remarks, I proceed briefly to define my present position.

1st. I know that the coming of Christ is near, for this reason: I have seen those things begin to come to pass referred to by our Savior in Luke, 21: 28.

2d. I know He is not only near, but even at the door; because I have seen the fulfilment of all those signs by which I was to know this fact, independent of all other considerations. See Math. 24: 33.

Were there no prophetic periods nor any other signs given in the Bible, it would not affect my faith on this point. Jesus gives four events as constituting the sign of the Son of man: i. e., the sign of his coming; and then says, when ye see ALL these things, then know that my coming is at the door. The last named event, was "the shaking of the powers of heaven," which sign is fully explained in Luke 21: 25, 26, by reference to which, we see the last item has been fulfilled to the letter,—“men's hearts failing them for fear, and for looking after those things which are coming on the earth.” I am aware that some of my brethren do not hold with me in this, but say that the powers of heaven have not yet been shaken, and yet those same brethren say, “they know that Christ is at the door,” as well as they know that summer is nigh from the usual spring indications. I ask for their evidence. If this sign is not fulfilled, they have no evidence in God's word upon which to base this positive knowledge of the fact. These signs fulfilled, and nothing else, is the evidence, and the only evidence we have given us for such knowledge. Some take the position, that this sign is to be fulfilled in the shaking of the heaven and earth, when Christ comes.—But mark—he does not say that heaven shall be shaken, but the powers of heaven shall be shaken, and it is not at his coming, but a sign by which we may know his coming is at the door. I prefer the explanation of the Holy Spirit, in Luke, 21: 25, 26, to all theories of men, and rejoice that Christ is at the door.

3d. I believe the vision of the 2300 days end this year, and I take the position that they cannot

be extended to the fall of '47, nor even to the spring passover. In Dan. 9: 25, we have this declaration,—“From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be 69 weeks,” or 483 years. The expression “to Messiah the Prince,” we all understand as being fulfilled in his anointing by the Holy Ghost (according to Isa 61: 1,) at his baptism, by which act he was made known as the Messiah to John, who was the one officially appointed by the Father as the herald of Christ, who proclaimed him to the world as the Messiah, after his baptism. By reading John 1: 29-34, we learn that Jesus was thus manifested to John at his baptism, previous to which, he knew him not as the Messiah who was to baptise with the Holy Ghost. Verse 33.—“And I knew him not: but He that sent me to baptise with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record, that this is the Son of God.” At this point, the 69 weeks end. The only question we have to settle is, when was Christ baptised? I answer, in the Fall of A. D. 29. Proof.—John commenced his ministry in the 15th year of the reign of Tiberius Caesar. See Luke 3: 1. No point in history is better established than the commencement of his reign. See Pearson's Diagram, &c. The 15th year of his reign is pinned down to be from Aug. 19, A. D. 28, to Aug. 19, A. D. 29, within which period, John commenced his ministry. John was only six months older than Jesus, [Luke 1: 36] and as John could not commence his ministry short of 30, and as Jesus was not quite 30 when baptised, [see Luke 2: 23,] it is evident that John's ministry could not have been 6 months up to the time he baptised Jesus, at which point the 69 weeks ended. Now, as John commenced preaching in the 15th year of Tiberius, which year ended Aug. A. D. 29, and as no point of the year is specified, all our opponents can ask is one half, which would accord with Prideaux's view, who says, John commenced his ministry “about the time of the Paschal feast.” We will, however, give them $\frac{2}{3}$ of the year. Then John had preached 4 months up to Aug. A. D. 29, to which add two months, and we are brought to Oct., at which point Christ was baptised, and the 69 weeks ended, leaving 1817 years of the vision, which, added to Oct. A. D. 29, terminates the vision in Oct. 1846. And this supposition harmonizes with the cross in the middle of the week, and according to Ferguson, in April of A. D. 33. If we say John preached only 3 months in the 15th year of Tiberius, then the 6 months will extend to Nov. A. D. 29, and Christ's crucifixion was in May, A. D. 33, according to the perpetual time-tables of London, and the whole vision ends in Nov. A. D. 1846. Now, as John commenced his ministry previous to Aug. A. D. 29, and that ministry was short of six months up to the point where terminated the 69 weeks, it is settled that Christ was crucified in A. D. 33, and of course in the first month, being at a passover.

Once more: I took the position that the 2300 days could not be extended to the spring passover. For this reason, inasmuch as John commenced preaching previous to Aug. A. D. 29, and his 6 months ministry will not reach to the passover in A. D. 30 for the termination of the 69 weeks: so neither can the 2300 days be extended to the passover in 1847.

In conclusion, we perceive that John's ministry is a short chain of less than 6 months, that holds the vision firm both ways, and resolves all our doubts, and brings them into a circle of less than six months, within which, the vision must terminate. It also settles the point, that Christ was crucified in A. D. 33, and if the cross stands

at the middle point of the week, all is brought into a circle of about one month. For if Christ was crucified in A. D. 33, it was, evidently, in April or May, and the vision must end in Oct. or Nov. of 1846. I believe, therefore, that within 90 days, the vision will speak and not lie. God help us to be prepared for the great scenes of that great day of God Almighty. I do not say I know this—I do not feel justified in saying so; I believe it. I consider such ground as presumptuous and unwarrantable. Now, the just shall live by faith. Neither can I take the opposite extreme and go all lengths with some of my brethren in their conservatism. I have seen the injurious effects of both. Our faith should correspond with the light and evidence which God has given us. Many of my brethren say to me, Bro. Pinney, I confess that this is the clearest light and the strongest argument by far, that we have ever had, and but for our former disappointments, I could believe and not doubt. My brother, what hast past disappointments to do with your present faith?—The question should be, is the evidence good?—If it is, believe without wavering, or any considerations of the past, present, or future. If our present faith is modified by past considerations, is it not because of pride within our hearts not fully slain? If there is a flaw in the argument, I think my brethren will point it out: if there is none, let us cease talking about '46 or '47, and let our faith and works accord with the evidence on '46. I fear '47 is a device of the enemy to destroy souls, and I know it has unsettled the faith of many of God's dear children.

Finally, my brethren is it so? Is this the last year of time? Is the consummation of our hope so soon to be realized? What manner of persons ought we to be? What holy, consecrated lives we should live. May the Lord help us "to watch and pray always, that we may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of man;" that having suffered with him here, we may also reign with him in glory. Amen. E. R. PINNEY.
Seneca Falls, Aug. 20th, 1846.

Bro. G. W. Burnham, Concord N. H., July 27, writes:—The end, Bro. Marsh, is nearing—every thing in trumpet voice proclaims it! The brethren, in the places that I have visited, Essex, Mass., Exeter, and Concord, N. H., are strong in the faith, giving glory to God. But they have been wonderfully sifted—but a small number in each of these places remain. I go this week to Addison, Vt., to be there, if the Lord permit, over next Sunday.

The Lord be with you—you have, or I might say, *Christ has friends yet.*

REMARKABLE METEOR.—At Earieux, in the Arondissement d'Autun (France) a very singular meteor was observed on Sunday, June 20th, about half past eight in the evening. The heavens were serene, and illuminated by a twilight. At the north-quarter-north-east, for the space of a minute and two or three seconds, it was easy to observe, in its perpendicular fall to the horizon, a luminous globe, of a violet colored outline, and about a metre in circumference. The body always preserved its spherical form. Five globules in succession, detaching themselves from its mass without appearing to take anything from its size, marked very distinctly the line of its fall. The globules appeared to have about a quarter the size of the principal mass. Finally the latter changed, if not in its visible form, at least in its density, burst a little above the horizon and threw out into a vast circumference, a thousand brilliant fusées, the appearance of which had something fearfully magnificent, even for those to whom the observation of this kind has the greatest attraction.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, SEPTEMBER 2, 1846.

Letter from Bro. Wm. Miller.

The following letter was written by Bro. Miller to Bro. Bywater and Flint, in answer to a request from them, to attend a meeting at Attica. We take the liberty to make the letter public: the wholesome instruction it contains is too good to be lost.

Dear Brethren:—I received your letter and request, some days since. But owing to the precarious situation of my health, I have been fearful of saying, I will come, lest I should disappoint you—and I know not what a day may bring forth. Yet it would be a gratification to me to visit my old friends in the West, and especially those who are looking for the consolation of Israel.

If my health and circumstances will admit, I will do my best to come on about the first week in September. If anything should happen to prevent—I hope you will not be disappointed. For I tell you I have no new message. What I shall have to say will only be what the Lord has said in his word, be the same more or less. And you well know, that many, even of those who are professed adventists, are seeking for new things: 'the old manna stinketh.' I am feeding on the old promises yet.

The coming of that same Jesus, a glorious hope—The resurrection of our same bodies, a blessed prospect—The inheritance of this same earth, a good promise—The possession of immortality and eternal life, thrilling consideration.—A union of the whole family of heaven and earth whose names are enrolled in the saints' book of life, a brilliant idea.—Living with Christ, happy thought.—Without sin, blissful contemplation.—Where the wicked cease from troubling, a peaceful abode.—And where the weary shall be at rest, an eternal Sabbath.—The restitution of all things, glorious redemption, a Jubilee, a victory of our King—no more death, pain, fear; all evil banished, all glory revealed, at his coming. If these things are not good news enough to fill the soul with love and gratitude to God, for ages yet to come, then such men will never be satisfied with any bliss in the power of God to give. And yet, strange as it may seem, many of our advent brethren are dissatisfied, uneasy, and impatient to find something new or strange, and are making to themselves theories which are not true, and gods that are no gods. Well might the Apostle say, (James 5: 8, 9), "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth at the door." They are like the children of Israel in the wilderness, saying, "Make us gods to go before us; for as for this man Moses we wot not what has become of him." Why can we not walk by faith? May we be sober, and hope to the end.

I am looking yet for the blessed hope, and
Yours, in love,

WM. MILLER.

Low Hampton, N. Y., Aug. 10th, '46.

True Faith.

Never have Christians needed true evangelical faith more than at this moment. It is but a short time since they were strengthened and cheered on their heavenly journey by powerful and general revival influence. All through the land, saints were rejoicing, backsliders returning, sinners crying for mercy, and happy converts singing the song of redemption. These influences, these helps, served constantly to strengthen the Christian's faith, and keep him active and joyful in the work of the Lord. But these helps do not exist now: they have given place to unbelief, back-sliding, cold indifference, and sin, like an overwhelming torrent, on every hand. The outward helps of the Christian are now nearly if not entirely gone. His only source of aid now is, in God and his word. If he cannot keep his faith alive by the aid of these helps, then it most surely must die.

It should be our constant and prayerful concern,

to see that we are in possession of true faith at this fearful crisis. Without it we have lost our strength, and must fall; 'for thou standest by faith.' Without it, we cease to make any advancement on the heavenly journey; for we 'walk' and 'run by faith.' Without it, we cannot please God: for 'without faith it is impossible to please him.' Without it we die: 'for the life I now live is by the faith of the Son of God.' Without it, we shall never gain the promised heavenly inheritance: 'for ye are all children of God by faith in Christ Jesus—And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise.'

True faith does not consist in a bare assent to the truth of a proposition: it must have good works in order to be a perfect or living faith: 'for faith without works is dead.' 'And by works was faith made perfect.' This subject is most beautifully explained by Paul, in the eleventh chap. of Hebrews. He there shows in what consists a perfect or living faith. By faith Enoch pleased God, and was translated. By faith Noah prepared an ark, and was saved. By faith Abraham went out, not knowing whither he went, and sojourned in the land of promise as in a strange country. By faith Abraham offered up Isaac. By faith Moses refused to be called the son of Pharaoh's daughter, suffered affliction, forsook Egypt, kept the passover, passed the Red Sea, and triumphed over his foes. 'And what shall I more say! for the time would fail me to tell of Gideon, and of Barak, and of Sampson, and of Jephthae; of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance: that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment. They were stoned, were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; (of whom the world was not worthy:;) they wandered in deserts, and in mountains, and in dens and caves of the earth.—And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.'

Unless we have a faith like this, that will enable us to work, go out, suffer affliction, and the most cruel death, if required, it is not perfect, it is dead, and will not justify us now nor in the day of the Lord.

If true faith is so essential to our present peace and future salvation, the important inquiry naturally arises, How can it be obtained? Not by dreams and human impulses; not by doubtful inferences, supposed visions or revelations of modern date: for 'if an angel from heaven preach any other gospel [than is contained in the Bible] let him be accursed.' How then? Let Paul answer. 'How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?—So then faith cometh by hearing, and hearing by the word of God.' Rom. 10: 14-17.

Here is the plain and easy way to obtain true faith: it is to hear, believe, and obey the "word of God." Believing and obeying any other word will not bring us into the possession of true faith. Here is where we need wisdom at this trying moment. While we should most scrupulously believe all of the word o

God, we should be very cautious that we believe *no more* than his word. A subtle device of the enemy, when he has failed in preventing the confiding child of grace from believing *all* that he should, is, to push him into the extreme of believing *more* than is required at his hand. Many, not aware of their danger here, have run into the most extravagant and wild delusions. They have thought there was no extreme in this case, and hence have been deceived. The Apostles, and the Thessalonians erred on this point. The apostles believed that Christ came to 'redeem Israel' at his first advent, and consequently were sadly disappointed when they saw him crucified. The Thessalonians believed the second advent of Christ would take place in their day, and were corrected in their mistake by Paul. In each case, they believed too much; and the mistake, doubtless, would have proved fatal to many if not all, if it had not been timely corrected.

Can we believe too much as well as not enough on the time of the Lord's coming? Some seem to talk and act as though we could not. But our past mistakes and disappointed faith and hope, say that we *have* believed too much: the facts in the case infallibly prove that we were not required to believe in any of the *past precise definite times*, which have been set for the advent of Christ. Is there any danger in our believing too much in this respect now? Not if the 'word of God' defines a precise definite time for the occurrence of this event. But if it does not, then there is danger. It does not give any such definition. Hence, true faith does not take hold of any of the precise definite times now set for the advent of Christ; for it not only fearlessly believes all that the word of God requires, but it does *not* believe more, or go beyond that word: it keeps within the bounds of the Bible, and is *not* safe in going one step beyond that divine enclosure.

If faith comes by hearing the word, our duty is plain relative to our faith in the *time* of the coming of Christ. We should believe *all* that that word proclaims on this long-looked-for event. And it cannot be understandingly disputed that it most clearly proclaims that the stone will *soon* smite the image, when the kingdom of God will fill the whole earth; that the *times* of the Gentiles are nearly complete, will soon end, when God's scattered people will be gathered into their eternal and glorious inheritance; and that the signs in the natural, political, moral and religious world, indisputably proclaim the coming of the Son of man, 'nigh, at the door.' Let faith take hold of these immutable pillars, these sure way-marks to the final consummation; let us keep in mind that we have passed the *very last* prophetic tokens of our near approach to the end, and faith will not waver, but will hold fast its grasp upon the sure word of promise, until joyfully relieved by the coming of Him who is the author and finisher of our faith.

Articles Declined.

The communications from Bro. M—, on the two horned beast, are more an expression of the writer's opinions, than evidences to sustain his position.—Such communications are well enough, and sometimes the most acceptable, on undisputed questions. But on unsettled questions, sound argument and good evidence are called for. Relative to what the two horned beast symbolizes, we consider a question not yet settled. Hence, we think it advisable to publish on this question that only which will serve to bring the point at issue to a right termination.

The questions of Bro. N—, and the answers they necessarily call for, we think are not demanded by the general wants of the cause at this time. It is for the general good we labor; the questions are therefore laid over.

Our brother's article on patience is very good

in many respects; yet his application of certain texts of Scripture is most certainly wrong. There is no good evidence that what Paul has said on patience, in Heb. 10:36, was exclusively designed for this last generation of Christians, any more than the rest of the epistle was. The writer of that epistle does not tell us that this part is designed for the Hebrews of his day, and *this* part for the Gentiles of the last days. No, no, the epistle was written to the Hebrews, and its doctrinal and practical instructions were suited to the wants of Christians of every nation and age, to the end of time. We are sorry to find it duty to decline our brother's article: we think, however, he will approve of our decision when he has looked at this matter again.—We solicit a continuation of his favors. We *all* must exercise, at this trying time, a good degree of that *patience* of which our good brother writes.

Bro. Pinney's Position.

Which we give in this number, will be read with interest. Though we cannot agree with him on what constitutes the shaking of the powers of heaven and the sign of the Son of man, yet we see no real necessity of controverting the points of difference between us: for we are perfectly agreed on the fundamental truths in the grand question. We both think the evidence in the case warrants us in believing that the coming of Christ is at the door. The only difference is, Bro. P. thinks the powers of heaven have been shaken and that the sign of the Son of man has been seen, as sure precursors of the near coming of the Son of man. We hold that the shaking of the powers of heaven will take place when Christ shall actually rise up 'terribly to shake' the heavens and earth, that the sign of the Son of man will then appear, and in immediate connection with these things, the Lord will be revealed. *All*, we believe, will be *literal*, and soon witnessed.

Let each one examine the point in dispute by the light of the Bible; it is our only sure guide in such matters.

News of the Day.

The news of the day, directly bearing upon the fulfilment of prophecy, is rather unimportant just at this time, with the exception that everything of a national warlike character wears the aspect of universal peace and quietude, throughout the world: the state in which it evidently will be found at the appearing of Christ. Though the Mexican war has not yet terminated, it doubtless will soon be ended, and peace be restored between the belligerent powers. In short, we are more and more convinced that no general war will exist at the coming of the Lord. The winds will be held until that time: then the battle will be between the kings of the earth and the Lamb. He will fight with the sword of his mouth, and suddenly destroy all his foes.

West-India Mission.

Bro. L. D. Mansfield called on us one day last week, on his way to Pulaski, from whence with his wife he expects soon to leave for New York, where, in company with Bro. Livingston and wife, he will embark for the West Indies. Bro. Mansfield's health is good, and his faith unwavering in the near coming of the Lord. Let him and those with him be remembered in our prayers, and gifts according to the will of the Lord, that this mission may be crowned with the special blessing of God.

Conferences.

A number of conferences are now appointed to be held in Western N. Y. within a few weeks from the present time; also, one or two in C. W. Several fall on the same date. Now, as laborers are few, unless we make a distribution of our help, some of these meetings will prove a failure. If Bro. Robin-

son, Porter, Robins and Morley, will attend the meetings at Jamestown and Laona, we think those appointed at the same time at Slab City and Attica may be supplied by other ministers.

The harvest truly is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest that he will send forth more laborers into his harvest.

From the Advent Herald.

Correspondence of the English Mission.

As Bro. Hutchinson joined us before our departure from Plymouth, we were able to leave that place, so as to spend the last Lord's day in Exeter. Bro. Himes was intending to have spent that day in Tiverton, but the friends there were disappointed in obtaining a place for worship.—We hope to have the privilege by-and-by, of delivering a thorough course of lectures: Providence, however, had otherwise arranged for us.—It was supposed we had closed up our labors in Exeter; and as the truth had begun to cut its way through error, and to open the eyes of the blind, the devil thought it well to bestir himself. In E., we have had to labor much against the views of the spiritualists, especially that view which makes Christ either to have come at the destruction of Jerusalem, or that which assumes that he never will come personally. There is a class of the former type in that place, who violently oppose, of course, the visible, glorious coming of the Lord. Their great apostle is a Mr. Stark, of Torquay; their chief speaker, or minister, is a wine merchant of the city. It is said that Prof. Lee, the Oriental Professor of Cambridge, is also an exponent of their faith, though we hope he is not of their lives. On Saturday, it was announced by posted bills, that Mr. Townley, A. B., formerly minister of St. Matthews, Liverpool, would preach two sermons at the "Subscription Rooms," for the purpose of proving that Christ's second advent was in the past, &c. It was understood that the above society had invited him to the place, and that he would edify them on the occasion with his lectures. We thought it our duty to attend in the forenoon at least. Bro. Burgess supplied at Exeter Hall in the meantime, and announced our intention of a reply in the afternoon and evening of the same day. We had read in the United States, Mr. T.'s book, in which he attempts to prove the fulfilment of all inspired prophecy; and we knew the influence it was exerting over many honest minds. The meeting was opened and concluded without a syllable of prayer, the above sect not favoring prayer, contending that the present is a state of praise. We only regretted that we should have spent two hours or more, so poorly: for a greater jumble of nonsense we hardly ever heard fall from a professed minister's lips. I say minister:—the speaker gave not the faintest shadow, either in his person, or attitudes, or words, or spirit, of ever having been familiar with the desk, the Bible, or the God of the Bible. A greater pedantic, a more perfect clerical coxcomb, we never knew to harangue an audience. The Pope could not have affected more supreme contempt for those who should dispute his claims to the pontifical chair, than did this self-conceited, pompous defender of the present glorified state of the Church, for those who professed to believe in a judgment, a resurrection, and a Redeemer, yet to come. A more puerile effort at a Scripture exposition, than was exhibited on the above occasion, we will venture to say, that, leaving his audience to be the jury in the case, they would not hesitate to declare had never been played before them. We think they gave him, some time before his farce ended, their appreciation of it. His "lecture to prove the coming of Christ at the destruction of Jerusalem," consisted of a superficial exposition of the 24th and 25th chapters of Matt., which was only *prefatory* to his discourse, the subject of

which was—the Qualifications of a Religious Teacher! We leave on our journal the rare specimens of his qualifications for that sacred office, as illustrated in his exegesis as above. You must have a single one: "Two women shall be grinding at the mill," &c. "Women don't grind at the mill now!!" O, ignorance, where is thy blush! He "would not argue the question with a person who did not understand the original" (Greek); he should have added, and "the English." Mr. T., and those he represents, are nothing less than Universalists and Infidels. He denied the existence of a devil, and the future punishment of the wicked.

We each gave sermons according to appointment, and not because of the importance of the gentleman who occasioned them, or the formidable character of his assaults: and we can bless God for the good that was accomplished. The minds of several were relieved, who confessed they had been delivered from a long and awfully dangerous snare. The brethren there, felt as though we had been sent of God.

We arrived at Bristol to-day, and intend to leave to-morrow for Reading and Uckfield, near London. We have a meeting with the brethren this evening: they are already beginning to assemble. We design, at a future time, visiting this city, and making a thorough effort. Brother Hutchinson is doing good in Plymouth, and will join us on Saturday, if the Lord will. We are each well and happy.

There is a great work to be done in England, and few, very few, to aid in carrying it forward. The cause needs some moving spirit to direct it; the fragments must, if possible, be collected and built upon. The people here have not the pecuniary ability that the mass have with you. Of course, most of the expenses incident on our labors, must come from our own pockets. We find attentive hearers everywhere, in the streets, in the cars, and in the house of God. O that there were laborers sufficient in the field, to meet the wants of this interesting and solemn time. You will pray that God may raise up and send forth laborers to gather the harvest. An awful account awaits those professed ministers who are negligent of the responsibilities resting upon them at this solemn crisis. How many must, in consequence of indifference and sloth somewhere, have that great day come upon them unawares! Our souls cry out, "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men."

On leaving Bristol we proceeded to Reading, and on our arrival there, we met Bro. Kitchen at the station, in waiting for us, and we were taken to his hospitable roof, where we abode during our stay in that place. Bro. K. is one of the many good and substantial brethren with whom it is our happy lot to meet in our perambulations, and to whom God seems to have committed a measure of his Word in these last times. He was formerly a chess-leader in connection with the Methodists, a circuit steward, and superintendent of the Sabbath School. The first two of these offices he voluntarily relinquished on embracing the advent faith; and from the last, after having in vain received hints to retire, he was excluded. There are but a few composing the "waiting band" in Reading: these feel lonely and forsaken, yet they strive to be happy and resigned to their lot. Bro. K. in particular, has, for a long time, kept in the counting-room of his store, papers and small tracts on the advent, with which to supply those who are willing to read. As much of his time as he can possibly spare, he spends in visiting the solitary ones of the household in his neighborhood, and comforting them with the words of the kingdom. We were happy to learn that Rev. Mr. Goodheart of the Episcopal church, preaches the coming of the Lord, at hand; he has also pub-

lished on the subject. We were not able to have an interview with him, in consequence of his absence. Rev. Mr. Dorman, of the "Plymouth Brethren," preaches in this town a part of the time; he gave us a call, and we spent some hours in conversation, principally respecting the destiny of the Jews; he also preaches the duty of watching and looking for the return of "the Nobleman." By the way, we have received a letter from Bro. Dealtry, who, at the time of our last, was making a preaching tour through the county of Cornwall: he states that Mr. Friar, who has a small society in Truro, called the "Home Missionary," has embraced the truth, and goes with us entire.

Hardly two hours after our arrival in Reading had elapsed, before we were addressing the people on the glorious hope, in "New Hall, the largest and best place in town for lecturing. We were listened to with good attention, and announced another lecture for the following evening, when the audience was larger: among whom were many of the most intelligent, who listened to a discourse on the Papacy, apparently with much interest. At the close, many hands were stretched out for papers, and numbers testified to the truth. We were very sorry that a previous engagement of the hall for Lord's day, and a want of the means necessary to secure it for us at other times, greatly limited, if not almost entirely defeated, our efforts in Reading. All did not perfectly discharge their duty, or it would have been otherwise. O for apostolic zeal and fire to be impelled to the consecration of ourselves, our property, our ALL, to this last great and thrilling truth of the speedy coming of our King in glory!

On the next day, Saturday, Bro. Himes started for Uckfield, and Bro. Hutchinson arrived at Reading from Plymouth, bringing a good report from that place. On Lord's day, we were allowed to occupy the pulpit of "Hope Chapel, (Baptist,) in which we gave three discourses to small audiences, laboring under the disadvantages of preaching in a house not very centrally located nor, generally, much frequented. Still we have reason to believe good was done, for several expressed their approbation of what was preached, and affirmed that it was in accordance with the word of God. One of the deacons of the church, who had heard us at New Hall, was much interested, also Bro. John Albert Francois, a young preacher who is at present supplying the pulpit. We had the opportunity of several interviews with Bro. F., and found that he had for some time entertained views much like our own, though he had said but little upon them. He authorized us to announce his intention of preaching upon the same subjects on the next Lord's day evening.—We have since learned that he did preach according to appointment, and came out square on to the truth, and announced again for his theme on the following Lord's day—the promise made to Abraham. He is a brother of ardent feelings, and will be likely to do much good. So we hope a little light will shine in Reading, to guide the weary pilgrims to read and pray. We expounded the Scriptures under the hospitable roof of Bro. K. to a few friends, on two subsequent occasions. We expressed to the audience, on Lord's day, our willingness and desire to have an opportunity of going more thoroughly into the question of the "consummation," and that we were only waiting for a convenient place in which to gather an assembly, in order to lay before them much that would be sure to contribute to their edification; but if no place presented itself, we must consider our work done there for the present. And so we had to regard it.

A want of adequate means cripples us greatly in the efficient execution of our mission. It seems as though the kingdom might be shaken, if

we could put our hands upon the money. The comparatively little with which we are provided, has to meet a great many and a great variety of demands. The people seem to feel as though they had done their part if they come out to hear, and we are thankful to see them even on these conditions. If you want a large audience on any moral or religious occasion, you must have it understood that the admission will be free "from collection." But for some professing the advent faith, and having the ability to give, to feel as though they had done their duty to this cause on dropping a sixpence into the contribution box, or spending half a sovereign in opening a hall for lectures, this is a shame on them and on their profession! It looks like throwing a half penny to the strolling hand-organist who occasionally stops under your window and grinds out his music. In our own land we have sometimes been pained to see, not the poor widow casting "all her living" into the Lord's treasury, but those "of their abundance" hardly exceeding the widow's mite in their contributions, after having heard a discourse not of dull music, in which they manifested an interest, but confessedly that which has instructed and blessed them. A cent! how could you offer it to a dog without blushing! How disheartening to the poor, anxious, laboring minister, to see such a miserable appreciation of his services! Let those of us who can reform, begin at once to amend in this respect. If we hold on to our earthly goods to the last moment of time, without repentance, will it not be easier for a camel to go through the eye of a needle, than for us to enter the kingdom of God?

Another barrier to the execution of our mission is, in some instances, the irrelevant, and in some others, the erroneous views that have been associated with the proclamation of the Advent doctrine; and we might add, the profound bigotry of some few, who, in their ignorance, suppose that all the truth is with themselves, so that they withhold their co-operation from the great work of arousing the church and the world to the grand truth which should swallow up every other, unless all their motives are endorsed and mingled with it. We shall devote a chapter, in a future communication, to this subject. By this means, the minds of many good Christians have been poisoned against the truth, who doubtless would have long since embraced it, had they heard it under favorable circumstances. In proof of this remark, we only introduce what is frequently heard from the lips of hearers after our own humble lectures—"Your preaching is different from that of ———." "Ah, this is another thing—it is the Bible with an easy and natural interpretation," &c. Still we operate under some advantages over those at home: the people here are not so ready to question the motives of a minister in preaching this or that: they feel themselves "bound to listen," as one aged brother said in self-defence, "to the expositions of the Scriptures by my brethren; so long as Bible is adhered to, so long I must hear." Then there are so many respectable ministers of different denominations, and "clergymen," as they of the Established Church are called, who are preaching, at least, portions of our faith, that we are often told in course of conversation with many who are ignorant of our views,—“Why that is the view of our minister,”—or, “That is the opinion of Rev. Mr. A., of B.” and so on.

Many appear as anxious to convince us that we err in not admitting the carnal Jews to the inheritance of the promises, as we do to convince them that a veil is over their eyes in this respect. In one instance we had but just got into ———, and sat down, weary and worn with the fatigues of our journey, when a stranger in the place, having had us pointed out to him on our way from the depot, came in and filled our ears with ques-

tions respecting "the Jews." Rev. Wm. W. Pym, well known to you as an able writer on the prophecies, recently wrote us a very respectful letter, thanking us for a copy of the "European Herald," and our joint communication, an extract of which we here insert; it is in reply to that part of ours respecting further light on the fulfilment of prophecy:—

"The latest occurrence with which I am acquainted which bears upon unfulfilled prophecy, is the permission, just now granted to 10,000 Jews to migrate from the Emperor of Russia's dominions, to Palestine. This seems to be such a clear preparation to that state of things in which Jerusalem and "the tents of Judah" will be found of our Lord when he shall appear, as foretold by Zech. 12: 7-14, that he who runs may read it.—My views upon this passage may be found in an Address which I made at Bath, April, 1844, to the clergy and friends of the Jews' Society, published by Nisbet and Son, London, which I should like you to see. I humbly hope that the Lord may bless your labors to arouse many to their true position, and to their nearness to the coming of the Lord."

Another letter, very gentlemanly and Christian in its tone, has been received from Rev. Mr. Brooks, regretting that the duties of his parish will not allow his controverting with us the point of the Jews' return, &c.

Bro. Hutchinson has prepared a long article on the "Kingdom of God," for the forthcoming number of the "European Herald," which covers the whole ground in dispute, and is designed to meet the wants of this case.

London, (Eng.), Aug. 1st., 1846.

To the Saints Scattered Abroad.

Evidences increase daily, of the fallen state of the nominal church, and the rapidity with which the great harvest is approaching: and very soon it will be said, "Thrust in thy sickle and reap, for the time is come, and the harvest of the earth is ripe;"—Rev. 14: 15; when "the kingdoms of this world shall become the kingdom of our Lord and his Christ."—Rev. 11: 15. The curse being removed, (Rev. 22: 3) and earth restored (Acts 3: 21) to more than primeval innocence and beauty: the saints "shall inherit the land, and dwell therein forever."—Psa. 37; 11, 29, 34;—Matt. 5: 5, and 25: 34. To those who are looking for and desiring the return of our Lord, permit me to say a few words. With you, I am looking for a better inheritance, when the "purchased possession" shall be redeemed (Eph. 1: 14) at the appearing of Jesus. We are scattered as in a dark day, and some of us like sheep without a shepherd, but soon the gathering time will come, "And there shall be one fold and one shepherd."—John 10: 16. Having heard the glad tidings, let us keep our eye of faith fixed on the coming glories, until with immortal eyes, we gaze in rapture on the glory-beaming countenance of the Savior. "It doth not yet appear what we shall be," but if we abide in Christ, when he who is our life shall appear, then shall we also appear with him in glory. We must strive, yea, agonize to enter in at the straight gate, if we would obtain that rest that remains for the faithful. Seek that communion with God, and rest of the soul in him, that outward circumstances shall not disturb the inward peace, that with humble confidence you may say, nothing shall separate us from the love of our coming Lord. Shun everything that tends to weaken and sever the ties of union with Christ our living Head. Be watchful, lest you partake of the spirit and maxims of this wicked world, that is doomed to swift destruction.

"In the way a thousand snare
Lies to take us unawares."

And no marvel, if Satan, to accomplish his design, to draw away the soul from God, transform

himself into an angel of light: but keep looking to Jesus, that by the sanctifying influence of the Holy Spirit, you may be changed into the same image, and continue to reflect upon the surrounding darkness, the light you receive from the revealed word and indwelling spirit, until the trump of God proclaims eternal deliverance from the abominations of earth, and the parting clouds reveal our long expected Savior, to "reward his servants, the prophets, and them that fear his name, both small and great."

The trials consequent upon a state of probation, are not worthy to be compared with the glory that shall be revealed. Think you that when we stand upon Mount Zion, with palms of victory, and crowned with eternal life, we shall regret any sacrifice for the spread of truth and holiness, or trial endured for the cross of the coming One? No! We cannot do too much for him who laid down his life for us. No sacrifice is too great that he calls for: it is no more than duty to lay all upon the altar, never to be recalled, and that in which the humble, faithful soul delights. Let us do with our might what our hands find to do, for the salvation of the perishing, in these last expiring moments. Not as an uninterested servant labors in view of a definite time, and if not discharged as soon as he anticipated, go about to undo the good he had done: but as "obedient children," delighting to do the will of our heavenly Father, and waiting in the exercise of living faith and hope, the appointed time of change.

Brother or sister, are you at your post at this time of danger? when "the second wo is passed, and behold, the third wo cometh quickly." Are you trimming your lamp by searching the Scriptures with increased diligence, maintaining that communion with God, through Jesus Christ, which assimilates to the divine likeness, and prepares for a participation with the shining host in the kingdom (represented on the mount of transfiguration, Luke 9: 28-31,) that is just at hand?

I am convinced that the next great event in this world's history, is the coming of Christ: when it will be said, "He that is holy, let him be holy still, and he which is filthy, let him be filthy still. Rev. 22: 11. These things may be looked for at any moment. Do these truths rest upon us with all their solemn weight? Do they produce the designed influence to detach our affections from earthly things? Do they produce constant prayer and watchfulness, and keep the mind in a frame of readiness, (not knowing what hour the Lord will come) to "escape the things which are coming to pass, and stand before the Son of man?" Remember the warning of our Savior in Matt. 24: 43;—"If the good man of the house had known in what watch the thief would come, he would have watched, and not suffered his house to be broken up."

Since writing the above, we have heard of the deep loss Sister Barry has sustained. Bro. Barry "rests from his labors, and his works follow him." Many prayers from sympathizing hearts ascend for her, that she may put her trust in God, looking beyond these changing scenes of mortality, that day of bright glory, when those "who sleep in Jesus, God will bring with him," and "they shall die no more, being equal unto angels and children of the resurrection."—Luke 20: 36.

O Jesus come, come quickly, come,
We long to see our heavenly home,
Of immortality.

Yours, hoping soon to be gathered with the faithful into the kingdom of God,

SARAH GRIGGS.

Avoca, Aug. 4th, 1846.

Nothing raises the price of a blessing like its removal; whereas, it was its continuance which should have taught us its value.

Malice drinks one half its own poison.

Submission.

"Submit yourselves therefore to God."—Jas. 4: 7.

How important, how full of meaning is this requisition. How much is implied in that one word, *submission*, when it has a relation to ourselves and God. It implies an unreserved surrender of our whole being to God, an entire resignation of our will to His will, choosing that will for the law of our life, our one rule of action. Our soul, body, and spirit, must be yielded a living sacrifice to God; our time, talents, influence, reputation, will, and affections, must be laid upon the altar of sacrifice, that we may become the Lord's property unreservedly. This is what God requires, and it is but our reasonable service.—When we first sought for pardon, before we could believe on the Lord Jesus Christ, we had to make the entire surrender of all to God, although we might not have particularized the different objects presented, yet all had to be yielded in order for us to receive the Lord Jesus: and it requires no less sacrifice for us to continue to walk in Christ as we received Him. Unless we are now a whole offering, an unbroken sacrifice to God, we cannot have appropriating faith—that faith which brings a present salvation. It is impossible to exercise this faith while withholding any part of that sacrifice, which, by right of purchase, belongs to God.

Many complain of unbelief. How often we hear it remarked, "O, it is hard for me to believe: it is more difficult for me to believe than others," &c. If such individuals would but search into the cause of this unbelief, I think they would find it almost invariably to proceed from an unsubmitive spirit. The Savior at one time, when addressing the unbelieving Jews, thus interrogated them: "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only?" and may we not well ask the question, how can ye believe who refuse to do that which God requires?

When in a state of complete submission to God, it is perfectly easy to believe, yea, far easier than to doubt. Some may think this a strong assertion, but it is a true one. Try it, ye who have so long complained of your unbelief, and see if it be not indeed so. Submission is an infallible remedy for unbelief, and the only one that can effect a cure. Unless we are now in a state of perfect submission to the will of God, as far as we understand that will, all our efforts are useless, our profession is vain, our faith also vain. A name to live while dead, will do us no good; the form of godliness without the power, will be of no avail, when Jesus comes.

All our prayers are unavailing, for there is no access to God but in the way of entire consecration. The word is, "Submit yourselves to God;" then the promise is, "Draw nigh to God, and he will draw nigh to you." The word of God assures us, that "If any man turneth away his ear from hearing the law, even his prayer is an abomination." And David says, "If I regard iniquity in my heart, the Lord will not hear me."

But, says one, would you have me leave off praying? By no means. I would have you at once "submit yourself to God," then you will have confidence in him, and whatsoever you ask according to his will, you will receive, because you do those things that are pleasing in his sight." How is it with thee, kind reader? Is the communication between God and thy soul open? If it is not, search well thine heart, and see if there be not some secret reserve on thy part,—some one thing unsubmitted; perchance it may be a choosing of thy own will or way; it may be some idol of thine affections, something that prevents thee from loving God with that supreme love that he requireth. Whatever that barrier may be, at once submit it up to God, that thy soul may have

free access to the Father, and thou enjoy sweet fellowship with the Son. Submission should ever be our motto, and constantly should it be practiced. Our thoughts should be submissive thoughts, our words should be submissive words, our actions, our will, always submissive.

Dost thou say, "this is too difficult a lesson for me to learn and practice?" I reply, thou canst do all things through Christ, whose grace is sufficient for thee, and it is freely promised to help in time of need. God will always give ability to perform whatever he requires of thee. In the exercise of entire consecration and simple faith, look to Him for strength, to enable thee to practice the great lesson of submission, so shalt thou be kept in perfect peace.

MARY D. WELLCOME.

Hallowell Me., July 14th, '46.

Letter from Sister Fassett.

Bro. Marsh:—If having faith in the speedy coming of our blessed Savior to establish his everlasting kingdom on the renovated earth, will afford sufficient ability for communications, I am no longer excusable for the non-performance of a work my soul has often longed to engage in. Since the month of January '43, I have never doubted the foundation on which this blessed and all-glorious truth is based. Although the heart has been made sick at times, by hope deferred, and I have at times felt like withdrawing from the scoffs, ridicule, and contempt of the world, yet, a few days study of the holy Word, and strong crying to Him who heareth prayer, has brought back a healthy state of the soul, and with renewed zeal, I have felt like girding on the "whole armor," and "earnestly contending for the faith once delivered to the saints," until the great Captain of our salvation appear. The language of my heart has been, I will 'anow,' my 'journey pursue.'

"Roll round with the year."

"And never stand still till my Master appear."

He who "goeth about seeking whom he may devour," was never more hostile in his attacks upon the Christian's faith. Who among us have not felt his power? The zeal, energy, and glory we felt on first embracing these precious truths, animated our whole being, and gave us no room to anticipate the trials of our present position.—The very many exhortations to watchfulness, and the admonition given by our blessed Savior in Luke 21: 21-26, we have heretofore looked upon as almost unnecessary. The man clothed in linen, informed Daniel that "many should be purified, made white and tried." We were first purified by receiving the truth, the very nature of which, is to purify. "He that hath this hope in him, purifieth himself even as he is pure,"—[1 John, 3: 3.] "and made white." By the grace of God, we were enabled, through faith to bathe in that fountain which was opened for sin and uncleanness, and array ourselves in that purchased robe of spotless white, ready to enter in through the pearly gates, into the city of our God: but had we, as we fondly anticipated, been enabled at this time to have hailed our returning king, where would have been the trial of our faith? We were to be "made white, and tried." Many of us had to pass through severe trials when embracing the doctrines we now advocate. All must be left behind if we would follow Jesus, but the glory we realized in yielding up our all to Him who had a right to claim it at our hand, made it comparatively easy to lay all upon the altar.

For one, I can say, though in first embracing the advent, I had to part with all I held dear on earth, leaving a pleasant home, surrounded by a dear circle of affectionate friends, disowned by some of the members of my own family, and looked upon by a dear father, as willful, and devoid of all feeling for his declining age, yet, these trials

were nothing in comparison to those experienced since the passing by of our definite points of time. And truly, the small number who remain steadfast, but too clearly shows that but few were prepared to endure what is termed by Peter, "fiery trials." The true import of those precious words uttered by our Savior, (to which I have before referred) we can now fully realize, and the necessity of daily watching unto prayer. O, my dear brethren and sisters, should we now give over, neglect our "closet," omit the assembling of ourselves together, and allow our conversation to partake more of earth than heaven? What must be our feeling when the last sign shall be given, "the sign of the Son of man?" Fear and trembling will seize our frame. Yonder comes "the Son of man" with a retinue of angels,—the righteous dead are raised,—the living changed; they rise, they wing their way to meet him in the air;—they stand upon the sea of glass—the number is complete, but too late to enter,—we find ourselves at the door, crying, "Lord, Lord, open unto us,"—but ah, the fearful sentence is, "depart!" The Word long ago warned us of our fate if we did not continue faithful unto the end. To doubt that the righteous will soon realize the promised glory, is impossible.—I can as soon doubt my own existence. Glory be to God, my faith is unshaken in the precious promises of the Bible, and by His assisting grace, I shall strive to continue faithful unto the end.

Your sister in the gospel,

L. E. FASSETT.

Portland Me., July 29, '46.

Letter from Bro. M. Chandler.

Bro. Marsh:—The little church in this place is still waiting for and expecting soon to see the king of kings, when God will fulfill the promise made to the fathers, and for this hope we are dispersed, not bound, but groaning within ourselves, waiting for the adoption, to wit, the redemption of our body; but now we are saved by hope. I have visited other places since I last wrote, and found a few of the little flock who are scattered to the four winds, almost famishing for the word of life. I visited Rock Prairie a few days since, and found about one dozen of dear brethren who were rejoicing in the blessed hope. An advent brother from Vermont moved there, went to advocating the doctrine of the speedy coming of the Lord, and He blessed his efforts, (with the aid of one Voice of Truth weekly,) and poured out his Spirit, and a number were converted to God, so there is now a church of twelve or fourteen members who are united and happy, strong in the faith, giving glory to God. This was about three or four months ago. They never heard a lecture there till I visited them. We had a very good congregation. Some were much interested, and I think good can be done there. I left Bro. Daniels, from Concord N. H., there. He is a promising young man, who intends to devote his time in blowing the gospel trumpet. He has preached some before he came West.

Sister Parks is in this region. She spent one Lord's day with us, and then went to Dodge Co. She writes that there is a prospect of great good being done. The Lord bless her efforts.

One great disadvantage we labor under here is, there are but a few brethren, and they are very much scattered, and most of them poor, so it is difficult to travel, for the want of money to bear the expenses; but we shall do the best we can, and leave the consequences with God: and if God's cause suffers on account of unfaithful stewards, he will soon see to that.

M. CHANDLER.

Milwaukie W. T., July 27, 1846.

When men speak ill of thee, live so as nobody will believe them.

The Slave Mother's Lullaby.

Sleep, baby mine! what mean thy sad complaining?
Thou canst not know what makes thy mother weep;
Sleep, baby mine! the night is slowly waning,
And my sad thoughts a mournful vigil keep.

Sleep while thou mayest!—my heart is slowly breaking
Beneath a deep and hopeless weight of wo;
And thou, from childhood's happy dream awaking,
Too soon thy sad inheritance wilt know.

Thou hadst a father once, my precious darling,—
They tore him weeping from my wild embrace
Far, far away beneath the lash he's toiling,
And we no more, on earth, may see his face.

And once thou hadst a young and gentle brother,
Whose love on my worn heart like sunshine fell.—
Wo, wo is me, that I should be the mother
Of children doomed to 'slavery's hateful hell!'

But now amid the rice-swamps damp and dreary,
He drags his chains beneath the sultry sky;
Or in his cheerless cabin, sad and weary,
He lays him down, and vainly prays to die.

Alas! alas! no father's arm is near him,
When he may shrink beneath the tyrant's rod;
No mother with her loving tones may cheer him,
When sinks his heart beneath its bitter load!

For thee, my gentle babe, my heart is weeping,
For thou, like him, this hopeless chain must wear,—
Oh! would thy mother in the grave were sleeping,
And thou wert resting on her bosom there!

Question.

Agreeably to the law, the Jewish months and feasts were regulated by the moon. Did they, in the days of the Savior, reckon by astronomical accuracy, or when the new moon became visible to the eye?
J. P., Jr.

We answer this question in the words of Calmet, as given in the Encyc. of Rel. Knowl., in the article headed "Month." He says:—

"The new moon was always the beginning of the month, and this day they called *Neomenia*, new-moon day, or new month. They did not begin it from that point of time when the moon was in conjunction with the sun, but from the time at which she first became visible, after that conjunction.—And to determine this, it is said, they had people posted on elevated places, to inform the sanhedrim as soon as possible. Proclamation was then made, "The feast of the new moon! The feast of the new moon!" and the beginning of the month was proclaimed by sound of trumpet. For fear of any failing in the observation of that command, which directed certain ceremonies at the beginning of each month, they continued the *Neomenia* two days; the first was called "the day of the moon's appearance," the other "of the moon's disappearance."—So say the rabbins: but there is great probability that if this was ever practised, it was only in provinces distant from Jerusalem. In the temple, and in the metropolis, there was always a fixed calendar, or at least a fixed decision for festival days, determined by the house of judgment."

AN EARTHQUAKE.—It is said that a smart shock of an earthquake was felt on Tuesday of last week, in Boston, Newburyport and Springfield, Mass. It is supposed that the shock was severe in South America.

Appointments.

A CONFERENCE is appointed at Attica, N. Y., to commence at 10 A. M., Friday Sept. 11th, and hold over the Sabbath. A general invitation is given for brethren to attend. Bro. Wm. Miller, if his health will admit, will be at this meeting.
C. FLINT.

Attica, N. Y. Aug. 23, 1846.

Letters and Receipts for week ending Aug. 27th, '46.

J. Gibson, Houghtonville, Vt.; S. Bennett, Albion, \$1; E. R. Pinney, Seneca Falls, \$1; J. M. Gove, Whitefield, N. H., \$1, for J. Snow, \$1, and A. King \$3. "The dollar of which you speak is credited to A. King, which will leave him \$2, at the close of v. xi, 50 cents. W. Hacking, Sharon, C. W., \$1; C. P. Thorn, Strickonville, \$2; T. Smith, Edlington, Me. \$1; J. Weston, New Ipswich, D. I. Robinson, Cleveland, O.; A. Welty, Auburn, \$1; Eunice Miller, 50 cts.; J. C. Bywater, Scarsburg; C. Flint, Attica; H. & P. Bradford, Olmsted, O. \$1; D. Calkins, Marcellus; E. C. Giller, for E. Evans \$1; J. Wiswall, Averys Gore, \$1; B. Newman, Victor, 50 cts.; W. Allen, New Britain, Ct. \$1; J. C. Smith, Meredith Centre, \$1, and for C. Perkins \$1, and T. Vasey \$1; J. R. Randall, Great Bend. We have now entered E. Muzzy's name on our book, and send the paper to Great Bend: is this right? Z. E. Bates has not sent us any ray. G. A. Bingham, Royalton, Vt., for T. Burgess \$1, pay to close of vol. xi, C. Tenney \$1, re v. xi no. 7, and W. Fay \$1, to v. xi no. 7; S. W. Thurber, Calais, Vt. \$2.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XI.

ROCHESTER, N. Y.—WEDNESDAY, SEPTEMBER 9, 1846.

NO. 11.

THE VOICE OF TRUTH

IS PUBLISHED EVERY WEDNESDAY

IN SIMPSON'S BLOCK, WORKS STREET, ROCHESTER.

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 12 Numbers. \$2 for Five Copies. Without charge to those who are unable to pay.

All communications for the "Voice of Truth," and orders or remittances for Books, should be addressed to JOSEPH MARSH, Rochester, N. Y., post-paid. Subscribers' names, with their Post-Office, should be plainly written.

The Christian's Triumph.

Dabblers in human doctrines say,
At death the soul takes wing,
And soars like bird uncaged away.
To the spirit land to sing.
Believe them not; the Bible says
Dust shall to dust return,
From whence they'll come the Lord to praise,
When dawns the judgment morn.

To fall asleep in Christ is gain,
In his safe keeping blest,
They fear no sickness, feel no pain,
And from their labors rest.
Hark, Hark! methinks I hear a voice
Above the altar cry,
Ye righteous, in the Lord rejoice,
Your triumph-hour is nigh.

Take courage, pilgrim, why shouldst thou,
When tried, give way to sadness?
Receive the light that beamed now,
I'll fill thy soul with gladness.
When Christ appears in glory bright,
The righteous dead shall rise,
Then we who live, with sweet delight
Our hope will realize.

'Then happy 'neath the guardian care
Of our all-conquering King,
The saints high passed in middle air,
Will Victory shout and sing.

Brethren in Christ, gird up the loins,
And on your God rely;
We know by Scripture and by signs,
That now the day is nigh.
Soon with great power He'll come to claim
The kingdom as his own,
And bless the heirs with his 'new name,'
And the unfading crown.

A LITTLE ONE.

Have Faith in God.

To speak the truth in love, and to follow Christ, the way, the truth and the life, alike regardless of the frown or the favor of the ungodly, is the duty and the privilege of the devoted Christian. Abraham our father believed God, and it was imputed to him for righteousness, and he was called the friend of God. He staggered not at the promise through unbelief, but being strong in faith, he offered up his only son at God's command, and so made his faith evident by works. Now, if we hope to enjoy the favor of God in this present evil world, and share the immunities, honors, and blissful enjoyments of the righteous kingdom, and the eternal inheritance in the "world to come" we must of necessity, obey God as did Abraham, and offer ourselves, soul, body, and spirit, a willing sacrifice, which is our reasonable service.—The faith, if it deserves the name, which resides in the head, and vents itself in empty, vain speculation, or "this, that, and t'other doctrine" of human invention, is abominable in the sight of that Holy One, who will not give his glory to another. To such the blessed Lord applies the words of his inspired servant, "Ye hypocrites, well did Esaias prophesy of you, saying, this people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain, they do worship

me, teaching for doctrines the commandments of men."—Matt. 15: 6–9. Can aught be more easy of comprehension than this, and is it not equally plain, that the want of true and living faith doth not proceed from any deficiency in the word of God, but because men love darkness rather than light, and will not come to the light lest their deeds should be reproved.

Now a days, one may hear, or read strange, far-reaching, and over-reaching desertations, upon the "charity which thinketh no evil, covereth a multitude of sins," &c., but he who rightly appreciates the love of God, and forms just conceptions of the value of the soul, from the matchless price paid for its redemption, will not be easily tempted to handle the word of God deceitfully." "Brethren," says James, "If any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Certainly this text calls for no learned comment, in order to be understood. The apostle just means what he says, and one reason for this is, that the Scriptures are divinely fitted by their great Author, to make the believer wise unto salvation, through faith in Christ. "Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves; for if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James 1: 21–25; read Matt. 7: 12–29, for further instruction on this important point.

In view of the speedy appearing of Jesus, the appointed Judge of quick and dead, I must say, that when a professed servant of the meek and lowly One, forgets his calling so far as to talk complacently about his dexterity on controversial topics, his prudence, in taking a conservative position, deciding doubtful matters, and last though not least, his successful management with regard to questions of expediency, &c.; my heart's desire for such is, that he may learn not to think of himself more highly than he ought, for if a man think himself to be something when he is nothing, he deceiveth himself. Brethren, have faith in God, cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of. "Other foundation can no man lay than that is laid, which is Jesus Christ. Now, if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is," &c.—1 Cor. 3.

Would to God that every servant who professes to love and labor for Christ, would heed Paul's advice to Timothy. "In all things shewing thyself a pattern of good works, in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." O that like Paul, each one would fight the good fight of faith, lay hold

on the hope of eternal life, and make full proof of his ministry. After speaking of the bonds and afflictions that awaited him, for fidelity to the blessed cause, he adds: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." "Wherefore I take you to record this day, that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God." Mark this brethren, and be not faithless, but believing. It was not a part but the whole counsel of God that the apostle declared, he kept back nothing that was profitable, and the reason he assigns, is, that he might be pure from the blood of all men. Paul certainly knew his duty better than the greatest theologian at the present day, and to the church of Corinth he thus writes; "Be ye followers of me, even as I also am of Christ." Again: Phil. 3: 17, 20, 21. "Brethren, be followers together of me, and mark them which walk so, as ye have us for an example;—for our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change this vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself." This glorious change, according to the sacred oracles, will be effected in a moment at the coming of Christ, for which we may now look every moment. Come Jesus, and come quickly, Amen.

If in this life only we have hope in Christ, we are of all men, most miserable.—But now is Christ risen from the dead, and become the first fruits of them that slept; for since by man came death, by man came also the resurrection from the dead. "But every man in his own order:—Christ the first fruits, afterward they that are Christ's at his coming." "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." "Even so Father, for so it seemeth good in thy sight." Brethren, let us have faith in God, and soon we shall realize the blessing, and sing, "worthy is the Lamb that was slain,"—"and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation: and hast made us unto our God kings and priests: and we shall reign on the earth." Glory to God for such an exalted hope.

To conclude, let us who profess to believe as the ancient christians did, discard at once and forever, the doctrine of the "mother of harlots," that the vulgar or unlearned cannot understand the scriptures unless the schoolmen explain them. Jesus says, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Now, if by searching and diligently comparing scripture with scripture, one could not arrive at the truth, such a command would be absurd in the extreme. Brethren, have faith in God. Out of the mouth of babes and sucklings he can perfect praise. Ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty;

and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence."

Fishermen were the companions of Jesus during his personal ministry, and the subsequent witnesses of his resurrection. When it so pleases our Father, he can make out of a profane tinker, an able minister of the New Testament. Witness the case of the humble, devoted, truth-telling Buynan, or if you would like a case still more striking, look at Saul of Tarsus, who, from being a furious, bigotted, persecuting priest, became the great apostle of the Gentiles, an eminent preacher of the faith he once labored to destroy. "Yea, doubtless," says he, "I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,—If by any means I might attain unto the resurrection of the dead," or [margin] from among the dead.

Brethren, let us imitate Paul, and press forward for the prize of the high calling of God in Christ Jesus.

JOHN MOFFATT.

Ellicott's Mills, Md., Aug. 19, 1846.

From the Christian Palladium.

The Kingdom of Christ—The Christian's Hope.

BY ELDER HENRY GREW.

'Looking for that blessed hope, and the glorious appearing of the great God, and our Savior, Jesus Christ.' Titus, 2: 13. "Be sober and hope to the end, for the grace which is to be brought unto you at the revelation of Jesus Christ." 1 Pet. 1: 13. "To wait for his Son from heaven." 1 Thess. 1: 10; 1 Cor. 1: 7. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as he is pure."—1 John 3: 2, 3.

This 'glorious appearing' of Zion's King, which is thus declared, by the Spirit of Truth, to be the great object of Christian hope, is inseparably connected with our Lord's kingdom or reign. See 2 Tim. 4: 1. "Who shall judge the quick and the dead at his appearing and His kingdom."—He has gone 'to receive for himself a kingdom and to return,'—Luke 19: 12, to enjoy it with his saints. Thus has he gone to prepare a place for us. Men go to Washington to obtain offices to return and reap the benefit of them for themselves and families.

The promised inheritance is the object of our hope. What is that inheritance? "Then shall the King say unto them on his right hand, 'Come ye blessed of my Father, inherit the kingdom,' &c. Matt. 25: 34. 'Fear not little flock for it is your Father's good pleasure to give you the kingdom.' Luke 12: 32. 'I appoint unto you a kingdom, as my Father hath appointed unto me.' Luke 22: 29. That this kingdom is none other than the kingdom of Christ, we have ample proof. 'To him that overcometh, will I grant to sit with me in my throne,' Rev. 3: 21. 'If we suffer, we shall also reign with him.' 2 Tim. 2: 12.—They lived and reigned with Christ a thousand years. Rev. 20: 4. 'Do you not know that the saints shall judge the world,'—1 Cor. 6: 3; i. e. with Jesus Christ?

But where is this glorious inheritance of the kingdom of God to be enjoyed? Is it, as is commonly supposed, in some far distant region of infinite space, denominated heaven? 'He that hath ears to hear let him hear' 'the word of the Lord,' 'We shall reign on the earth;' even in the 'new earth wherein dwelleth righteousness' and there be 'unto our God, kings and priests.' Rev. 5: 10, 2 Peter 3: 13. We shall reign 'with Christ.' Rev. 20: 4. With him the meek 'shall inherit

the earth,' which they never have yet, and never will until the triumphant announcement shall give new music to all the harps of heaven, and fill the earth with glory; 'The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.'—Rev. 11: 15. Then shall the prophetic word, Dan. 7: 14, be fulfilled. He shall have 'dominion and glory, and a kingdom that all people, nations, and languages, should serve him.' Then shall the Redeemer's prayer be answered, 'Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me.' John 17: 24. That this glory is the glory of his kingdom or reign on earth with all his saints, see Dan. 7: 14.

That this glorious reign on earth, of righteousness, love and peace, and awful justice also, is the scriptural object of Christian hope, is further proved by the revealed doctrine of 'the first resurrection.' Rev. 20: 5. It is true that 'the hour is coming in the which, all that are in their graves shall hear his voice and shall come forth,' &c.—Our Lord does not say 'at the same hour,' nor do the words necessarily imply it, although such might be the proper construction, if there was no opposing testimony. There is, however, the plainest testimony of this character, which proves this view to be inadmissible. The Greek word *ara*, signifies *time, season*, as well as 'hour.' The hour, or period of time will come when all shall be raised from the dead, although the wicked shall not rise until a thousand years after the righteous. Rev. 20: 5, our Lord remarks, 'They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels: and are the children of God, being the children of the resurrection.' Luke 20: 35, 36.

Thus are we plainly taught that there is to be a resurrection which all men shall not be accounted worthy to obtain; a resurrection peculiar to 'the children of God.' What is it? Let the scriptures of divine truth answer. 'Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power.' Rev. 20: 6. John had a vision of these who 'lived and reigned with Christ a thousand years.' 'But the rest of the dead lived not again until the thousand years were finished.' Rev. 20: 4, 5. This first resurrection is what Paul desired when he said, 'If by any means I might attain unto the resurrection from among (*ektanastasin*) the dead.—How manifest to the unprejudiced mind, is the truth, that the grand object of the first resurrection, is, that the blessed followers of the Lamb may realize their hope, and 'the prize of the high calling of God in Christ Jesus,' by living and reigning with their dear Lord. 'Them also which sleep in Jesus will God bring with him.' 1 Thess. 4: 14. 'Every man in his own order; Christ the first fruits, afterwards they that are Christ's at his coming.' 1 Cor. 15: 23. The Lord my God shall come and all the saints with thee.' Zech. 14: 5; Jude 14.

That an entrance 'into the everlasting kingdom of our Lord and Savior Jesus Christ,' 2 Peter 1: 11, (which he is coming to establish on the earth, Rev. 5: 10,) is the object of Christian hope, appears also from the revealed truth that then the 'crown of life' and 'rejoicing' is to be given us. 'When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.' 1 Pet. 5: 4. 'Henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day: and not to me only but unto all them also that love his appearing.' 2 Tim. 4: 8. 'For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Je-

sus Christ at his coming? 1 Thess. 2: 19.—'When Christ who is our life shall appear, then shall we also appear with him in glory.' Col. 3: 4. 'Be sober and hope to the end for the grace that is to be brought unto you (not at death, but) at the revelation of Jesus Christ.' 1 Pet. 1: 13.

The joys and glories of this kingdom are set before dying men, as the grand motive to repentance, and the object, above all others, worthy of their serious and intense regard. 'Repent ye, for the kingdom of heaven is at hand.' Matt. 3: 2. 'Seek ye first the kingdom of God,' &c. Matt. 6: 33. Such is the magnitude of this matter, our Lord has made it the subject of the very first petition in the prayer he has taught us to say to our Father in heaven. 'Thy kingdom come.'

Letter from Geo. C. Thompson to Henry C. Wright.
LONDON, May 7, 1846.

My Dear Henry:—Yours of Tuesday from Edinburgh, is before me—the pamphlet also.—The latter leaves the question where it finds it.—As far as it touches that, it is but a repetition of the stale libels cast upon our holy and blessed Christianity, by those who go to the Old and New Testaments for their warrant to invade sacrilegiously, God's family, and to run away with a part of his offspring. O, what a God must the God of those be, who represent him, virtually, as saying, 'you must not enslave my white children, for I have made them free and equal; but I have some poor, black, curly-headed ones, and as I don't care much about them, you may help yourselves, and do as you please with them.—True, I have embraced them in the covenant of my grace and mercy, and they shall be mine, if they believe the gospel, in the day when I make up my jewels. This is enough—eternity is theirs; they are yours till TIME shall be no longer.—My word, preached by prophets, apostles and patriarchs, is for you, the Chinese, the Hindoos, the Mussulman—for all the straight-haired races;—but as for these, having 'searched the scriptures for yourselves, you may deny to them the power of looking into the 'will' of their Heavenly Father, and tell them no more than suits your convenience. They may read it, WHEN THEY GET TO HEAVEN! You may point them to mansions on high—you may tell them that they shall walk with their Savior, 'in white,'—you may promise them a crown of life, and lift their hopes to a world of glory, where they shall be 'kings and priests,' and tread the city of the saved, in robes of light; but here you may make and keep them slaves. Their names are written in the Lamb's Book; but you need not strike them out of your ledger. Their bodies are 'the temples of the Holy Ghost;' but the 'temple,' if not the tenant, is yours, to do with as you please. 'I stand at the door and knock;' and if any one opens, I enter and dwell there; but never mind me—the house is yours; you have a life-lease, though the guest is the Son of God! Tell them they may lay up treasures in heaven, but all they have and are, are yours on earth. Tell them that Christ hath said, 'If any do the will of his Father in heaven, the same are his brethren and his sisters, and his mother;' but that Christ has no objections to his mother, his sister, or his brother, being a SLAVE. Tell them, that in their origin, their destiny, and their faculties, to be hereafter unfolded,—they are but little lower than the angels; but that, for the present, you may make them a little lower than the brutes. Tell them they were ransomed out of spiritual bondage by the precious blood of the Son of God; but you may sell them into temporal bondage, for such corruptible things as silver and gold.

But whither am I running? My paper rebukes my rhapsody. My thoughts were with the slave on earth, and Christ's freemen in heaven, running up and down Jacob's ladder, from the plan-

tation on earth, to the New Jerusalem in glory; from the horrible bondage of the slave below, to the glorious liberty of the sons of God above!

Forgive me! I had anticipated the day—the day for which all others were made—when Christ shall honor his own—when the Shepherd shall claim his sheep; the day when that temple shall be built, the stones whereof have been fashioned by the Divine Architect on earth. In that fold, I see the negro—in that temple, I see the negro, a living stone. Outside of that fold, and excluded from the materials of that temple, methinks I see those who claimed the child of God as theirs. What would they now give to recognize him—to be recognized by him? Methinks I hear them say, 'Have we not prophesied in thy name, and in thy name done many wonderful works?'—and the answer is, 'I never knew you.' I was on earth, but ye bought and sold me—ye manacled and scourged me—ye outlawed and enslaved me—ye despised and insulted me. I came to you in the form of a black man!—I hungered, thirsted, faint, wept as a black man. I was poor, ignorant, friendless, powerless, as a black man;—and while ye professed to worship me, seated at the right hand of my Father, in majesty and glory, ye spurned me from the door, ye drove me to the fields, and hunted me with dogs! I came to you as a little child, and in the helplessness of infancy, asked you to succour me, and train me for heaven. You ranked me with the calves of your stall, fed me only for the flesh market, and sold me in the shambles.

No more. The ground is holy—the thought is overpowering. I have done. The more I think on the subject, the more I find the incompetency of words to express my thoughts. O God! forgive my sins, and save me from this, the most terrible of all, that of persecuting thy children! For better, for worse, I link myself with thy suffering poor, and glory in the name of 'infidel,' if thy vicegerent in my heart tells me, that I BELIEVE IN THEE, when I believe that it is not thy will that one of these little ones should perish. Appear for their deliverance! Make those strong, who favor their cause. Be with thy servants when they go unto Pharaoh, and cry,—'Let thy people go!' May they be confounded in the presence of the great congregation, who pervert thy law, and make void thy statutes; and may they pray to be delivered out of the hands of the spoiler!

I scribble this in the *Club Room*, and send it to assure you that my heart is with you. Be no longer from Edinburgh than you can help. All arrangements for the Assembly week should be soon made, and well made.

Yours and the slave's,
GEORGE THOMPSON.

Henry C. Wright.

Therefore be Ready Also.

He, whom God hath appointed heir of all things, and by whom he will judge the world in righteousness, must, according to all the evidences drawn from the fulfilment of physical and moral signs, historical and chronological prophecy, in a few short months, come in the clouds of heaven with power and great glory. But O, how few believe this sublime and glorious truth!—How few are prepared for that event, which will fix the eternal doom of all the inhabitants of earth! How few love his appearing. And, I fear that some of us who say we have faith, will not be able to stand in that great day of God's wrath.—Let us not deceive ourselves nor be deceived, my brethren, in relation to a preparation for that event, but let us make our calling and election sure. Let us beware, lest we be found when he appeareth, having what James calls "dead faith." Let us hear, and ponder well his words.

"What doth it profit, my brethren, though a

man say he hath faith, and have not works?—Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto him, depart in peace, be ye warmed and filled; notwithstanding ye give him not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." Be not deceived, my brethren! if you are hearers only of the word, you need not expect to be found amongst the "blessed of God," when the Son of man comes in his glory, and sits upon the throne of his glory, &c. Every man will then "be rewarded according to his works." "And behold," says the blessed Saviour, "I come quickly: and my reward is with me, to give every man according as his works shall be." And again, "Blessed are they that do his commandments," &c.

One command of the Saviour is to "give alms;" and as there are those amongst us who are rich in this world, I hope the "good servants" whose duty it is to "preach the word, will not neglect to charge such that they do good, that they be rich in good works, ready to distribute, willing to communicate," &c. I hope such will remember the fatherless and widow, which are amongst us in their afflictions. And I hope also, that they will keep in mind, that they which preach the gospel ought to live of the gospel. I hope too, that the "Voice of Truth," and "Herald," will not be forgotten in their struggles for life, (though I believe they will live,) by those who have the Lord's money. Let me affectionately exhort and admonish such, to beware how they withhold from God's poor, that, over which he has made them stewards, lest they shall hear from the Son of God, when he shall sit upon the throne of his glory, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels, for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick and in prison, and ye visited me not!" O, beware! beware! my brethren, lest through the "love of money," you share the fate of "wicked rich men" in the day of God!!!
W. BURNHAM.

Concord N. H., Aug. 17, '46.

A Suggestion to Parents.

The habitual temper of the parent—the tones of his voice—even his looks and gestures—all have an important bearing upon the character of the child. It is scarcely possible to conceive of a sweet-tempered child, brought up under the influences of fretful, scolding, and ill-tempered parents. A little acid introduced into a vessel of sweet liquor, will soon turn the whole into vinegar; and a sour temper in a parent can scarcely fail of a similar effect upon the whole domestic circle. Even an habitual cast of the parent's countenance may have an important and lasting influence upon the child. Nor is the influence upon the children of a family upon one another by any means to be overlooked. The impressions made in the family circle, are permanent and lasting.

If the children are permitted to tease one another, they may be expected to be ill-tempered.—If one is permitted to tyrannize over the rest, that one will grow with a haughty, tyrannical spirit. The passions and emotions, both good and bad, are strengthened by exercise or indulgence.—*Mother's Magazine.*

Bro. N. W. Spencer, German N. Y., July 10, writes:—Bless God that he has given you moral courage to cry against the sins of the age, and especially those of the nominal church. O, the deadly influence of the false teachers of these last days! My Brother, had I not seen the pernicious influence of these teachers, I would not

speak thus plainly. I have seen many a your convert who once loved to talk about the coming of Jesus, by uniting with these sectarian bodies and having their minds poisoned against the true give up the blessed hope, and say they knew nothing about it! that it is all a delusion! They now manifest a hatred towards the doctrine of Christ's soon coming, and those who hold to it.

If the church in her organizations and creeds her popularity, worldly-mindedness, pride, hatred and opposition to the Lord's coming, constitute Mystery Babylon, or any part of it, two years ago, she is the same now. Her identity with the body is being more and more manifested. It is heart sickening to see and hear how her teachers pervert the word of God! A Baptist Minister not far from this place, a few days ago, took for his text the 24th chapter of Matt. and the 6th of Rev. He told his people that these two chapters were all fulfilled at the destruction of Jerusalem "When they shall say peace and safety, sudden destruction cometh." Another preacher, to whose church some of our brethren belonged, and from whom they were thrust out in '44, in preaching the funeral sermon of a little boy who was killed not long since, by partaking of the contents of a whiskey jug, took for his text Matt. 24, 44.—"Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh." In the course of his sermon, he remarked that he supposed that this had direct allusion to the destruction of Jerusalem, but it would do to apply it to the child. He told the mother, that if she had known the Son of Man would have come for her child, she would have kept him at home, (as he was from home when he took the fatal draught Oh horrible! if the Son of Man comes in a whiskey jug, I shall not be ready for him, for I am not looking for such a manifestation. If this is the way he comes, he manifests himself often to many, very many of the professed Israel in this region.

There are some twenty brethren and sisters scattered over two or three different towns in this region, who are looking, and trying to wait and be ready for the coming of the Son of Man not in a whiskey jug, but "in the clouds of heaven, with power and great glory." We have many trials, but hope to be enabled to endure unto the end. We meet together every Lord's day "to exhort and comfort one another with these words." We have no preaching except occasionally a good brother comes along and breathes to us the bread of life. We are also poor in the world's goods, but mean to do what we can for the support of the truth. We earnestly request any of our brethren who may pass this way, call and preach to us, for we are very needy.

Sister M. Ongley's letter, through mistake was deferred: it should have appeared sooner.—

She writes:—Syracuse, Aug. 19.—We have been laboring in Cicero, Liverpool, Van Buren, Manlius Square and Centre, and Eagle village ever since our return from Rochester last April and we hope some good has been done in name of the Lord, and to the glory of God the Father. There is a band of about 15 brethren and sisters, that have taken a stand for God, Manlius Square, who intend keeping up the meetings every Sabbath, until the Lord come and we think that will be soon. They are a blessed company of believers, praise the Lord. There are a few precious souls in all the above places who have been raised up within a few months some from the church and some from the world who will be to the praise and glory of God the day of our Lord Jesus Christ. Glory to the door is not shut yet.

The music of war is the shriek of the wounded and the moan of the dying.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, SEPTEMBER 9, 1846.

Bible Examiner.

Bro. Storrs has favored us with another number of the 'Bible Examiner.' He thinks 'there is an appearance of evil' in the following expression of ours, published in the Voice of Truth for Aug. 12.— "We are glad to see our brethren in many places waking up on the *time* of the second advent of Christ. It is a fundamental doctrine in the inspired articles of our faith. It will not do to strike that article from our infallible creed, nor become unbelieving in its immutable truths." The Examiner sees so much of 'the appearance of evil' in this declaration, that it is led to speak in the following confident terms.

"I do not believe the Bible teaches any such doctrine: but that it teaches just the opposite, viz:— that the *time* is not revealed, and cannot be known by any prophetic numbers; and that our Lord has taught us that it should not be *thus* known.— To me, then, with my present light, it would be sin to advocate the same theory that the Voice says is a 'fundamental doctrine.'"

It is *time*, not *definite* time, that we called a fundamental doctrine of the Bible. Did Bro. Storrs observe this? If he did, then we are at a loss to reconcile his words already quoted with the following admission found in another article in his paper. He says:—

"I am now satisfied that the 2300 years do not bring us to the *definite* time of the advent; but they mark a *period* so closely connected with events to transpire about the time of the advent that no honest enquirer after truth need be left in doubt but that the advent is 'nigh, even at the door.'"

We are unable to see why nearly if not the same complaint, that it has 'the appearance of evil,' may not be made against this expression as well as against the one to which the Examiner objects.— Though it does not say *definite* time, or the *time*, it does say 'about the time of the advent;' and seems very certain that the Bible, especially the prophetic numbers, so clearly reveals 'about the time, that no honest enquirer need be left in doubt but that the advent is nigh, even at the door.'

We think there is not even the appearance of evil in either of these expressions, and are inclined to the opinion that the Examiner, on looking at the matter again, will view it in the same light. But whether there is the appearance of evil or not in one or both of these expressions, there is nothing more clear than that the *time* of the advent, in some sense, is a fundamental doctrine of the Bible. Strike the *time* out of the question, and not a small portion of the prophecies are rendered unmeaning, superfluous, and calculated to perplex rather than to enlighten the Bible student.

In Dan. 2d, the *time* when the God of heaven will set up his kingdom is a prominent subject of revelation. If not, why is the vision of the image given, symbolizing four universal kingdoms, which were to exist *before* the setting up of the kingdom of God? This is all superfluous, if the *time* is not to be taken into the account. It would have been all sufficient and more in keeping with the wisdom of God, to have simply revealed the truth that earthly kingdoms would exist, (without describing their order of succession and character,) until the coming of the Son of man to destroy them, when the kingdom of God shall fill the whole earth.

That *time* is a fundamental doctrine of this prophecy, is evident from nearly the first words which Daniel uttered to the king when he came before him to tell and interpret his dream. Daniel says,—

'There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the last days. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.'— vrs. 28, 30.

Here we see that an important and prominent object of this was, to 'make known what shall be in the *latter days*,' not for the exclusive benefit of the king, but for '*their* sakes.' Whose sakes? Peter tells:— 'Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that *not* unto themselves but unto *us* they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.' 1 Pet. 1: 10-12.

If, as we are here taught, the prophets revealed the time of the '*glory* that should follow,' how, it may be asked, is such a revelation made in Dan. 2d? We answer, by a minute detail of national events, which we are taught must occur before the time shall come for the setting up of the kingdom of God.— The last events are so minutely described, that their real character cannot be mistaken. It is said, 'The kingdom shall be divided,'—shall be 'partly strong and partly broken.'—But these divided kingdoms 'shall not cleave one to another.' 'And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.'—Why say, 'in the days of these kings,' if the *time* was not a fundamental doctrine in the prophecy? No reasonable answer can be given.

We know, (if the fulfilment of any prophecy can be known, *after* it is fulfilled,) that we are not only living in the 'days of these kings,' or kingdoms, but all that is said of them, with the exception of their being broken by the stone, has most strictly been fulfilled. Some of the ten kingdoms into which Rome was divided have retained their native iron strength, while others, like the clay, have been broken and moulded into different forms; but still, though the most determined efforts have been made, (by Buonaparte especially,) to unite them again into one empire, all has been in vain: the word of the Highest had gone forth, 'They shall not cleave one to another.' And the power of earthly monarchs has not been able to frustrate in the least this decree of the Almighty.

What more, we ask, is there to be looked for in this prophecy but the final and glorious fulfilment of its very last prediction? Nothing. And we also most solemnly ask, does not the prophecy clearly and emphatically point to *this very time* for that fulfilment? We not only say it does, but our opponents say so, and immutable facts fully justify this conclusion. It will not do, then, to strike the *time* of the advent from our infallible creed, the Bible: for it is a fundamental doctrine of that perfect Book.

Again, Strike the time of the advent from the Bible, and the '*time, times, and dividing of time*,' of papal oppression, which reaches near the time of the saints possessing the kingdom, is unmeaning, and calculated to perplex rather than enlighten the honest seeker after truth. The text in which it is contained might have read thus, 'And he shall speak great words against the Most High, and shall wear

out the saints of the Most High, and think to change times and laws: and they shall be given into his hands.' But ultimately 'the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.' This is the way Dan. 7: 25-27 might read if the time of the second advent is not a fundamental doctrine of the Bible.

Once more, If the time of the advent is not a fundamental doctrine of the Bible, then we can see no utility in the question and answer in Dan. 8: 13, 14, on the time when the sanctuary shall be cleansed. It would have been sufficient (leaving the time out of the question,) for Daniel simply to have been told, that the sanctuary would be trodden down, (an indefinite period,) but ultimately it would be cleansed. This is the way the word of inspiration might be corrected, if the time of the advent is not a fundamental doctrine of the Bible.

On the principle that the time of the advent is not a fundamental doctrine of the Bible, nearly all of the 12th chap. of Daniel might be expunged from that book. But admitting that it is a fundamental doctrine, then we see the propriety of the 'man clothed in linen,' under the most solemn oath, declaring that it 'shall be for a time, times, and a half, and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.' There is also beauty and an important meaning in the twelve hundred and ninety days, and especially the thirteen hundred and thirty five days, or years, at the end of which Daniel is assured that he shall stand in his lot.

These remarks might be extended to a much greater length, showing from other portions of the Old Testament, and also from the New, that the time of the advent is a fundamental doctrine of the Bible.

When we say, the time of the advent, we wish it distinctly remembered, that we mean Bible time, or the time *as* it is revealed in that book. The Examiner objects to *definite* time. So do we, in its unqualified sense. It is not a Bible phrase, and most generally human names, in theology, represent erroneous doctrines and practices. Still we do not seriously object to *definite* time, provided we define in what sense we use the phrase. If it is used in the *positive* sense, then we object; for we do not know positively any definite period when the advent will take place. If it is used in a *probable* or *presumptive* sense, we do not object, provided it is not made a test of any one's faith; for true faith does not rest on probabilities, but immutabilities. If it is used as *definite* as the day and hour, either positively or probably, we object; because the plain word of the Lord forbids this definition. If it is used as *definite* as the year, we admit that the prophetic numbers make this use *probably*, not positively, correct: not sufficiently probable, however, to make our belief in a specific year a matter of faith, but of opinion; for, as before said, true faith rests not on probabilities. Is it used as *definite* as 'nigh, at the door,' now, this period in which we live, the next event in the fulfilment of prophecy, quickly, and other like expressions, which warrant us in looking for our Lord every moment, to this use, we say amen.

This is the time, the definite time, of the Bible, to which we most heartily subscribe. Can any one give us *infallible* evidence that we are justified in being more definite we will most gladly receive the testimony. We are confident that this understanding of definite time is justified by the word of the Lord. If so, then a sure foundation is laid for our faith in the time of the advent. We are enabled to say with confidence, with positive assurance, we know the coming of the Lord will soon be witnessed.

Instead of this view of the time of the advent 'unsettling the faith of many,' as some seem to fear, we think it will serve to settle it down upon the rock of truth. The true cause of unsettling the faith, we think, is found in the doctrine of *precise* definite time, or, in no time relative to the advent. Teach the wavering that the truth lies between these extremes and they will become settled in the truth. But, judging from the past, and from the truth on this subject as it is clearly presented in the Word, if our brethren are urged to take either of these extremes, the sad effect will be on many to cause them wholly to abandon this precious faith. Our only safety is, to 'abide in the truth.'—There let us patiently and joyfully stand until our faith shall be lost in sight. The trial of our faith is more precious than gold that perisheth. Let us cheerfully and manfully endure the trial a few days more, feeling the fullest assurance that our light afflictions will work for us an exceeding weight of glory, at the appearing of Christ.

Little Horn of Dan. viii.

Bro. Storrs, in his recent 'Bible Examiner,' labors to prove that the little horn of Dan. 8th chap. symbolizes the Mohammedan power. We can notice only one of his evidences now. In v. 24th it is said of this little horn, that it 'shall destroy the mighty and holy people.' Now, Bro. S. knew, we presume, that this is not true of the Mohammedans, if the 'mighty and holy people' were the true children of God: for that power, instead of destroying the saints, was commanded not to hurt them. 'And it was commanded that they should not hurt the grass of the earth, neither any green thing, neither any tree; but those men which have not the seal of God in their foreheads.' Rev. 9: 4. The history of the Mohammedans proves that this command was strictly fulfilled by them: they did not destroy the children of God. To harmonize this text (Dan. 9: 24) with his theory, Bro. Storrs gives the following exposition:

"He 'shall destroy the mighty and the holy people,' or, as the margin reads, 'the people of the holy ones': not the holy people, but the *descendants, or successors* of the holy people. In other words, a people who had not the faith and holiness of their fathers. This was eminently true of Mohammedanism, whether we apply the prophecy to the Jews or apostate Christians. The Jews were scattered in numerous bodies through Arabia. Mohammed used every possible means to induce them to embrace his religion, but degraded as they were they were immovable on this point, and preferred death to a compliance. Hence Mohammed heaped upon them the greatest cruelties; and a part of his last prayer was, —*God curse the Jews.*"

Now, if Bro. Storrs is correct in his principles of interpretation, then the '*descendants, or successors*' of the saints, and not 'the saints of the Most High,' will have the 'everlasting kingdom' given to them: for it is said, in Dan. 7: 27, that 'the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the *people OF the saints of the Most High.*' The '*people of the saints*' and '*people of the holy ones,*' or, as the text reads, '*holy people,*' mean the same: and that the saints are meant, nothing is more evident. And as the Mohammedan power did not destroy the saints, it is certain that it is not the power symbolized by the little horn in Dan. 8. But as the Roman power did destroy the saints, the evidence is good that it is that power which is symbolized by the little horn under consideration.

The European Advent Herald from the commencement, is wanted by Bro. Wm. Brown of this city, Will Bro. Bliss see that it is sent regularly.

Our meetings in this city have been increasingly interesting. Bro. Pearson is still with us.

The Lord's Supper.

"I think the observance of the Lord's supper is greatly neglected by many of our congregations.— Paul told his Corinthian brethren that many of them eat the Lord's supper unworthily, not discerning the Lord's body. 'For this cause,' he says, 'many are weak and sickly among you, and many sleep.'— Now would not the right observance of the ordinance produce the opposite effect—which is so much needed? And is it not almost as dangerous to neglect it as it is to eat unworthily?"

If we rightly attend to it, shall we not be strong, healthy and wakeful? and will not our deliverance be as sure and more glorious than that of ancient Israel from Egypt?

I throw out the idea: please consider it and let us know the result. Does not the supper take the place of the passover?"

Our brother, doubtless, is correct in supposing that the supper is greatly neglected among us: in some places, however, its non-observance is not so much from neglect as want of a proper administrator. Where circumstances will admit, it should not be neglected. 'Blessed are they that do [not only this but all] his commandments.' Such only have promise of a right to the tree of life.

It is very clear that the covenant, or law of types and ceremonies was taken away to give place to the new covenant, or gospel dispensation: for 'he taketh away the first that he may establish the second.' Heb. 10: 9. But we know of no evidence that the supper was instituted to take 'the place of the passover.'

Mr. Dowling's Position.

In a communication from Bro. J. Battersby, published in a recent number of the Advent Herald, we find the following account of Mr. Dowling's present position. Such expositions of prophecy from such men as Mr. Dowling, and our strong opponents too, serve greatly to strengthen us in the conviction that we are right in the main, in the views we as a people entertain on the prophecies relating to the advent of Christ. Speaking of a discourse which the writer recently heard Mr. D. preach, he says:

"The subject of the evening's discourse was the 2d of Daniel, the fore part of which calls forth our highest praise and admiration; the masterly and interesting manner in which he spoke of the 'four monarchies designated by the image: his notices of their rise, zenith, and fall, coupled, as he glided along in the prophecy, with eloquent and pithy remarks on the changeable character of all earthly things, showed him to be not only a man well acquainted with history, and possessing a strong retentive memory; but also a man whose evident design was to produce a practical influence upon his hearers. Thus far we feel constrained to say in his favor.

After expatiating on the four kingdoms, and ascribing to each that universal power and dominion, which the concurrent testimony of scripture and history justified him in doing, he then made the following (to me) startling remarks on the divided condition of the fourth kingdom, as represented by the feet and toes, or iron and clay portion of the image. Said he, 'The ten kingdoms shadowed forth by the toes of this great image are now in existence, and since the breaking up of the Roman or iron kingdom, by the 'Goths and Vandals,' they have undergone many changes, and assumed various aspects and names; yet' continued he, emphatically, '*these ten kingdoms do now at this moment exist, and it is during the reign of these kings or kingdoms that the God of Heaven sets up his everlasting Kingdom, which constitutes the 5th kingdom in our text.*'"

From this admission, one would suppose that Mr. Dowling is a full believer in the doctrine of the immediate coming of Christ; but such is not the fact: he is looking for the soon commencement of the fabled spiritual or temporal millennium. The smiting of the image, with him, is the conversion of the world, and the setting up of God's everlasting kingdom is the universal triumph of the gospel.— But here the plain word of the Lord is against him;

it says the nations are to be 'broken,' 'dashed in pieces,' or 'destroyed,' instead of being converted, before the kingdom of God will be set up and fill the whole earth.

The second chapter of Daniel is so plain and clear in its application, that our strongest opponents seem compelled to agree with us in its exposition. They admit that we are living in the 'days of those kings,' symbolized by the toes of the image, and agree with us that the prophecy warrants the expectation of an important change in the condition of the world to take place soon. We only disagree on the nature of that change, and the manner in which it will be effected. They think it will be the conversion of the world, effected by the power of a preached gospel: but we believe it will be the resurrection of the just, the changing to immortality of the living saints, the destruction of the ungodly, and the renovation of the earth, effected by the Lord himself at his second coming. We feel very confident that we have much plain Bible testimony to justify our position, while that of our opponents rests upon the incorrect opinions, and unqualified assertions of uninspired men. Our position, then, is the safe one; let us not abandon it. We confidently believe that the day is very near when it will be proved that our hopes, in this respect have been based upon the true foundation.

From the Advent Herald.

Letter from Bro. Wm. Miller.

Dear Bro. Bliss:—For the information of my friends who have been kindly and benevolently solicitous in inquiring about my health, and especially for those who have taken unwearied pains to procure a physician for my disease, supposed to be a cancer, I wish you would publish this letter, or so much of it as you may think proper.

About a year ago, I found on my left shoulder between the collar bone and shoulder blade, a hard tumor in the flesh, about as big as a hazelnut, which I, in my own mind, pronounced to be a common fatty tumor, and thought but little more of it; only at times, I observed it increased in size until it was as big, in circumference, as a dollar, and much raised on the top. Still, as there was no pain, nor inconvenience about it, I had no alarm. The last of June, I was lecturing in Mayfield, Fulton county, N. Y., and this tumor, as I called it, began to itch and twinge at times, so that I felt a little inconvenience. A doctor being present, examined it, and was of the opinion that it was a cancer. I returned home, a few days after, when a doctor of my acquaintance, who claimed to have great skill in curing or extracting cancers, also called it one, and agreed to come in a few weeks, not being then prepared, and take it out in his way, by plasters. Our family physician called it a fatty tumor. In the mean time, Bro. Litch, of Philadelphia, had sent me one of J. & C. W. Neff's Magnetic machines, to help steady my nerves, which, you will see by my writing, has performed the cure: my hand is now steady as it was in the prime of life. While my cancer doctor was absent, I thought it could be no harm to try the Magnetic machine.— I placed the positive button on my neck, and the negative on the tumor, or cancer, about three times in three days. At the end of which I found the tumor more soft, and not so large. I continued my practice ten or twelve times, in ten or twelve days. So that when my cancer doctor came, he said it was cured, and requested me to write to Philadelphia for a machine for him. I would remark, that, for some time after using the machine, there would issue from the pores of the skin, on and around the tumor, a sweat, like melted lard, so that I insisted to my wife that it had broke, and matter was running out. Yet they would say there was no breach in the skin.

I am thankful to many of the dear friends for

their kindness and friendly pains and advice which they have taken and given to effect a cure of what we supposed was a cancer. May God bless them all, and may we all soon obtain that Divine power which flows from Jesus Christ our Savior, and will change these vile bodies, and fashion them like unto his glorious body. I still look for him, and although I have been disappointed in not seeing him as he is, before this time, yet I had rather be disappointed again and again, than be in the seat of those who scoff at my hope, and ridicule my expectation, who will be more disappointed when he comes in his glory, because to them it will be a fatal, a final, and an eternal disappointment. While I, if I am disappointed to-day, can look to-morrow, and have an increasing interest in every look until he comes, knowing that every disappointment is one less, and every day is one nearer: for he will come and will not tarry.

"Thy kingdom come! thus, day by day,
We lift our hearts to God and pray."

Yes, my brethren, I know there is more real joy, with you, in one day, while thus looking, expecting, and praying, than all the scoffers in Christendom will ever enjoy, in time or in eternity. I know it, because I feel, and see your grateful hearts are poured out in prayer and works for a poor, feeble instrument, who was the means of bringing your minds to this blessed hope, and upon you this cutting disappointment. You love me still. Give me such prayers, and I am safe in sickness or death, tribulation or persecution, disappointment or disgrace. Your prayers are better for me, than the hurrahs of the millions for an Alexander, a Caesar, or a Bonaparte. I love you still. Farewell.

WILLIAM MILLER.

Low Hampton N. Y., Aug. 17, 1846.

From the Advent Herald.

Correspondence of the English Mission.

Before leaving Reading, we received the following interesting letter from Bro. Himes at Uckfield:—

"I met with the brethren in this place on the 19th instant, to assist in the opening of their new chapel. They have put up a fine chapel, which will accommodate between 400 and 500. On the day it was opened, I gave three lectures to audiences which crowded both the chapel and chapel-yard: about 1200 people were present during each part of the day. This is a new field of labor. Bro. Winter, in company with Bro. Tanner, came to this place about six months since, and commenced lecturing in the assembly rooms, and afterwards in the neighboring villages in public rooms, barns, and open fields. The novelty of the subject, the simplicity and zeal of the speaker, attracted crowds to hear the word.—A deep impression was made upon the whole community, but more particularly upon the infidel and irreligious classes. These have been disgusted with the common forms of religion, regard it as priestcraft, &c.; but when they heard the glad tidings of the kingdom of God at hand, they were deeply impressed with the truth of Christianity, and were not only led to search the Scriptures, but to yield obedience to their requirements. Within the last six months, 207 have been immersed: in some cases whole households. Among these were Sabbath-breakers, swearers, and drunkards. A necromancer was so affected, that he burnt his curious books. A very great moral work has been wrought by Advent faith in Uckfield. While some families have a sufficiency of this world's goods, the most of the congregation are poor. Their chapel is located in an eligible place, in the centre of four parishes: it is well filled—the seats are all let. Their prospects are flattering. This is the county where the celebrated Mr. Huntington, who

wrote the book entitled the 'Book of Faith,' devoted much of his labors. His sentiments of high Calvinism, or as it may more properly be called, Antinomianism, prevails to a great extent. These sentiments have been met, and a clearer view of gospel truth has been received.

We see in this instance, what may be done in every county in England, by a faithful presentation of truth in connection with judicious management. "The harvest truly is great, but the laborers are few."

We have also just received a note from Bro. Burgess of Exeter, stating that he baptised nine individuals in that place on last Lord's day, and that the house was filled with hearers. He has commenced labor for two days in each week at Tiverton, preaching in the open air, and producing quite a sensation.

As Bro. Himes has not completed his arrangements at London necessary to our departure for that city, we visited several places not very far from Reading. At Wallingford, there is a brother or two in the faith: we called on Rev. Mr. Tyso, a venerable and able Baptist preacher, who treated us in a kind and fatherly manner.—Samuel Walker, Esq., of Roxbury, is a relative of his: he has written, you may recollect, several good sized tracts, and quite a book on the prophecies, with which he kindly supplied us.—One of those fell into the hands of some of the ministers of your city and neighborhood, two or three years ago, and had the effect to shake, if not to undermine, some of their long standing views on the Protestant principles of interpretation. Some of whom we might mention, drew their weapons from his armory, in their efforts to put down Millerism: should this sentence come under their eye, they will understand it. Bro. Hutchinson gives us for insertion here, a minute of his interview with Mr. T.

"Called upon Rev. J. Tyso, a Baptist minister. He is a pre-millennial believer, but an ultra literalist; he maintains that the days in Daniel are literal and future, not excepting the "seventy weeks:" he holds the restoration of the natural seed, and that Anti-christ is yet to appear.—However, I found him less dogmatical than I expected; he seems to be open to the reception of new light; he confines the reign of Christ on David's throne, to the millennium: he presented as proof, 1 Cor. 15: 24—"Then cometh the end," &c. I maintained the eternity of Christ's reign on the throne of David, and took the ground that Paul does not teach that Christ will deliver up a kingdom in which he himself has been previously reigning, but in which the usurping power has been reigning. Mr. T. said this interpretation was new to him—that it looked consistent, and he would examine it. I formerly supplied Mr. T. with the 'Voice of Elijah,' in return for which he sent me his works." Bro. Hutchinson preached on the next Lord's day in Wallingford Market-place, to a good audience, most of whom listened with marked attention to "the True Inheritance of the Saints, the Evidences of its Nearness, and Qualifications for it.

In the meantime we went to Oxford, where our first matter of inquiry respected "Dr. Pusey," the leader of the party called Puseyites, author of the "Defection in the Established Church, and Guide to Papacy." His standing and reputation among the citizens of Oxford are not great, he is little known there. More is thought of him abroad than at home. He received many testimonies to this effect. So it is sometimes true of a teacher of error as well as of truth, that "a prophet is not without honor save in his own country," &c. His first discourse after the expiration of his term of suspension attracted crowds: his text was, "Whosoever sins ye remit, they are remitted." He showed himself to be Dr. Pusey still—retracted nothing, of course. As a Profes-

sor (of Hebrew) in the University, he is more thought of than among the citizens: though it is thought by some, that among the latter, he has more sympathizers than are willing to make it manifest: thirteen out of the sixteen parish churches in the city, were said to be under the influence of views like his own. He certainly has no reputation from any quarter as a pulpit orator; we were told that he enjoyed the benefit of a dozen "livings:" in the church, he can employ a "curate" for £100 per annum, and in the University a "Fellow" to attend to his duties there at a corresponding rate. His annual income from these two sources, is supposed to be great.

Bro. H. had conversations with several here to whom he used to send his paper. Among others, Rev. T. Dobney, (Baptist,) who treated him with great courtesy. He holds the personal reign of Christ,—regards the "little horn" of Daniel 7th, as meaning Papacy, and holds the generally received views of the "seventy weeks." He has a son, a Baptist minister, who has written a large and critical work, advocating the annihilation of the wicked.

Bro. H. has also written notes to various individuals to whom he formerly sent the 'Voice of Elijah;' among these are several clergymen.

Letter from Bro. D. B. Wyatt.

Bro. Marsh:—Our camp-meeting at Bangor, June last, was attended with the signal blessing of God. The scattered and despised believers in the immediate coming of Jesus, were on the ground to impart and receive meat in due season. Though the invitation was so general and cordial to all sects and parties, but two christian ministers, and one of the Wesleyan Methodist denomination were present. Brn. Adrian, Dudley, Baldwin, Southerland and Roney were present, looking for and proclaiming speedy redemption. At the commencement, we had some severe inward conflicts, and sore combats with the subtle enemy of God and man. He seemed resolved to take the ground, but in the name of Him who "led captivity captive," we girt on the whole armor of righteousness—a deep searching of heart took place, and almost every brother and sister came up to the help of the Lord against the mighty. The conflict was severe for a while, but at length the invisible ranks of the enemy were broken, and the hosts of hell were dispersed in all directions. We took advantage of this defeat, obtained more of the spirit of prayer and humiliation, and a complete victory soon was ours.

A few were converted, several backsliders reclaimed, and we all received a new and powerful anointing from the horn of salvation. A more lively impression of the Spirit of the coming kingdom, I have not seen since the seventh month movement. It was understood by many, that we were passing through the last sieve of trial.—That we were in the furnace under the searching power of the spirit of truth, for the finishing work of the graces of the Spirit,—that patience meekness, humility, charity, must be increased and perfected,—that the tongue must be governed, and our conversation be in heaven, and that we must be deeply imbued with that spirit of our Savior, which loves our enemies, blesses them that curse us, and overcomes evil with good. I believe these precious fruits of the Spirit were greatly increased in many hearts at this meeting. These sanctifying influences of the Spirit brought the worth of the soul, the scenes of eternity, and the nearness of a coming judgment, home to the heart. On the Sabbath, Bro. Southerland was ordained to the work whereunto the Lord had called him, by fasting, prayer, and the laying on of hands, according to the Scriptures. The ordinance was attended by the approval of "thus saith

the Holy Ghost," by the descent of the Spirit.—Light was imparted by the Word to the removal of prejudice, and the confirmation and comfort of believers. Thanks are due to those living near the ground, and other friends, for their kindness and hospitality on the occasion. Honor and praise to God forever.

July 11th, & 12th. I was permitted to meet with the dear brethren and friends at Caldwell's Manor, C. E., and we had a happy conference together, on the things of the Spirit. They are, truly, fearing God and giving glory to him.—Here we saw a large gathering of the saints in the vicinity, and others from a distance. But we were nearly all of the same mind and of the same judgment. Here the "King came in to see the guests," and we had a searching, rejoicing season. It truly partook of the blessed Spirit of those who shall soon sing around the great white throne, saying, "salvation, and glory, and honor and power, unto the Lord our God," "and a voice came out of the throne saying, praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready."—Rev. 19,

The spirit of truth led the exercises. The nearness of the consummation of our hopes, was most deeply realized. "The Spirit searcheth all things, yea, the deep things of God." Many, who thought it strange concerning the fiery trial, which is to try us, saw with joy, that the Lord understands how to fit the virgins for the marriage. Overwhelming as the sight of our imperfections may be, and however piercing the fiery darts of Satan, yet it was seen in the light of inspiration, that the Lord was leading his people through the closing conflicts, and they wished to endure joyfully, until fully prepared to stand before the Son of Man in the spotless garment of salvation. Two or three have recently overleaped Babel's walls, and the cry, "come out of her my people," is having its savory influence. "My sheep hear my voice, and I know them, and they follow me." To him the porter openeth, and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out."

Saturday and Sunday, 18th and 19th, I spent with the brethren and friends in Champlain, together with others from a distance, in conference. This was also a searching time. Here I again greeted my brethren in the ministry, and in tribulation. Here we mingled our exhortations, songs, and prayers. We found it good for brethren to dwell together in unity. The brethren are coming up to the help of the Lord, renewedly, against the mighty foe in this place. Brethren Adrian and Dudley reside in this town.—They are strong in the faith once delivered to the saints, with hearts yearning over the fallen church, and guilty sinner, and are laboring day and night in the cause. Their labors are not in vain in the Lord. They will, I doubt not, if faithful a little longer, have many stars in their crown, when "the wise[or teachers, margin,] shall shine as the brightness of the firmament."

Bro. Roney was ordained to the work of the ministry on the Sabbath, by fasting, prayer, and the laying on of hands. May he be faithful in the work whereunto he is called. Our commemoration of the death of Christ, by partaking of the Lord's supper at this and the other conference, was attended with an uncommon blessing to all. Many brethren here are strong in the faith that the Savior will come this fall. Let us all be ready. I am confident it cannot be long delayed.—There is overwhelming evidence bearing on the present point of time. God is lifting up his peo-

ple by an internal mighty move of the Spirit, to stand in his holy presence with exceeding joy.—He is now washing off every spot, and taking out every wrinkle from their garment, that they may stand in perfect righteousness, and blameless before him at his appearing. O let us watch and pray, be ready and waiting every moment; the work of redemption is rapidly hastening to its close. The broad seal of heaven will soon be complete on every virgin's heart, and then will the four winds be loosed, the Lord appear to battle with the angry nations, and the ready will go on with him to the marriage, and the door will be shut.

Yours waiting,

D. B. WYATT.

Moira, Aug. 2, 1846.

Letter from Bro. Hoyt.

Bro. Marsh:—I have been preaching the word of life in this place and vicinity, since the Buffalo Conference. I spent one Sabbath at Bro. Crocker's near Fredonia, and propose to preach there again next Sabbath. I was at Youngsville and Lottsville, Pa., one Sabbath. The interest excited there last winter by Sister Seymour's lectures, is not altogether extinguished. There are in Jamestown, 20 or 30, who meet together for worship every Lord's day, and at other times, whether they have preaching or not. The brethren in this place are a very united, and scripturally united, church. Spiritualism, that baneful curse of the moral world, has found no quarter here.

Our seasons of conference and prayer are precious, the attendance also upon the preaching on Lord's day and Tuesday evenings, has been generally good. How transcendently bright the prospect before every true pilgrim child of God.—Says Paul, "If children, then heirs, heirs of God, and joint heirs with Christ." Says James,—"Heirs of the kingdom which God has promised to them that love him." But when will all the heirs get their kingdom conjointly with King Jesus? Let the faithful and true witness say.—"When the Son of Man shall come in his glory, and all the holy angels with him, then shall the King say to the righteous, "Come ye blessed of my Father, inherit the kingdom prepared for you." With all this light, how many believe as their minister teaches them, that the righteous will inherit the kingdom at death! How unprofitable must be the parade of Bible class study of the present day, if so plain a portion of the Savior's words are not yet understood. An heir of \$100,000 of this world's possession, would be sure to find out from his little deed, when he would come into possession, but a professed heir of an immortal, everlasting kingdom, can't find out from his Bible, from the will of his heavenly Father, when he shall inherit the kingdom promised. There is a gloss on God's word that dazzles the eye, and the standard interpretation of the church, or her Rabbis, is considered a law as really binding upon the Protestant members as Catholic, and so the mass of professors suppose, contrary to the Savior's express words that the Christian will enter into or inherit the kingdom at death. But there is another worse perversion in regard to the kingdom than this, viz: that the saints of the Most High, according to Daniel 7th chapter, taking and possessing the kingdom forever, when it is given to them under the whole heaven, that this means the world's conversion soon to take place. For a man, previously made heir, to inherit and to possess that which he is heir to, is, most manifestly the same thing, and of course must take place at the same time. The saints possessing the kingdom, then, which is admitted to be the next event in the prophecy, must take place when Christ comes in his glory, and invites the righteous to inherit the kingdom. Is

that Scripture soon to be fulfilled, that the kingdom under the whole heaven will be given to the saints, then the second advent is near, for both these events take place at the same time.

The patriarchs and prophets saw this glory from afar, as they confessed themselves pilgrims and strangers in the world, but the way worn pilgrim, travelling the same narrow road, is cheered by describing the city near, with its pearly gates, its streets of gold, its chrystal stream.

O, let us be faithful and watchful, praying always, that we may be counted worthy, to escape those awful things that will come as a thief upon a wicked world—that we may stand before the Son of Man, and enter his joy. "The coming of the Lord draweth nigh."

Yours, in hope of the speedy kingdom,
E. HOYT.

Jamestown N. Y., August 6, 1846.

Bro. N. D. Wight, Wales Mass., July 20th, writes:—The few in this place who are believers in the advent nigh, meet together from time to time, to comfort one another with these words,—even the blessed hope and glorious appearing of our Savior, Jesus Christ; and although we have no one to dispense the word to us, we examine for ourselves, and by the aid of the Holy Spirit, are enabled to understand some of the great truths of the Bible; so that we can lift up our heads and rejoice that our redemption draws nigh. Sickness has deprived me of meeting much with God's people abroad for three years past, but I am anticipating deliverance soon, when the afflicted ones will all be gathered into the fold, where there will be one Shepherd to go in and out before his people, and give unto them the bread of eternal life.

Bro. E. Brisbin, Champlain, July 26, writes: I wish to say, for the encouragement of others, that God is with us, and has been recently, in a most extraordinary manner. We have had two Conferences in this vicinity, one in Canada, and the other in this place. Bro. Wyatt, Adrian, Dudley and Roney, were present at the meeting in Canada, and a more powerful and glorious meeting, I think I never attended. God's people were abundantly blessed.

The other meeting, which was on the 18th and 19th, in this place, was no less powerful than the other, while the number that attended was greater. Comparatively few non-professors, or of those who had not identified themselves as believers in the advent near, were present, but the Lord was with us.

In conclusion permit me to say that I think I see a most striking analogy in reference to the first and second advent of our Lord. God's nominal church, (the Jews,) say, Cursed is every one that attempts to explain the seventy weeks of Daniel. Why? Because they predict the time of Christ's first advent. And now the church virtually if not literally say, cursed is every one that attempts to explain the 2300 days of Daniel. I harbor none other than the kindest of feelings towards those of whom I speak. O, may God have mercy on us all, and save us in his heavenly kingdom, Amen.

Bro. W. Burnham, Woodstock Vt., Aug. 13, writes:—I am cheered and comforted from week to week, while I peruse the "Advent Herald," and "V. of T." I greatly desire that they may be sustained so long as we shall need them, which will not be long. I think I shall in future, exert myself more than I have done, to the end, that they may be sustained. They are, in connection with the blessed Bible, just what we need in this time of trial. Let all who love the truth, who love this glorious cause, who are more interested in being ready themselves, and in getting others ready for the kingdom of Jesus Christ, than in

controversy, speculation, new sentiments, having the pre-eminence, &c., rally for their support.—May God enable the publishers to be bold and persevering, disseminating through them the glorious truth, that the Lord of life and glory is soon to appear, to destroy the works of the Devil, and set up his own kingdom, and reign in righteousness and glory forever and ever. And also the truth, that there will be two literal resurrections: the first at the commencement, the second at the end of the thousand years mentioned in Rev. 20: 5, 6.

I have spent a few days here, in trying to stir up the pure minds of, and comfort the brethren who are waiting for salvation, and that too, I hope with some success. I endeavored to "preach the word" to them on Sunday last, and also on Tuesday and Wednesday afternoons. The meetings Tuesday and Wednesday, were truly, "seasons of refreshing." Brethren Tewksbury, and Dow, (who are strong in the faith and greatly beloved by their brethren for their works sake,) were present, and we all rejoiced together in hope of the glory of God. I trust some good has been done, for which I thank the Lord. I leave to-day for Sutton, where, if the Lord will, I preach next Sunday.

Bro. Hazen, Sutton N. H., Aug 10, writes:—My faith was never stronger in the speedy coming of our Lord, than now. I think that we have the strongest reason to expect him this fall. If time was ever in the word of God, it is there now; and if ever it was the duty of God's children to study, to understand in regard to the time, it surely is their duty now. The signs spoken of by our Savior and his disciples, have been plainly fulfilled. The prophetic numbers never shone more clearly than now, and I think there never was a time when we had more evidence of the Lord's speedy coming, than now. It seems hardly possible that time can continue beyond this fall.

We have had a strong band of brethren in this place, but we have been tried. We generally embraced the idea that the Bridegroom had come and that the door was shut. Some have since embraced the notion that the Lord has come, and that they are immortal; while some have gone back to the world. A few still believe that that same Jesus will soon come again in like manner as he went away. Those of this belief have given up the idea of a shut door, and we feel like humbly confessing our error to God and our fellow men, and earnestly entreating them to seek their soul's salvation. A few seem to manifest some desire for salvation. Our prayer is, that they may not only be almost, but altogether persuaded to be Christians.

I became satisfied several months ago, of the error of the shut door doctrine, and since that have been laboring as far as my health would admit, in the vineyard of the Lord. The state of my health has been such that I have been unable to travel much. Last week I visited the brethren in the vicinity of Meredith Bridge, and found them steadfast in the faith, expecting immediate redemption.

I am much pleased with the Voice of Truth, and pray that God may continue to guide you and your correspondents in the pathway of truth.—May the Lord help us to endure unto the end, that we may have a crown of life.

Sister A. Ongley, Van Buren, Aug. 6, writes: There are a few in this place looking with joyful expectation, to see Jesus this year. O blessed hope: this same Jesus shall come again, in like manner as he was seen to go into heaven, personally, with the same body that hung upon the cross, was laid in the sepulchre, rose again, and ascended up to heaven. He will come again and

receive his people to himself, that where he is, there his servants may be also. Glorious hope, full of immortality and everlasting life. We who are alive and remain until the coming of the Lord, shall not hinder those who are asleep, but the dead in Christ shall rise first; then we who are alive and remain, shall be caught up together with them, to meet the Lord in the air, so shall we ever be with the Lord. The Lord will not ever remain in the air, nor "beyond the bounds of time and space" will he locate with his people. But, the tabernacle of God will be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. Isaiah says, "Behold I create a new heavens and a new earth." Peter says, "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." And John "saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no more sea."

It seems that the new earth scarcely comes into the minds of the great mass of professors now-a-days. Talk to them about the second coming of Christ, the resurrection of the body, and the earth as the future heaven of the saints, and you seem to them as a teller of idle tales, or as Paul did to the Athenians, "a setter forth of strange Gods;" but to me the subject is full of beauty, full of interest. O how I love the precious Bible: it seems entirely a new book when read in reference to these glorious truths: the seals seem to be taken off, chapters that formerly seemed so dry and insipid, which I could not bear to read, are now full of marrow and fatness, and appear the most interesting part of the Scriptures. O the exceeding great and precious promises made to the people of God! I believe them with my whole heart. The peace and joy I have found in believing, tongue cannot express. Glory be to God, I expect if faithful a few more days, I shall enter that rest that remains for the people of God, see my dear Savior, and dwell with him forever. My health is so poor, I sometimes think I shall not live till the Lord comes; but if it be his will that I fall asleep, I feel it will be but a little while, and whether sleeping or waking, I shall be the Lord's at his coming: for if we believe that Jesus died and rose again, "even so they who sleep in Jesus will God bring with him." "I will come again and receive you to myself," is the anchor of my hopes.

Your sister in the glorious hope set before us in the gospel.

GREECE—THE LATE EARTHQUAKES.—A letter from Athens of the 20th June, informs us that great disasters had occurred at Messina, in consequence of repeated shocks of Earthquakes.—The town of Micromani has been entirely destroyed, and the villages of Balinga, Gliata, and Aslanaga, have shared the same fate. In the town of Nisi, a number of houses have been thrown down, and at Calamata, even the public buildings have been overturned. In the country parts, great mischief has also been done. Several plantations were completely ruined, and the ground has opened in various places and vomited forth torrents of water and mud. The loss of life is said to have been inconsiderable, but the exact amount is not yet known. The last letters received from the scene of devastation, to the 16th June, announces that the shocks, though less violent, were still going on, and that the general uneasiness was far from being calmed down. The government sent assistance of various kinds to the Messinians, and subscriptions have been opened at Athens for the victims. Several persons spontaneously left the capital to proceed to Messina to keep up the spirits of the people. Among them was the Minister of France, accompanied by M. de Roujoux, consul of the Cyclades.

We Are Going Home.

We're going home, O happy thought,
The strife will soon be o'er,
And heaven shall be the pilgrim's lot,
Where foes oppress no more.

We're going home, so says the word,
That sure unerring guide,
To dwell with Christ, our risen Lord,
When he brings home his bride.

We're going home, for long we've toil'd,
And searched God's holy word,
To find a rest for weary saints,
In Paradise restored.

We're going home, no more to feel
The breast with anguish riven;
There is a balm for hearts that bleed,
'Tis found alone in heaven.

We're going home to meet with those
Whose friendship never dies;
To walk with them the streets of gold,
And fields of Paradise.

Great God, prepare us for that rest,
The mansions bright and fair;
And when we yield to thy behest,
We'll claim our portion there.

LABAN E. BATES.

A Fragment.

How pure and how indissoluble the tie that unites the hearts of all the true disciples of Jesus. Let others talk of "great principles of union," and fruitlessly scan the wisdom of man for powers to combine hearts of discordant tones and repulsive views. I rest content with the pure love of God, which, shed abroad in our hearts, so firmly cements, that nought on earth hath power to dissolve. The union of saints, so sweet amid these haunts of sin, what must it be when all the holy throng, in one unbroken band, shall together, in harmony, sing the sweet praises of God and the Lamb, without one jarring sound.

I love to contemplate the innumerable company in the new earth, all the "heart of one man," moving harmoniously, or, in the will of the great I am, without one dissenting wish or thought, yea, gliding along the smooth "broad rivers" of God's immutable love, without shoal or shore, while the endless ages of eternity roll.

Oh! hasten the time, blessed God, when sweet anticipation shall give place to joyful reality,—when our eyes shall see the King in his beauty, and Jerusalem a quiet habitation, where thou wilt dwell with thy people forever, and unto thee be all the glory both now and forever, Amen.

I. P.

Appointments.

If Providence permit, there will be a four days meeting in Milford, La Grange Co. Ind., to commence on Thursday Sept. 17th,
B. MILLER, Jr.

Milford, Aug. 1846.

The Grove Meeting appointed to be held in Clinton N. Y. Sept. 13, is changed to a Campmeeting; to be held at the same place, near Bro. H. B. Starks, commencing Sept. 15th, and continue at discretion. Come, brethren and friends, with tents and provisions: God is fitting up his virgins with the spirit of the coming kingdom.—The bride is emphatically making herself ready.

Moir, 28th Aug. 1846.

A Conference will be held, the Lord willing, in Sutton, N. H., to commence the last Friday in Sept. Bro. D. Burnham will attend. Also, a Conference at Tuftonborough, N. H., the first Friday in October.
W. Burnham.

Letters and Receipts for week ending Sept. 3d '46.

P. Bromley, Cabotville, Mass. for West India Mission \$3, forwarded to L. D. Mansfield. G. Vickers, Chestertown, Md. 50 cts.; J. C. Bywater, Auburn; R. H. Bird, New Hartford, Ct. 25 cts.; S. Bliss, Boston, Mass.; E. L. Soule, Euclid; H. F. Hill, Colchester; B. Burnham, Concord, N. H.; J. P. Sautell, Athol, Mass. \$3; P. Hough, Toronto, C. W.; D. & A. Rollins White Pigeon Mich. \$1; G. Young, Delaware, C. W. \$2; J. Moffatt, Elliotts Mills, Md.—We know not how to remedy the evil of which you speak; the paper is regularly mailed. The missing numbers we will supply.—"A friend," Gifford, N. H. \$3; W. Peabody, Scituate, \$1; E. Cogswell and S. Butler, Mass. \$1; E. Hemenway, Concord, Mass. \$2; and one for L. D. Mansfield, which is sent to New York. T. Hoscarty, Lockport, \$1; J. Kies, East Rush, \$1.50; E. Vedder, Jackson, Mich. \$1; J. Palmer, Jackson, Mich. \$1; R. Hill, Johnson's Vt. \$2; W. Pratt, Stratford, Ct. all right; N. Dutton, Taftsville, Vt. \$2; E. S. Robbins, Martinsburg, \$1; W. M. Ingham, Hartford, Ct. \$1; P. S. McCracken, Morrisville, Pa. \$1; We will try to make all right.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XI.

ROCHESTER, N. Y.—WEDNESDAY, SEPTEMBER 16, 1846.

NO. 12.

THE VOICE OF TRUTH

IS PUBLISHED EVERY WEDNESDAY

IN SIMPSON'S BLOCK, WORKS STREET, ROCHESTER.

By Joseph Marsh, Editor.

TERMS.—50 cents per Volume of 13 Numbers. \$2 for Five copies. WITHOUT CHARGE to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or remittances for books, should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscribers' names, with their Post-Office, should be plainly written.

Passing Away.

The beautiful, fair, and the lovely of earth,
Are destined to fade from the hour of their birth;
The dew-drops of morning, the sun's parting ray,
Are fading, fast fading, and passing away.
The roses of summer, whose breath fills the gale,
Who send forth their perfume from hill-side, and vale,
Look at eve to the skies, and in sighs seem to say,
"Bathe our petals in tears—we are passing away."
We pass from the meadow, the hill-side, and green,
And the spot looketh drear where our footsteps have been—
All, even the fairest, are marked for decay—
We bloom for a moment, and then pass away."
The sunny stream laughs in the pure light of morn.
But onward, still onward, its waters are borne;
Its sparkling is transient—its waves may not stay,
To the depths of the ocean it passeth away.
Yet what is the streamlet, the rose-bud, and dew,
To the cheek that is flushing with youth's crimson hue—
To the eye that is kindling with hope and delight,
As it turns to the future all splendid and bright!
Alas! for the visions and dreams of our youth,
When shadows seem substance, and friendship seems truth;
Like the sere leaves of autumn, the last beam of day,
They fade into darkness—they all pass away.
Yes, PASSING AWAY is the watchword of Time;
Earth's bright ones are destined to fade in their prime,
In Life's verdant spring to lie down in the tomb,
And shroud in Death's mantle their beauty and bloom.
And e'en the wide earth, with her valleys and rills,
Her firm'set mountains, and unshaken hills,
Is marked for destruction—is doomed to decay;
On her brow is engraven, "Fast passing away."
Then is there no rest for the tempest-tossed soul,
No pole-star to guide us when dark billows roll?
Is there no ark, no anchor, which still shall endure
Through storm and through tempest, unshaken and sure?
Yes, truth shall endure! Firm, immutable truth—
Change never comes o'er it; 'tis e'er in its youth,
Firm as Heaven's own arches, and pure as its day:
Eternal is truth, it can ne'er pass away.
Then cheer up, lone voy'ger on Error's wide sea,
Let truth be a chart, and a pole-star to thee;
'Twill guide thee to heaven's port of the blest,
To the home of the ransomed, the haven of rest. M. A.
[Lowell Offering.]

ADDRESS TO THE PUBLIC.

BY WILLIAM MILLER.

Dear Reader:—Permit me to address you once more, by calling your attention to the great events, which the word of God declares are soon to come to pass, that I may faithfully perform my duty; and that you may be able to answer in that way that will be satisfactory to your own soul, in the day when God shall judge the secret thoughts of men, by Jesus Christ.

In my former communications to you on this subject, which lays near my heart, and fills my soul at times with indescribable joy and consolation, big with the hope of soon, very soon, coming into possession of immortality and eternal life, I readily confess I was misled in my calculations, not by the word of God, nor by the established principles of interpretation I adopted; but by the authorities which I followed, in history and chronology, and which have generally been considered worthy of the fullest confidence. And I fear many of you have been blinded to your own

interest, which may be of eternal consequences to you, by this hasty expression of full confidence in these authors, before I had carefully and more extensively examined the subject to which I had, in the simplicity of my heart, called your serious and candid consideration. But the testimony of historians, as to the dates of events, cannot affect the testimony of the word of God:—that, at certain periods from these events, his promises shall be fulfilled. They may fail, but his word cannot fail. I confess I have been thus mistaken as to the definite time; but what of that?—Will you, or any man, dare to take the ground, that because Mr. Miller, or any other man, made a mistake, the word of God is not true? No, no, there would be nothing in that worthy of being called an argument.

But above all things else, I was deceived in the number and character of those, who, without study, argument, or reason, rejected the (to me at least) glorious news of the coming Savior. Neither did I suppose that a man or woman could have been found on the habitable earth, who loved the Lord Jesus Christ, and believed the Bible, that would reject the second advent, or the redemption of the body—the final salvation of the soul, or inheritance of eternal life, at the appearing of Jesus Christ. Yet facts warrant me to say, I find more than one half who profess Christianity, denying one or more of these fundamental pillars of the Christian hope; and among them more bitter scoffers, and vindictive, unforgiving enemies, than in all the world beside. So much has this been noticed for a few years past, that men of the world have told me, that they regard it as a settled rule, that when they hear men scoffing and lying about those who profess the advent doctrine, they set them down as being, or once having been, professors.

I am thankful to God, although much and sorely disappointed, that I never pretended to be divinely inspired, but always directed you to the same source from whence I obtained all the information I then had, and now possess, on this glorious and heart-cheering subject. Let me then exhort you kind reader, by the value of truth, by the worth of your own soul, and the love of life everlasting, to examine your Bible,—on the coming of Christ, the redemption of the body, the salvation of your soul, and the everlasting inheritance. Lay by all prejudice, all opinions not founded on the plain and clear declarations of God's word, keep close to that rule which will thoroughly furnish you, and make you perfect in every good work; examine for yourselves; let no man deceive you in these days of deception, when the devil has come, deceiving, if possible, the very elect. Now is the time for you to exercise the "sober second thought;" a good time for you to come over on the side of truth; to choose the good and refuse the evil. I beseech you do not say, "Nay, I will not examine!"—Do not say, "I am well enough off, and I have got the truth!" Perhaps you have; if so, it will not hurt you to re-examine, for every re-examination only makes the truth the brighter, our evidence more clear, and our love for the truth more fervent; it helps to establish our faith and hope, and keeps us from wavering.

And now, dear reader, let me propose a few questions, in view of what I have said, for you to answer to God and your own soul; and I pray you not to trifle with them, or one of them, if

you can find a plain Scripture text which authorizes the question. And I beg of you, delay not to answer every question which may, or can be answered. And let your answers be such as you will be willing to meet before the throne of God in the day of judgment, to which day I appeal in thus addressing you. I append a text to every question, to show you they are Scriptural.

1. Will Christ appear the second time? Heb. 9: 28.
2. Will he come himself? 1 Thess. 4: 16.
3. Who will see him? 1 John 3: 2; Rev. 1: 7.
4. Who will not be ashamed before him at his coming? 1 John 2: 28; 4: 17.
5. What will Christ come to do? 2 Thess. 1: 7-10; Heb. 1: 10-12; Rev. 21: 5.
6. When Christ comes, will there be a resurrection? and of whom? 1 Cor. 15: 23; 1 Thes. 4: 14-18.
7. Where is Christ now? Acts 1: 11; 3: 21.
8. At what time will Christ again be sent to earth? Acts 3: 20, 21.
9. When may we know he is near, even at the door? Matt. 24: 30, 33.
10. Have any one of the signs been seen which are given by our Lord,—in Matt. 24: 29; Mark 13: 24, 25; or Luke 21: 25, 26; or by Paul in 1 Tim. 4: 1-3; also 2 Tim. 3: 1-9; or by Peter in 2 Peter 3: 3, 4,—by any one living in this generation?
11. When is the day of redemption? Eph. 4: 30; Luke 21: 28.
12. When shall our bodies be redeemed?—Rom. 8: 23.
13. When shall our souls be saved? 1 Pet. 1: 7-13.
14. When shall the righteous inherit eternal life? Mark 10: 17; Matt. 19: 29; 25: 46.
15. What is the earnest of that inheritance? Eph. 1: 13, 14; 2 Cor. 1: 22; 5: 4, 5.
16. If we are to receive all this when Christ appears, and not until then, can you blame any Christian for loving his appearing? 2 Tim. 4: 8.
17. And if you was commanded to watch for him, and these blessings were promised when he comes, would you not look with intense interest until his coming?
18. And if you was commanded to watch, would you watch without expecting him? Luke 12: 35-40.
19. And if he did not come when you expected, would you not be disappointed in some proportion to your love for his appearing?

Remember, this is the situation of your Advent friends; this is our experience. And may God help you to love, watch, and expect the dear Savior until he shall come.

Scriptural Exhortation, in view of the Coming of Christ.

Dear Brethren:—Our authority to do this, is not of doubtful origin, nor common character.—Says the great apostle of the Gentiles, that inspired teacher of faith and verity, "Let us hold fast the profession of our faith without wavering, for he is faithful that promised; and let us consider one another to provoke [incite] unto love and to God's works; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day (of Christ's advent) approaching." But alas, during the "dark and cloudy day"

the people of God have been peeled and scattered on mountains like sheep having no shepherd, so that many of us cannot meet together to take sweet counsel, as in the former days, when we met together for the purpose of mutual edification, and to draw the folds of love closer together; but, thank God, we can occasionally have an interchange of thought through the medium of the 'Voice of Truth' and the 'Herald,' and hold mental converse and communion sweet, though far apart from each other. For my ownself, I always preferred the inspired exhortation of the apostles of our Lord and Savior, to all others.—There is a pointedness and a propriety, an originality and freshness in them, which is not to be found in the dry, verbose, frigid, and metaphysical abstractions of their pretended successors. Instance the fitness of the following, to our present position.

"Take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin: for we are made partakers of Christ [mark] if we hold the beginning of our confidence steadfast unto the end." Nothing short of that will do,—"he that endureth unto the end shall be saved." The beloved disciple, after stating the fact that "many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh," thus admonishes the brethren: "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." And again, 1: 2, 28. "And now little children, abide in him, that when he shall appear we may have confidence, and not be ashamed before him at his coming."

How affectionate, how benevolent this language, and O, how admirably adapted to the position we occupy. The voice of Christ by the Spirit, to the churches, now most emphatically is, "Behold I come quickly, and my reward is with me, to give every man according as his work shall be." Is the bride prepared to respond with heart and voice, Amen, even so, come Lord Jesus, and come quickly! Amen! Let every individual answer to God and his own conscience.

Peter, who wrote to stir up the pure minds of the brethren by way of remembrance, states the reward,—"a full reward," to be the crown of glory, and an inheritance incorruptible, undefiled, and that fadeth not away." "Wherefore," says he, "gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought about at the revelation of Jesus Christ." Of this grand and glorious event, now at the door, Isaiah thus speaks: "O Zion that bringeth good tidings, get thee up in the high mountains, (among the scattered sheep) O Jerusalem that bringeth good tidings, lift up thy voice with strength, lift it up, be not afraid: say unto the cities of Judah, Behold your God, behold the Lord God will come with strong hand, and his arm shall rule for him, behold his reward is with him, and his work before him." 40: 9, 10.

Daniel, the man "greatly beloved," was told to "go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days." (years). He was carried down by the Spirit, to the very point when one like the Son of Man came in the clouds of heaven to confer immortality, and give the promised reward, the inheritance in the redeemed earth to the "meek, for an everlasting possession."

Paul too, had his faith firmly fixed on this grand and glorious consummation, when about to suffer martyrdom for the cause of his beloved Lord. Read his triumphant language: [3 Tim. 4: 6-8.] "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have

kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give to me at that day:— [V. 1.] and not to me only, but unto all them also, that love his appearing." How different the tone and character of this, to the cold, lifeless, whining speeches of modern professors in the new prospect of death, and O how striking the contrast betwixt the apostle's faith, and their foolish fanfaries. And yet, "mistaken souls, they dream of bliss."

Were professing Christians to place their faith on God's revelation instead of the doctrines and traditions of men, how very different from what it really is, would the aspect of the church appear to the gainsayer. But, were this the case, how could the predictions of the prophets, our Lord, and his apostles, respecting the state of the nominal church in the "last days," be fulfilled?—From the literal and progressive fulfilment of these prophecies, the careful student of the Word gets fresh proofs every day, that the advent of Christ is nigh, even at the door.

But I pass to observe that the second coming of Christ has been, through all of the past, the grand, the stimulating motive, to a holy walk and unblameable behavior in the world. A few testimonies on this point, must at present suffice.—We will begin with Enoch's prophecy, concerning that august event. "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him," &c. "For I know," says Job, "that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me." 19: 25-27.

This is the language of strong faith, and the most unwavering confidence, that God who had promised was able, and would ultimately fulfil every jot and tittle of his word, in the redemption and final glorification of his people. When Job realizes his hope at the "latter day," Jesus will stand upon the earth, and then will be fulfilled the oath of God. Num. 14: 21. "But as truly as I live, all the earth shall be filled with the glory of the Lord." To this, the eye of the prophet Isaiah was directed in vision. 6: 1-4. I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple; above it, stood the seraphim; each one had six wings;—with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto the other, and said, Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory."

With this before the mind, how very appropriate is the exhortation of the apostle, at the present time. Heb. 12, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset, and let us run with patience, the race that is set before us, looking unto Jesus the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is sit down at the right hand of God," &c. O brethren, let us fix the eye of faith on Jesus, and through his matchless love, we shall be more than conquerors at last. The holy men of the olden time, who lived and walked with God, looked forward with faith to the day of Christ, and had a precious, soul-satisfying glimpse of the glory consequent on his sufferings. They looked for a city which hath foundation, whose builder and maker is God, and walked as strangers and pilgrims here, hav-

ing respect to the recompense of reward. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, esteeming the reproach of Christ greater riches, than all the perishing treasures of this world. To be convinced of the overcoming power of faith, one should peruse carefully, the 11th chapter to the Hebrews. Through the divine blessing, it may nerve you calmly to meet and patiently to endure the conflicts and trials that yet await us here. It is through much tribulation that we must enter into the kingdom of God, but if we abide faithful, and study to obey God in all things, he will carry us safely through, till he lands us safe in the harbor of eternal rest.

JOHN MOFFATT.

Ellicott's Mills, Md., July 11, '46.

Perils of the Last Days.

I have read with interest, the remarks in the "Voice of Truth," on the "Perils of the Last Days," and most acknowledge they give a true description of the state of things in this "down East" country. When I remember how forward our enemies have been to publish, in their various papers, and some of which were professedly religious, every thing that would in any way disgrace Millerism, as they term it, and much of which I know to be false, I see in it the fulfilment of the word of God, especially in regard to the reproach and contumely poured upon the people of God. It reminds me of the gallows fifty cubits high, prepared by Haman, upon which to hang the pious Captain Mordecai, who would not bow down and do homage to Haman, and to the spirit and customs of the age and place in which he lived. Would those now looking for the Lord only submit to the iron cast creeds, now extant, and sing with them, "death is the gate to endless joy," and beyond the bounds of time and space, look forward to the heavenly place, the saints serene abode." "My Lord delayeth his coming;" they would avoid much of the persecution which is now heaped upon them, and be considered quite orthodox. But, my brother, God requires truth "in the inward parts," and will have his people bound by his word and spirit, and fearlessly and lovingly declare what they believe to be God's truth, whether popular or unpopular with the multitude. One thing I have yet to learn, i. e., the time when God's truth and people were popular in this sin-polluted world. The Brother's remarks in the Voice on "Incontinency," brought painfully to my mind what I have heard and partly seen in this "down east" region. Within a few miles of where I reside, is imprisoned an old preacher, of more than 20 years standing, in one of the largest denominations of these United States. He was convicted on the testimony of four of his own daughters—of "carnal knowledge by force;" and some testify that he has been guilty for six years! during which time, he has preached, prayed, &c., and these same young women made a high profession of religion! Had I read of such things in foreign papers, I should not have supposed it possible to be true,—but my knowledge that the man is imprisoned, (for I have seen him) compels me to believe that such a case exists. Whether he is guilty or innocent before the Lord, I know not. But look at it which way you may, it seems too bad to believe. A father, a Reverend father, the guide, the protector of his daughters, *it cannot be!* And these young females to bear such testimony if false, against him, to whom, under God, they are indebted for their beings, is too much to be believed. I am lost in astonishment, and exclaim in the honesty and fullness of my soul, "my God save us in these last times of perils." It however looks like the last days. See Mark 13: 12.—"Then the brother will deliver up the

brother to death, and the father, the child, and children will arise against their parents, and procure their death." Campbell's translation. O may we each feel and exclaim, "My soul be on thy guard; ten thousand foes surround." "Not sleep as do others, but watch and be sober."—"Hope unto the end for the grace to be brought unto us at the revelation of Jesus Christ," which I believe will soon take place.

Yours truly, expecting the restitution,

T. S.

South Orrington Me., Aug. 10, '46.

AN EXTRACT

"Of a letter, from Mr. Adoniram Judson, (Missionary), to the Female members of Christian Churches in the United States," on Dress.

Dear Sisters:—Having finished my tale, and therein exhibited the necessity under which I lay of addressing you, I beg leave to submit a few topics to your candid and prayerful consideration.

1. Let me appeal to conscience, and inquire, what is the real motive for wearing ornamental and costly apparel? Is it not the desire of setting off one's person to the best advantage, and of exciting the love and admiration of others?—Is not such dress calculated to gratify self-love, to cherish the sentiments of vanity and pride? And is it not the nature of those sentiments, to acquire strength from indulgence? Do such motives and sentiments comport with the meek, humble, self-denying religion of Jesus Christ? I would here respectfully suggest, that these questions will not be answered so faithfully in the midst of company, as when quite alone kneeling before God.

2. Consider the words of the apostle quoted above, from 1 Tim. 2: 9, "I will also that women adorn themselves in modest apparel, with shamefacedness, and sobriety, not with brodered hair, or gold, or pearls, or costly array." I do not quote a similar command recorded in 1 Peter 3: 3, because the verbal construction is not quite so definite, though the import of the two passages is the same. But cannot the force of these passages be evaded? Yes, and nearly every command in scripture can be evaded, and every doctrinal assertion perverted, plausibly and handsomely, if we set about it in good earnest. But preserving the posture above alluded to, with the inspired volume spread open at the passage in question, ask your hearts in simplicity and godly sincerity, whether the meaning is not just as plain as the sun at noon-day. Shall we then bow to the authority of an inspired apostle, or shall we not?—From that authority, shall we appeal to the prevailing usages and fashions of the age? If so, please to recall the Missionaries you have sent to the heathen; for the heathen can vindicate all their superstitions on the same ground.

3. In the posture you have assumed, look up and behold the eye of your benignant Savior ever gazing upon you with the tenderest love,—upon you, his daughters, his spouse, wishing above all things that you would yield your hearts entirely to him, and become holy as he is holy, rejoicing when he sees one and another accepting his pressing invitation, and entering the more perfect way; for, on that account, he will be able to draw such precious soul into a nearer union with himself, and place them at last in the higher spheres, where they will receive and reflect more copious communications of light, from the great fountain of light, the uncreated Sun.

4. Anticipate the happy moment, hastening on all the wings of time, when your joyful spirits will be welcomed into the assembly of the spirits of the just made perfect. You appear before the throne of Jehovah; the approving smile of Jesus fixes your everlasting happy destiny; and you are plunging into the "sea of life and love unknown,

without a bottom or a shore." Stop a moment; look back on yonder dark and miserable world that you have left: fix your eye on the meagre, vain, contemptible articles of ornamental dress, which you once hesitated to give up for Christ, the King of glory; and on that glance, decide the question, instantly and forever.

Surely you can hold out no longer. You cannot rise from your knees, in your present attire. Thanks be to God, I see you taking off your necklaces and ear-rings, tearing away your ribbons, and ruffles, and superfluities of head-dress; and I hear you exclaim, What shall we do next? An important question deserving serious consideration. The ornaments you are removing, though useless and worse than useless, in their present state, can be so disposed of as to feed the hungry, clothe the naked, relieve the sick, enlighten the dark-minded, disseminate the Holy Scriptures, spread the glorious Gospel throughout the world. Little do the inhabitants of a free, Christian country, know of the want and distress endured by the greater part of the inhabitants of the earth. Still less idea can they form of the awful darkness which rests upon the great mass of mankind in regard to spiritual things. During the years that you have been wearing these useless ornaments, how many poor creatures have been pining in want! How many have languished and groined on beds of abject wretchedness? How many children have been bred up in the blackest ignorance, hardened in all manner of iniquity? How many souls have gone down to hell, with a lie in their right hand, having heard of the true God and the only Savior. Some of these miseries might have been mitigated; some poor wretch have felt his pain relieved; some widow's heart been made to sing for joy; some helpless orphan have been rescued from hardened depravity, and trained up for a happy life here and hereafter. Some, yea many precious souls might have been redeemed from the quenched fires of hell, where now they must lie and suffer to all eternity, had you not been afraid of being thought unfashionable, and not "like other folks!" had you not preferred adorning your persons, and cherishing the sweet seductive feelings of vanity and pride!

O Christian sisters, believers in God, in Christ, in an eternal heaven and an eternal hell!—can you hesitate and ask what you shall do? Bedew those ornaments with the tears of contrition; consecrate them to the cause of charity; hang them on the cross of your dying Lord. Delay not an instant.

Eternal Life.

"The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."—Rom. 6: 23. 'He gave me (Christ) a commandment what I should say and what I should speak, and I know that his commandment is life everlasting.'—John 12: 49, 50. Peter says to the Lord, 'Thou hast the words of eternal life.'—John 6: 68. 'For the life was manifest, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us.'—John 12. 'The gift of God,'—obedience to 'Christ's commandments'—and his 'words' are life eternal.

How many, or who have received it? 'Thou hast given him power over all flesh, that he should give life eternal to as many as thou hast given him.'—John 17: 2. Paul says in Acts 13: 48, as many as were ordained to eternal life, believed; John 10: 27, 28, says, 'My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life,' &c. 'Whosoever believeth in him should not perish, but have everlasting life.'—John 3: 16. 'Whosoever drinketh of the water that I shall give him, shall never thirst, but the water of life that I shall give him shall

be in him a well of water springing into everlasting life.'—John 4: 14. 36 v. reads, he that reapeth receiveth wages, and gathereth fruit unto life eternal: search the scriptures; for in them ye think ye have eternal life.' Paul says in Gal. 6: 8, 'He that soweth to the flesh shall of the flesh reap corruption: but he that soweth to the spirit shall of the spirit reap life everlasting.' Paul speaks in 1 Tim. 1: 16, of Christ being a 'pattern to them which should hereafter believe on him to life everlasting.' This is the class that receive it. When do the saints receive it, in this world or in the world to come? Surely not in this world, for here we 'seek for eternal life:' (Rom. 2: 7) And if we have it, we need not seek for that we have. Again: 'Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect.' lived in 'hope of eternal life.'—Titus 1: 12. 'Heirs according to the hope of eternal life.'—3: 7. This same writer says, 'We are saved by hope.' But hope that is seen (or that you have) is not hope: for what a man seeth (or hath) why doth he yet hope for? But if we hope for that we see not, (or have not) then do we with patience wait for it.'—Rom. 8: 24, 25. John in his first epistle, (2: 25) speaking to those that heard the words of Christ from the 'beginning,' 'if they remain in you,' 'ye also shall continue in the Son and in the Father. And in this is the promise that he hath promised us, (who?) them that 'continue in the Son,' or 'abide in Christ' even eternal life.' Paul says in Rom. 5: 21, 'That as sin hath reigned unto death, even so might grace reign through righteousness (how long) unto eternal life by Jesus Christ our Lord.' In the 6: 22. 'But now being made free from sin and become servants to God, ye have your fruit unto holiness, and the end, everlasting life.' Daniel says, (12: 2) speaking of the resurrection, 'some awake to everlasting life.' Our Savior speaks at the solemn hour of separation; 'These shall go away into everlasting punishment; but the righteous into life eternal.' Matt. 25: 46. Our Lord tells us in Mark 10: 30, what his followers shall have for leaving all. They 'shall receive an hundred fold now in this time; houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life.' All must see that the scriptures quoted, places the gift of God, which is life eternal, at the resurrection of the just.

Some may inquire, 'are there not some passages that teach we have it in this life? Yes, there are five passages in John which use the word *hath*, in the present tense. 'Believeth on him that sent me, *hath* everlasting life,' &c. 'Verily, verily, I say unto you, he that believeth on me, *hath* everlasting life.' 'Whoso eateth my flesh, and drinketh my blood, *hath* eternal life,' &c.—'Whosoever hateth his brother is a murderer:—and ye know that no murderer hath eternal life abiding in him.' John 5: 24; 3: 36; 6: 47, 54; 1 John 3: 15. In John's first epistle, 5: 13, the phrase 'ye have eternal life,' is used. In the 17: 3, of John, eternal life is explained thus: 'This is life eternal, that they might know the only true God, and Jesus Christ whom thou hast sent.'—There are six texts of scripture in John's writings, that speak of possessing it here, and in the same writings you will find ten passages that place it in the future: John 3: 15, 16; 4: 14, 36; 6: 27, 40; 10: 28; 12: 25; 17: 2; 1 John 2: 25.

He is the only writer that speaks of it in the present. Now, if we say it is possessed here, we contradict every other writer that has written on the subject. If the above scripture is correctly translated, it must not have more weight than other scripture will allow. Therefore it cannot mean more than; 'to be spiritually minded, is life and peace.' Rom. 8: 6. Or as Paul

says in Gal. 2: 20, 'I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, 'who loved me and gave himself for me.'

Now, if we would have life eternal, we must not be like the young man that was not willing to sell all and follow Christ. Nor love our lives more than our Master's truth. But, with all meekness, 'fight the good fight of faith, lay hold on eternal life,' &c. 1 Tim. 6: 12. Brethren strive to 'keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life.'

Yours, waiting for the crown of eternal life,
WALTER PRATT.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, SEPTEMBER 16, 1846.

Our receipts of late have fallen far below our current expenses. Those indebted for their paper, who are able to pay, should see and remedy this evil immediately.

"Advent Herald—Extra."

This paper, for Sept. 9th, is a rich number. It contains an 'Address to the Public,' by Wm. Miller, which we give in this number of our sheet. 'The Moral End designed to be effected by the Signs and Times revealed to the Prophets.' This is a valuable document: the author's name is not given. 'The Two Resurrections and Millennium' of Rev. 20: 4-6, by S. Bliss, Editor of the Herald. This article is what our brethren need at this time to strengthen their faith in the precious doctrine of the first resurrection. 'The Return of the Jews,' by J. Litch, is a masterly production, which every one should read who is in the least troubled with the unscriptural doctrine of the return of the carnal Jews to the land of Palestine. 'The Four Universal Kingdoms,' is also an interesting article from the pen of I. E. Jones.

An extra edition of 17,000 of this number of the Herald has been printed for general distribution.—We hope they will soon be circulated. Orders for the Extra Herald should be sent to J. V. Himes, Boston, Mass.

Evidence of Acceptance with God.

A brother, whose name and address we are not at liberty to give, writes:

"I feel that I cannot rejoice in the blessed doctrine of the second advent as I think you and many others do; for darkness and doubt seem clinging to me with deathlike grasp. Oh, it seems, sometimes, that my soul would willingly quit its frail tenement of clay, if it could but find perfect peace with God. What to do, I know not. Though I have professed to be a follower of the meek and lowly Jesus for about six years, yet now I feel to be as one enquiring the way to Zion. Nothing can give me real joy and peace, but a firm and unshaken confidence in the Lord, and the hourly inward witness that I am Christ's and he is mine; this is my prayer. When, oh when, shall I be a free man in Christ Jesus? Can you tell me what to do in this critical moment? I want some one to guide me."

There are various causes for such desponding feelings as those of which our brother speaks.

1. *Ill health*, or physical disability, is not unfrequently the cause of this despondency with which our brother is troubled. Such is the connection of our mental and physical powers that a disarrangement of the one must necessarily affect the other. We have been acquainted with a number of cases of this kind; some of them bordering very nearly on

settled despair. But when the persons regained their usual health, their desponding feelings gradually gave place to feelings of joy. It is as utterly impossible for the mind to be free, buoyant and joyful, long at a time, when there is a defect in certain of its functions, as it is for the arm to be strong and active when broken. And it is just as unreasonable for a person to expect to be joyful when the functions of the mind are thus affected, as it would be to use his arm, if broken. In both cases it is necessary to know the cause of our complaint, and then exercise all the patience we can master until a cure is effected.

2. Making our *feelings* the rule by which to decide whether we are accepted with God or not, is another cause of the despondency of which our brother speaks. It is no certain evidence that a person is a Christian because he feels well, nor that he is not one because he does not feel well. No such rule is given in the Bible to test our Christianity; yet very many act altogether by this rule; and there is but little stability in their Christian joy. They are slaves to their feelings, which vary according to the circumstances with which they are surrounded. The remedy in this case is to follow the Bible rule in judging of your Christianity. "Blessed are those that do his commandments." Do right, or, as the Word requires, and your peace will be constant, and rest upon a foundation against which the gates of hell cannot prevail.

3. *Doing wrong, or neglecting duty*, is a cause of despondency to the Christian. There can be no real permanent peace where a person is habitually guilty of either. The remedy in this case is simple but sure. It is to do wrong no more, and no longer live in the neglect of the plain commands of the Lord. Then your peace will be as a river, and your joy uninterrupted and sure.

4. A want of *confidence, or faith* in God, is a sure cause of despondency to the Christian. There is but little true evangelical confidence or faith now in Christendom. Unbelief is not only seen in the rejection of the doctrine of the near coming of the Savior, but in doubting the truth or fulfilment of nearly every promise of God. Infidelity has crippled the faith of the best Christians of this degenerate age. It has led them to look upon the most simple and positive commands of God, with doubt. If they do a command of the Lord, they do not feel the fullest assurance that they will be blessed in the deed: and for want of confidence in the promises of their God, they are sure not to be blessed in obeying him; consequently, desponding feelings are unavoidably the result.

The cure in this case is, *have faith in God*; do as he requires, and entertain not a single doubt of his doing for you just as he has promised. He will fulfill his word: 'he is faithful that has promised.'

Finally, *ingratitude* is a cause of despondency. Many people are constantly asking and receiving blessings from their God, but seldom thank him for them. Ungrateful creatures! It is not only their duty to pray, but in 'all things to give thanks,'—Just pour out your souls in thanksgiving and praise; sing and make melody in your hearts to the Lord, ye desponding ones, and the gloom that now troubles you will give place to the cheering rays of the Sun of righteousness. 'Rejoice in the Lord, and again I say rejoice.' If any being in the world should be cheerful and happy it is the Christian.—Present blessings and future rewards, should so fill his mind with gratitude as entirely to prevent his indulgence in the sin of unbelief, ingratitude and despondency.

The Meeting at Livonia, recently held, we understand was very interesting. We were denied the privilege of attending, which was a great disappointment to us.

Elder Church's Letter.

We see in the 'Democrat,' for Sept. 2d, a letter from Elder P. Church, a Baptist minister of high standing in this city. It was written while on his voyage to London, to attend the 'World's Convention,' or Christian Alliance, recently held in that city. There are some things in this letter we cannot let pass unnoticed. Speaking of the fears which many seem to entertain relative to the result of the convention, Elder Church says:—

"Thus a general suspicion seems to prevail on the subject, and all apprehend, what I fear myself, that the good will not equal the hopes of its friends.—To all this I have but one answer,—we have tried controversy for three hundred years, and have filled the world with our books, and yet the Protestant sects have neither convinced each other nor been convinced, nor indeed has there been a material change in the strength of the parties. Their prejudices on all hands have been confirmed, and what of truth and argument they may embody, meets with so many hostile passions that it cannot take effect except to a very limited extent. Is it not the part of wisdom, therefore, to try some other expedient?"

We think Elder Church has just cause to fear that the convention will not be productive of much real good to the cause of Christian union: for there is too much denominational interest, or, 'hostile passions,' among the sects, to approximate any nearer to a permanent gospel union than they now are. If their labor for 'three hundred years' has served to 'confirm their prejudices on all hands,' the London Convention may try in vain, 'by some other expedient,' to bring about the desired union. Human expedients lie at the foundation of every departure from the word of the Lord. To continue to try 'some other expedient,' will serve to strengthen and multiply divisions rather than do them away. The only way possible to effect a gospel union is, to try no more expedients, ('three hundred years trial' is long enough;) but to abandon all sectarian names, creeds, interests, and human expedients, and meet on the broad, holy and peaceable foundation on which the church stood before her departure from the truth, viz: the Word of God. The only principle of true Christian union is laid down in that book, and a union attempted on any other principle than therein taught, will be vain. That all of the delegates do not design to act upon these purely gospel principles is evident from the following expression of Elder Church. He says:

"I expect to appear there as a Baptist, to work, and think, and act, and vote, in that capacity, and no other."

This, doubtless, is a very correct expression of the feelings of every delegate to the Convention, relative to his own denomination. He 'expects to appear there,' in the name, spirit, and defence of his own sect, 'and no other.' On this purely selfish principle each will act, and, as a matter of course, no union will be effected. That their hope of success is exceedingly doubtful, is further evident from the following singular admission, in the letter of Elder Church:—

"The Christian church, on the subject of union, is feeling her way towards light through a dark and dubious region. And what God may do for us, in answer to earnest prayer and honest endeavor, we cannot foresee."

What an admission! The church 'feeling her way through a dark and dubious region,' without light: for she is feeling her way 'towards light through a dark region.' She sends up her 'earnest prayer' and puts forth her 'honest endeavor,' to feel her way through this darkness, to the desired and Scriptural union, but still God will neither hear nor guide her, he has left her perfectly in the dark relative to his gracious designs: these 'we cannot foresee.'

If Elder C. has given a true representation of the church, she is in gross darkness, and knows not where she is going: Her leaders, also, are in the dark, are blind guides; and if the blind lead the blind both shall fall into the ditch. No subject is more clearly revealed in the Bible than that of Christian union, yet the Christian world, according to the admission of Elder Church, are perfectly in the dark, on this important matter. Again, nothing is more certain than that the meek will God guide in judgment; that he that will do his will 'shall know of his doctrine,'—shall not walk in darkness, but have 'the light of life;' and that they that give heed to 'the sure word of prophecy,' it shall be unto them as a light that shineth in a dark place, until the day dawn and the day star arise in their hearts. Yet Elder Church cannot 'foresee what God may do for us in answer to earnest prayer and honest endeavor.'

'What God will do for us.'—Here lies the deep, and we fear, fatal deception of the church. Like the apostate Jews, the church justifies herself in all of her departures from the truth, and unholy divisions. She sees nothing to do on her part, but is waiting for God to work deliverance for her, or unite the sects in his one true church. This he never will do. The church must repent in sackcloth and ashes for her departure from the primitive faith, union, doctrines, ordinances and worship; and return to the Lord, then the desired union will be attained. It will require no human expedient to consummate it, but it will be effected as a matter of course. Christian union is a sure effect of true love to God: for he that loveth God will love his brother also. If any man say he loves God, and hate his brother, he is a liar, and the truth is not in him: for how can he love God whom he has not seen, and hate his brother whom he has seen?

'Dark and dubious' indeed must be the prospects of that church or minister who is 'feeling his way towards the light,' but 'cannot foresee what God may do for us,'—has no assurance that his 'earnest prayers and honest endeavors' will meet with the divine favor; or does not know 'what God may do for us in answer to' them! We pity the blindness of such ministers and people; and most fervently pray that they may see and embrace the true light before it shall be forever hid from their eyes.

Bro. Weston's Article.

It is more to gratify a request of a brother than from a sense of duty to the cause of truth, that we publish the article in this number from Bro. Weston, on the termination of the 69 weeks. We think—

1. That the point in dispute is not of sufficient magnitude to make it a matter of difference or dispute: there being only about six months difference between the disputants relative to the most probable time for the termination of the 2300 years when the sanctuary will be cleansed.

2. If the matter in dispute is of the highest moment, a constant repetition of arguments and evidences is not calculated to shed any new light, convert any one from his error, or confirm any one in the truth. But little if anything new has been said on the point in dispute for a long time.

3. We have not yet seen a particle of clear or positive evidence to prove that the 69 weeks terminated in the spring, but there is immutable testimony, the voice of God, and the visible descent of the Spirit, to prove that those weeks did terminate at the baptism of Christ. Here he was anointed, and it is useless, by inferences, to try to fix the anointing at any other time or place.

4. The passing of the time (Oct. next) will not in the least affect the nature of this question. If Christ does not come then, it will be no evidence that he will come in April next, or some time next

spring; neither will it afford a particle of proof that he was not anointed at his baptism. But it will strengthen our already settled conviction that the precise definite time of the advent is not revealed.

We do not wish to leave the impression on the mind of any one that we think Oct. next will pass and the Lord not come. We think he may come before that date, but have no certainty at what day or hour he will appear. His coming will be sudden, 'when ye think not,' and no one will be saved but those who are found ready. The ultimate object of all our labors now should be, to be ready for that decisive moment. Let no one deceive himself on this most important point. If not ready, fully ready, when he shall come, all with us will be lost, forever lost; but if ready all will be gained. Eternal redemption and everlasting life, in the kingdom of God, will be our glorious reward.

Valley of Decision.

We think our brother is mistaken in his views about the 'valley of decision.' In fact the world is no more in the valley of decision now than it ever has been: the only difference there is, it is nearer that valley than ever before. When the world is, in fact, in the valley of decision, or 'conclusion or threshing,' as the margin reads, there will be no dispute about the matter. Then the Lord will 'sit to judge all the heathen round about.' Then the command will be, 'Put ye in the sickle; for the harvest is ripe—the press is full, the vats overflow; for the wickedness is great.' At this time, 'multitudes, multitudes' will be 'in the valley of decision,' or threshing, or destruction. Joel 3: 12-14. It will be the time of the Lord's coming 'to destroy them that destroy the earth.' Rev. 11.

The principle of interpretation that would make us in the valley of decision now, we think would justify all the spiritualism with which Bible has been, or may yet be, interpreted. Let us cleave to the plain word of truth, in matters of this importance: there is safety no where else.

"THE GOSPEL."—This is the title of a sheet in the form of a chart, recently published by Bro. Wm. Clark, Jr., Newton, Mass. It covers the entire ground of six thousand years, from Paradise Lost to Paradise Restored. It gives no specific time for the restoration to take place, but shows from the united testimony of the prophets and apostles, from Enoch to John, that the restoration is certain, and soon to be witnessed. The figures of the Prophets and Apostles, of Christ and Angels, of the image and beasts in Dan., and of Paradise Lost and Restored, and their arrangement on the Chart, give it an interesting appearance. In short, we think it is well calculated to do good. It may be had of Wm. Clark, Jr., Newton, Mass., for 37½ cts.

THE BIBLE ADVOCATE for Sept. 5th, repeats its peculiar views on 'Life, Death and Resurrection.'—We say repeats, because this is the third time these sentiments have been recently published. Once, in the Voice of Truth, and now twice in the Advocate. We did hope these sentiments would not be pressed upon our brethren in this manner; that is, without publishing or even noticing the candid and strong objections which have been urged against them.—This the Advocate has not done. Is this the way to "prove all things"? It is not. But it is a successful way to gain proselytes to an erroneous doctrine.

How is it?—The Post-master at Baltimore, Md., orders J. B. Mitchell's paper to be discontinued. "Reason: not called for."

The Post-master at Auburn, N. Y., orders W. G. Ocobock's paper discontinued. "Reason: Refused." We think there is some mistake in these notices. Will the persons concerned tell us how it is?

From the Advent Herald.

Correspondence of the English Mission.

Leaving Oxford, Bro. B. proceeded to Henley-on-Thames, where he had been once before, and spoke to the friends again three times on Lord's day, in the house of Bro. Jacob Tanner. There are a few brethren and sisters looking for the Lord in H., to whom, our visit seemed to be very refreshing. He supplied them with copies of the Herald, and tried to encourage them in their lonely and tried state. We spoke to the Mayor for the town-hall, should we need it at a future time. On Monday we all met in the city of London, ready to communicate to each other the result of our labors, and to mingle together once more, our prayers and praises to our Heavenly Father. Here we met our dearly beloved brother, Henry Tanner, and his sisters, Elizabeth and Ellen, who have for some time served in the gospel of Christ; they have traveled much of the time with Bro. Winter, aiding him with money, collecting the people together to hear, conversing with them, distributing among them papers and tracts, writing letters of encouragement to the brethren and sisters scattered abroad, sending papers and works on the Advent to ministers, and otherwise efficiently aiding the cause of Christ. Let us here give you a single sample of the kind of letters which they are continually receiving, from all parts of the country, from individuals to whom they have sent the advent publications:—

Dear Christian Friend:—From the time of your letter coming to hand up to the present, I have been very busy, and could not well reply to it before. I feel pleasure, however in being able to do it now. Your sending me the information you did respecting the brethren from across the Atlantic, I take as a kindness; I hope they are men endowed with the Spirit of God. O how I should like to see and hear, if it were the will of my covenant Father, more of what is truly divine, and less of that which is human. I am afraid, that all our boasted improvements in science and literature, are carrying, as with a flood, millions to perdition. Most of the ministers who of late have spoken in my hearing, have occasioned in my heart the thought, that they are yet carnal; and their religion—if they may be said to have any—based on systems of moral and sub-lunary and political philosophy, and not on the sure word of prophecy. For instance: I know one individual who has recently spoken to some of them, about the spiritual and supernatural influence which the true members of Christ receive from their living head. On hearing this, one of them (who, by the way, is now a theological tutor at —) replied, "Oh, you are a lunatic." Another exclaimed, when a word was spoken on another subject, "Why, your religion opposes public opinion." When I hear the like of these things, I am hurt in my inmost soul, and if I cannot speak audibly, silently exclaim, "O tempora. O mores! how are the faithful falling." On Christmas day last, I gave a lecture in the chapel here, on Nebuchadnezzar's Image, having, at the same time, a tolerably large figure, with a head of gold, &c., &c. The people were astonished on seeing themselves down into the toes of the image, and that they were so near the end of the present state of the world. We had about 200 persons present; several came a distance of seven or eight miles. Those who possessed some degree of understanding, were much taken with it, and have since said, "We not only heard but saw it with our eyes;" and some of them with ineffable simplicity added, "Could you not show the the foundation of every discourse in similar manner?"

The Lord's day after receiving your letter, read the principal part of it to my rural audience, from the pulpit, and if we hear of the brethren having come to —, we hope all well, to walk

in and hear them.

I regret that I am not in a position so as to be able to render them any service, &c., to advance their designs of usefulness. I have long wished to leave ———, ——— was never in such a wilderness in my life before. I came here five years ago, after spending seven years in the neighborhood of ——— and am now reduced to a semi-savage: I long to be out of it for

"Man in society is like a flower,
Blown in its native bed."

These dear friends, understanding our purpose to visit London, and vicinity, came to this city and took "lodgings," or apartments, so as to accommodate themselves, and to entertain us. Being intelligent and energetic, they are of essential service to us, as also to the cause. They have received letters, inquiring whether we intend coming to Scotland.

Since our arrival here, Bro. Paul, of Dublin, has arrived; he has labored some in Ireland; to what extent, you shall have in our next. We have just received a letter from Bro. Cochran, late of Rochester, N. Y., now of Scotland, desiring us to visit there. We have, after much labor and anxiety, obtained a printing office for the "Herald," at No. 31, Bucklersbury, London;—to which all letters for us, should be directed.— We have been at great pains to secure several suitable rooms for delivering lectures here; whether we shall succeed to our minds, is yet to be proved. We held a preliminary meeting of the friends of the cause last evening, for consultation, &c. A city of over two millions of inhabitants, is almost as difficult to move as a small world; nevertheless, we shall try, in God's name, to do something.

During the present month, London is to be the theatre for several great moral and religious scenes. The "World's Temperance Convention" is to be held next week, in this city. Delegates are now arriving; among these is Doctor Beecher, whom we have seen, and many distinguished advocates of temperance from the United States. As we are interested in this cause, we purpose being present as visitors, and shall give you a report of the meeting. The "Evangelical Alliance," is to meet here on the 19th instant, of which you may expect an account in its time.

Solemn Appeal.

It is not my province to bring out much, if any light on the coming of Jesus, but to read, examine, and compare with the scriptures, the works of those who have written on the glorious hope of the Christian, which hope I believe is to be realized this fall. From a careful perusal of Bro. Hale's Prophetic Chronology, and Bro. Pinney's last experiments on Definite Time, it does seem to me that the advent is just upon us, and that this fall will bring Jesus. But O how my soul is pained when I look round me, and see how little the nominal church think of these things, and how cold and lukewarm those are that once were all life and animation, and with what energy and zeal they would contend for the faith once delivered to the saints; but alas, how are the mighty fallen, and how many harps are hung upon the willows! Oh that I had the tongue of an angel, that it might be heard wherever such a state of things exist. I would say in the language of the Revelator, 2: 5, "Remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove the candlestick out of his place, except thou repent." God has said, "as a snare, shall it come on all." Yes, as a thief in the night creeps softly in, so shall that day come.

O, when I see how clear the evidence that brings Jesus this year, and how fast bound in sleep are the people, my heart bleeds, and I am ready

to cry out in the anguish of my soul, good God is there no help, no balm in Gilead? must and will they sleep on until the muttering thunders of Jehovah's vengeance shall burst upon them with all its omnipotence, to their eternal destruction?—The answer comes like seven thunders, "as it was in the days of Noah, so shall also the coming of the Son of man be." The world then knew not until the flood came and took them all away, so in the end of the world, with this difference, the latter destruction will be with fire, yet, as sudden as the first. O that I could thunder forth the cry, "Behold the Bridegroom cometh," in tones that would break this spell of hell, and wake up the world to see and escape the certain ruin. But O, it cannot be! God's word will stand, and what is therein written, will most assuredly be fulfilled, and that too in every iota; and He has said, "As a snare shall it come!" O my God! that snare is now set, never to be taken up. The slumbers now upon the world will never be broke, until the trump shall sound that will awake the dead, and then it will be too late to retrieve their loss! Casting up their eye, they will then see the "Great White Throne," and as the all-searching eye of the Omniscient Jehovah falls upon them, they will read at once their doom, and down they will sink into dark, deep, doleful, and eternal ruin! Their last wail will be, "the harvest is past, the summer is ended, and we are not saved!" They are forever gone, not one gleam of hope will ever enter into the abodes of despair. O my God, may some yet acquaint themselves with thee, and be at peace.

I want to say one more word on definite time. I see that some are putting off the coming of our Lord till '47, and at the same time are saying, there is much evidence that Christ will come this fall. Now brethren, these things ought not so to be. If you have got greater evidence that Christ will not come till '47, than you have that he will come this fall, let us have it; if not, up and be doing, be found giving meat in due season. Let me say to those saints scattered abroad, strive to be found doing the will of our heavenly Father; for deliverance will soon come, the redemption of the purchased possession draws nigh.

Yours, expecting and waiting for the Son of God this fall.
GEORGE LEE, Jr.
Oswego, Aug. 17, 1846.

Time of the Advent.

I would not be of that number who say, "My Lord delayeth his coming," yet, with your permission I want to say a few words, after reading Bro. Preble's article on time, in your last.

I shall look for the Lord this autumn, because many of my brethren think they see evidence for the ending of the days here, though for myself, with much searching and prayer, I have never been able to see so much as a shadow of evidence that the 70 weeks began or ended in the autumn. That Jesus was baptised in the autumn of A. D. 29, I see no reason to doubt. In John 1, we have an account of his baptism. In John 2: 12-24, we are told of a passover which Jesus attended subsequently to his baptism. Chap. 9: 23-24 we read, "John was not yet cast into prison."—And in Mark 1: 14, "After that John was put in prison, Jesus came preaching, the time is fulfilled." Mark 1: 14, Luke 4: 16, 22, and John 4: 45, seem to me to synchronize. If so, we can see plainly that the 70th week could not have begun until that time, for Jesus says, "This day is this scripture fulfilled in your ears." I know some think that when Gabriel told Daniel, "From the going forth of the commandment to restore and build Jerusalem, unto Messiah the Prince shall be seven weeks and three score and two weeks;" he meant unto Christ's baptism, but I see no evidence of this. John says (John 1: 31) "that he should be made manifest to preach, therefore am I come

baptising with water." Now I ask if we have any evidence that any but John knew Christ at his baptism? If so, why was it necessary that John should point him out to some of his own disciples? John 1: 35-36. I see no evidence that the Messiah was made manifest to Israel until he preached, "The time is fulfilled,"—(Mark 1: 14) until he said, "This day is this scripture fulfilled."—Luke 4: 21. If he was baptised in autumn of A. D. 29, this would have been after the passover in the spring of A. D. 30.

Many feel confident that Christ was crucified in April A. D. 33. This may have been, but any one who will look dispassionately at Ferguson's argument for it, will see that it is all a castle built in the air. He first assumes the Rabbinical reckoning to be correct, who commence the year with the new moon nearest the vernal equinox, and then, on that assumption, goes to work to ascertain when the paschal full moon fell on a Friday. That the Rabbinical were not correct, and consequently Ferguson's argument is all futile, seems evident from Scripture, and the very nature of the case. Twelve moons we know do not make a year, so that every 3 or 4 years the Jews were obliged to have an intercalary month. It would seem by Lev. 23: 10, 11, that on the second day of the passover, they were to present a sheaf of their first fruits (barley) to the Lord. Now the full of the moon (at which time they held the passover) whose change was nearest the vernal equinox, would, once in a few years, happen as early as March 25th, but according to all writers I have seen, Barley is never ripe so early in Palestine. I write these things to those who are so confident the Lord will come this autumn.

Dear brethren, if time should continue beyond the point you expect, do not make shipwreck of faith, as many did after the 7th month. I see not the evidence of his coming until next spring. If He comes this fall so much the better. Let us every day be doing our Master's will, so that when he comes he may say, "Well done good and faithful servants, enter into the joy of your Lord."

Yours waiting,

J. WESTON.

New Ipswich N. H., Aug. 20, '46.

THE SEALS.

The following are the closing remarks of an interesting article on "the Seals," recently published in the Advent Herald, and from the pen of Bro. I. E. Jones:—

"The next event in this line of sublime phenomena, is the shaking of the powers, or "constellations," (Isa. 13: 10,) of the heavens—their departure as a scroll, is rolled together, and the moving of every mountain and island out of their places. And then, at that time, shall appear the sign of the Son of man in heaven. In other words, as if he had said, you inquire what should be the sign of my coming. I have given you three, but when the heavens are shaken and depart, "then" there shall be a climax, which, however the others were viewed, shall be an unmistakable sign to all, that I am coming. This view is strengthened by an allusion to Heb. 12: 26,— "Whose voice then shook the earth; but now he hath promised, saying, yet once more I shake not the earth only, but also heaven. 27.— "And this word yet once more signifieth the removing of those things that are shaken," &c., namely, the heavens and the earth. What shook the earth then? The voice and trump of God waxing louder and louder. What will shake not only the earth but heaven, now? The voice and trump of God? 1 Thess. 5: 10.— "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first."— God appeared then with lightning clouds, and

fire. Exodus 19: 16. He will appear now in the same manner: on an extended scale. Matt. 24: 27; 25: 30; 1 Thes. 1: 16. Acts 1: 9.—“And a cloud received him out of their sight.” Was not the cloud seen at least a little after he was? and if he comes again in the *same manner*, will it not be seen a little before he is, as it was on Sinai? Besides, his coming is so uniformly predicted to be in a cloud, that it may well be said to be “the sign” of his coming; as the royal carriage of a king is to his subjects that he is coming. I would not urge, but humbly suggest this view.

The thread of figure suspended at verse 12, in chapter 6, for the purpose of introducing a plate of literal events, is resumed again in chapter 7: 1. “And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.” “After these things,” referring to after in vision, and not in event. The four angels in chap. 9: 14, 15, all will admit, symbolize the four Turkish clans on the Euphrates, which were gathered into one by Othman, and since called the Ottoman empire. These, I believe, symbolize the four great powers in Europe, which, by their alliance, have settled nearly all the national disputes since Bonaparte’s time.—Winds indicate national commotions, Dan. 7: 1.

Verse 2. “And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea.” It is a singular fact, that the Advent message began in the East, where the gospel was first proclaimed, by Doctor Wolff, who sounded it long and loud there. The echo reached Europe, swept across the Atlantic, and has rolled with tremendous vibrations over this country. So that this gospel of the Kingdom has been preached in all the world, for a witness to all nations. “And THEN shall the END COME.” Tremendous thought! we are twelve or thirteen years past the last sign before the shaking of the heavens! Every passing moment proclaims, Prepare, prepare to meet thy God! “He will come and will not tarry; a fire shall devour before him and be very tempestuous round about. He shall drive asunder the nations; he shall call to the heavens and the earth, Gather my saints together, those that have made a covenant with me by sacrifice.” I. E. JONES.

Letter from Bro. J. Pearson, Jr.

My Dear Brother:—We have enjoyed an exceedingly interesting and profitable Conference in this place. God has been pleased to bless this effort to spread before this community, the evidences of the speedy coming of Christ, in a remarkable manner. Quite a goodly number of such as have never before sympathized with us in our views, are now willing to admit the correctness of our position, and that the Savior is, indeed, emphatically “nigh at hand.” We now are also having ocular demonstration that the Spirit of God is yet reproving the world of sin, and that the word of truth does still have an effect on the hearts of ungodly sinners. In consequence of the increasing interest manifested by the people to hear more on this subject, we have been induced to continue the meeting until this evening, (Wednesday) and shall start to-morrow for the next Conference. Sinners are awakened to a sense of their lost condition, and the earnest inquiry is heard, “what must I do to be saved?” O, how strange it is, that some so wilfully continue to say, that there is no mercy for sinners, when God so frequently is giving them proof of his willingness to save all who will come unto him.

Mr. Peavy labored through this region some

time since, but the little church here had nearly recovered from his blasting influence before the Conference, and are now firmly fixed upon the word of God, united in love, and looking with strong confidence for the speedy consummation of their hopes.

I will not forget to mention the observance of the ordinances of the Sabbath. After the morning meeting, we repaired to the water side, and in presence of a very large, solemn, and attentive congregation, I had the pleasure of leading into the water a sister, and burying her with Christ in baptism—in the likeness of his death, and if her countenance was a true index of her heart, she felt the peaceful presence of God’s approving spirit. The spectators were evidently much impressed by the service. Immediately after the afternoon meeting, the Lord’s supper was administered. Here the dear brethren and sisters gave vent to their overflowing feelings of love to the Savior, in view of what he had done, is now doing, and has promised to do for them, “when he shall come to be glorified in his saints, and to be admired in all them that believe in that day.” It was one of those precious seasons of “communion with saints,” which we are sometimes permitted to enjoy in this world, as a foretaste of those never ending joys, laid up in store for the children of God. About fifty partook of the supper, and although we occupied two hours, still it was with reluctance that we closed this melting season of love. The poet has truly expressed the feelings of God’s children at such time:—

“We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again.

This glorious hope revives
Our courage by the way;
While each in expectation lives,
And longs to see the day.” Amen.

Our dear brother L. E. Bates, has labored and toiled with success through this country, and in consequence of his arduous, unceasing efforts, his constitution is broken up, and disease has fastened on him, from which, he will not, in all probability recover, until he is changed to immortality by the appearing of the Chief Shepherd to reward his faithful servants.

There is a great cry in this region for light and help, and the people were never more ready to listen, than now. May God send help.

I must now close, as it is almost meeting time, praying for God’s blessing to rest upon you, my dear brother, that your health may be precious in his sight, and you sustained and directed in the path of duty. J. PEARSON, Jr.

Copenhagen Sept. 2, ’46.

P. S. The preaching brethren were Mansfield, Pinney, Jamerson, Bates, Chapman. Bro. Mansfield returned on Saturday to his father’s house, to complete his arrangements for his mission. Bro. Pinney and Jamerson left on Monday, and Bro. Chapman will assist through the next conference. J. P. Jr.

Letter from Bro. Boutell.

Bro. Marsh:—Time, the great, unerring truth-teller, is fast telling up its last story for this wicked, God-hating world. They wish the nominal church united, are crying peace and safety, which are evident tokens of their immediate overthrow. “But we (the saints) are not in darkness, no, no, blessed be God.” Our opponents continue to say we can know nothing about Christ’s coming to set up his kingdom, but God says we may know by certain signs or indications, which

are to precede immediately before his coming which are to be as plain and as positive as the putting forth of the trees in the spring; and when we see these things, we are to lift up our heads. Why? “Knowing that our redemption [the redemption of the body] is nigh.” This then, is the great difference between us who are looking for the coming of Christ, and those who reject his coming. We believe God’s Bible is so plain on this subject, that we ought, may, and shall know all about this mighty event. They say that all is darkness about it. So, after doing all we can to enlighten them in the way of life, we leave them to settle the great controversy with God himself. But the day hasteth greatly—the day of reward; “the day that shall burn as an oven,”—the day of his coming with all the holy angels, when he will say, “Come ye blessed, and depart ye cursed.” Believing all these things, what manner of persons ought ye to be, full of all holy conversation and godliness. But how is it even among those who profess to be looking for their Lord? Would to God I could give as good account of them as some of the brethren do, but the many among whom I have been recently, are living beneath their privilege, have less confidence in God than they ought to have: the cares and sorrows of this world, are creeping on—indifference takes the place of earnest expectation—unbelief instead of life-giving faith, and then this sin-cursed earth, with its maxims and fashions, takes up more of the mind than the eternal abode of the righteous; their conversation is not in heaven, but on the earth. True, there are a few good children who have a keen appetite for the bread of life, but how few upon the naked promises of God, disinterested, self-denying laborers, are ready to go out and feed the living flock of God with food, and even the few who have gone out, are falling asleep! How cheering to the afflicted [not disconsolate] saint, that the last loud clarion of the Almighty will soon blow its resurrection blast.

I have been into the State of Maine, where fanaticism and delusion, with its hottest fires, have burned, and while some have come out and others are coming out, with light, life, and love, filling the soul, others tenaciously hold on to door shut, vision theory, stronger than ever, and bring forth its fruits, but we can have no boasting over them: all we can say, through the grace of God, is, I am what I am, saved by Jesus alone—free gift, “kept by the power of God through faith.” O, how cheering to the weary pilgrim in his wanderings through this cold, cheerless world, to meet with a poor, despised outcast, yet loved of Jesus. It will make the soul burn within, and light up anew, the whole man. A union in Christ, the saints one, and they know it. Blessed be God, what a glorious religion—the whole man converted to God, selfishness all gone, God alone to be glorified, more blessed to give than to receive,—self-denied, God exalted. O praised be God for this way of life. L. BOUTELL.

Brimfield Mass., Aug 10, 1846.

Letter from Bro. J. Gibson.

Bro. Marsh:—Last June I travelled nearly the whole length of this State, (Vermont) and into Canada. In most of the towns through which I passed, I either saw or heard of some of the seed of Abraham scattered, one here, and two or three there, I was led to inquire, why has God in his providence, thus located his children? Is it not that the alarm generally may be given, “Behold the Bridegroom cometh, go ye out to meet him,”—that all may be without excuse at his appearing? So it appears to me. And now my dear Brethren, one and all, think of your responsibility. God has commanded each one, however weak he may consider himself, to let his light shine, not only in word, but in deed and in truth,

that you may be read and known of all men.—2 Cor. 3: 2.

O how it grieves me to see the professed Christian, who, years ago, gave good evidence of being truly pious, now, in these perilous times, instead of watching and preparing for the coming of the Lord,—watching for a chance to get a good bargain, that he may “heap up treasures,” directly in opposition to the command of Jesus.—Math. 6: 19. Again, John 14: 21; “He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father; and I will love him, and manifest myself to him.” O, glorious promise. Who will claim it? The number I fear is very small, even among professed Adventists. I tremble for you brethren and for myself, for the way is straight; yet, by the grace of God, we can walk in it. Take courage then, our journey’s end is near—a few months will either reveal the Lord of glory or another disappointment. The latter I think not very probable, but yet possible. Well the Lord has given us one assurance, which has been as a sheet anchor to my soul through all former disappointments, and I think it will sustain me through another if it must come: that is, after he told what signs should immediately precede his coming, he says, Math. 24: 34, “Verily I say unto you, this generation shall not pass till all these things be fulfilled.” Amen. I believe it. There are yet many alive who witnessed the darkening of the sun and moon in 1780, and they must all pass away before I can cease expecting my Lord continually. And if God should spare my life to see that time, I think I shall not cease to look then, for the advent is the Christian’s hope, yes, “that blessed hope.”

There are, in this place, a few of the tried ones, who are destitute of preaching most of the time, yet we meet constantly on the Sabbath, and we are taught by the unadulterated word of the Spirit, and we are abundantly blessed in our worship. We also have the privilege of reading the Voice of Truth and Herald. I have read the Herald from its commencement, and Midnight Cry, until it was united with the Herald, about 3 years ago. I have been a subscriber to your paper, and in the year 1844, I read the “Hope of Israel,” and from them all, I have received much light, for which, I have abundant reason to thank the Lord.

I was not a little surprised on receiving not long since, the “Bible Advocate,” which I think was uncalled for. It will of course, cause some little division. On the first resurrection, I think it is in error: for if I have an understanding of the Bible, it warrants me to believe that many, though once converted and experienced a change of heart, have subsequently lost their faith, and died in unbelief, and must of course be lost: hence the second death will have power on them. But the Word says, “Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power,” &c. The Advocate would make the passage read thus:—“Blessed and holy is he that hath been converted, [or renewed by grace] on such the second death hath no power; which appears absurd in the extreme. The other features of the paper are generally good. May God overrule all for his glory. I highly commend your friendly remarks on that paper, and pray that God may sustain you at your post until you are called from labor to reward.

Yours, patiently waiting,

JOHN GIBSON.

Houghtonville Vt., Aug. 17, '46.

Bro. C. R. Riggs, Brimfield Mass., Aug. 17th, writes:—God be praised, that we in a little while shall receive the possession that it is the Father’s good pleasure to give the poor of this world, who are rich in faith. Brother the Lord is coming,

and God will sustain you till he comes if you put your trust in him. Lord increase our faith. The saints in this region generally, are strong in the faith. One week ago yesterday, I preached to the saints at Holland, baptised two, and had a refreshing time. The Lord be praised. The Lord is good, Bro. Marsh, and don’t let us get discouraged. Notwithstanding the way sometimes looks dark, let us have perfect confidence in our Father, knowing that “yet a little while, and he that is to come will come and will not tarry.”

Letter from Bro. B. Morley.

Bro. Marsh:—I attended meeting with the brethren in this place yesterday. Although the Lord sent down copious showers of rain, a goodly number made their way to the house of prayer. Bro. Porter preached in the afternoon, after which there were a few prayers and exhortations, which were as refreshing to the soul of the pilgrim, as the showers were to the parched earth. Several of the brethren seem to be well awake on the subject of time. And why should not all Christians be awake on that subject? Our Lord has notified us by the signs as well as the periods, that he is soon to come, that the night is far spent, and the day is now nigh at hand.

Now, suppose that I am sick, tossed upon my bed with pain, so that I cannot rest; it is a dark and dreary night—I confidently expect at the rising of the sun, to be restored to health. Suppose I have no time-piece in my house, but I have half the evidence that the morning will dawn within a few moments, that the Christian has that the Lord will come within a few months to give him perfect and eternal health and happiness, can I talk about long hours of weariness and suffering before the dawning light? not if I am in my right mind. But why this confidence? Evidently, because the morning with its expected blessings, is desired above every thing else. Brethren, if we earnestly desire the day of God as we should, shall we not make much of our evidences, instead of talking about years to come? Our Lord says, “Watch! lest coming suddenly, he find you sleeping.”

B. MORLEY.

Buffalo, Aug. 17, 1846.

Bro. S. W. Thurber, Woodbury Vt., Aug 19, writes:—I am now traveling through several towns in the north part of Vermont. I find a good many brethren who are looking for their deliverance this year. The brethren have been rising in their minds for a few weeks past: our meetings are well attended, and the Holy Ghost meets with us. We have made up our minds not to go back to Egypt, but forward, to the saving of our souls. I have baptised some of late, and the Holy Spirit fell not only upon those that went down into the waters, but on the brethren present.—There are others that are expecting to go forward soon. We have been disappointed, but not forsaken.

Bro. D. & A. Rollins, White Pigeon, Mich., Aug. 22, writes:—We have been favored with the reading of one of our excellent papers, and feel anxious to receive more of them, because we believe they throw some light upon the very interesting and momentous subject of the second glorious “appearing of the great God and our Savior, Jesus Christ,” being “near, even at the door.” We think it is Bible doctrine. We are in rather a dark corner of the earth as it respects that subject, for although we have had some lectures from Bro. Miller, Hoyt, and Catlin, yet very few seem much interested. But although nearly alone, we are not discouraged, but rather feel encouraged to “lift up our heads rejoicing, resting assured that the day of our redemption draweth nigh.” We hope that the brethren at the east will remember us.

Letter from Bro. Pratt.

Bro. Marsh:—Grace, mercy, and peace from God our Father, and the Lord Jesus Christ, rest upon them that are sanctified by God the Father, and preserved in Jesus Christ, and called. When I speak in the language of Paul, (2 Thess. 1: 3,) I undoubtedly express the feelings of every heart that enjoys the blessed hope, and feel we are nearing its consummation. “We are bound to thank God always for you brethren, as it is meet, because your faith groweth exceedingly, and the charity of every one of you all toward each other, aboundeth.” The time has been when the brethren universally, could feel the force of this scripture, and the time now is, all that have an earnest of the inheritance, are increasing their faith, and their love more fully abounds. But it is lamentable to think there are but few of this character in this time of peril.

It is a time when we can feel the force of the prophet’s words, “Let the priest, the ministers of the Lord weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them:” but come Lord Jesus, and be “glorified in thy saints, and admired in all that believe,” &c.

WALTER PRATT.

Sturbridge, Aug. 26, '46.

Bro. D. Johnson, Collins Centre, August 29th, writes:—We have no preaching from those who are looking for the Lord Jesus Christ from heaven, and have had none during the year east; but we had a sermon last Sunday, from Dr. Hudson, of Massachusetts, which was like cold water to a thirsty soul. He set forth many of the truths contained in the New Testament, and was faithful in exposing the corruptions of the church.—He was bold in giving the cry, “come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” The whisper began to go around the house, “he is a Millerite, he is a Millerite;” (I know not that he is one) he said he cared not what they called him, but he meant to declare the truth as he understands it. He is a friend to the poor especially the slave.

Bro. G. W. Burnham has removed from Green Co. N. Y. to Addison, Addison Co. Vt., where he wishes to be addressed.

Bro. W. Rosekrans wishes to be addressed Northampton, Peoria Co. Ill.

Bro. H. S. Case has located at Dewitt, Clinton Co. Mich., and wishes to be addressed there.

The severities of which Bro. J.—complains, we think he will see if he will examine again, relate more to doctrine than persons. Plainness of speech, with kindness of spirit, should ever characterize our communications.

Alexander Weldon—John Weldon is indebted 50 cts. at the close of this vol.

Letters and Receipts for week ending Sept. 10th '46.

W. Burnham, Exeter, N. H., for M. Bodge \$1; E. M. Shoudy, Janesville; H. W. Yeager, Madison, Wis. T. \$1; D. Johnson, Collins Centre, \$1, pays to close of vol. xi. Stevens, Cross Roads, C. W., in full for books, and for Voice of Truth, 40 cts.; N. Jones, Northfield, Vt.; Z. W. Hoyt, Greigsville, Ill.; B. S. & I. Jackson, Mechanicsville, Vt., \$2, all right. A. Cummings, Winchester, N. H. \$1; R. R. York, North Yarmouth, Me.; J. Hall, Mendon, O. \$1; N. Herick, Danesburg; D. Wright, Bowmanville, C. W.; W. Rosekrans, Northampton, Ill. \$1; O. Smith, Orland, Ill.; H. A. Parks, Wawpon, Wis. T. \$1. The mistake was not ours. E. M. Smith, Linden; G. W. Burnham, Vergennes, Vt.; L. Dudley, Perry Mills, \$1. The paper has been regularly sent to E. Smith, Alburtz Springs, Vt. Is this right? Your paper has been sent by mistake to PERRYVILLE; we now send to Perry Mills. Is this right? The other difficulties, if they continue, we will do what we can to remove. M. L. Curtis, Windsor Locks, Ct. Jonas Wendell, East Springfield, N. Y.—If the paper addressed “J. Wendell, East Springfield, N. Y.” is yours, you are indebted one dollar. The name, however, on our books is Jacob Wendell.—If you receive it at some other Office, please inform us where. C. L. Gilbert, Buffalo Grove, Ill. \$1; M. Smith, Delafield, Wis. T. \$1; A. A. Babcock, Abitton, Mich. \$1; H. S. Case, Dewitt, Mich.; J. L. Barlow, New York; G. Adams, Marion, 50 cts.; W. Peabody for N. Croft, Portland, Mich. 50 cts.; W. Hall, Jerusalem, N. A. A. Boston, Mass.; S. Fowles, Brockport, \$1; E. J. Rollins, Copenhagen; H. Morgan, Rochester, Vt. \$2, pays to vol. xiv. no. 3. Brown, Windsor, Vt.; J. Pearson Jr. for E. Muzzey 50 cts. A. Potter \$1, L. Biesel 50 cts., and W. A. Chase \$1; H. Millus, Me. \$1.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XI.

ROCHESTER, N. Y.—WEDNESDAY, SEPTEMBER 23, 1846.

NO. 13.

THE VOICE OF TRUTH

IS PUBLISHED EVERY WEDNESDAY

IN SIMPSON'S BLOCK, WORKS STREET, ROCHESTER.

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$2 for Five Copies. WITHOUT CHARGE to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or remittances for Books, should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscribers' names, with their Post-Office, should be plainly written.

The Advent Believer's Response.

"He who testifieth these things saith, 'Surely I come quickly.' Amen. Even so, come, Lord Jesus."

O this is not the promised rest,
A pilgrim here I roam;
When the meek are in the new earth blest;
O then I'll find my home.

To me, this world seems dark and drear,
When scoffers proudly say,
'Where is thy God?' and, void of fear,
Laugh at the Judgment Day.

But oh what pangs our Savior bore,
In lone Gethsemane,
What throes, and pains, his bosom tore,
On the accursed tree.

My trust's in thine omnipotence,
Thy Word's my staff and stay,
With this sure prop, this strong defence,
Thy cause, I'll ne'er betray.

My heart is with the tried and true,
Who faithful still remain.
Be of good cheer, ye waiting few,
Our labor is not vain.

Tho' troubled waves may o'er us roll,
While lasts the cloudy day,
We'll love as with one heart and soul,
And for each other pray.

Soon we shall meet the loved and lost,
Who sleep below the sod,
They'll come up with the shining host,
When sounds the trump of God.

O what a joyful countless throng,
In spotless white array,
Will join to swell the nuptial song,
On the bright bridal day.

Roll on thy chariot, old Time,
Mete out thy stinted course,
Earth graneth to renew her prime,
To bloom free from the curse.

The 'heirs' 'midst fiery trials groan
'To reach their native home;
Burden'd, they cry with melting tone,
'Come, O Lord Jesus, come.'

A LITTLE ONE.

From the Advent Herald.

THE FOUR UNIVERSAL KINGDOMS.

BY I. E. JONES.

Prophecy is the glass through which we see the future, as history is the vista through which we survey the past. Without these, all would be a blank to man, save the little that passes before him. Prophecy is a great highway, extending through time to eternity, called, "the Path of the Just," which shines more and more, by every successive fulfilment, "unto the perfect day."—Rev. 4: 18. It is a light unto which we do well to take heed till the day dawn, and the day-star arise in our hearts." 2 Peter 1: 19.

As Nebuchadnezzar lay musing on the past and present, "thoughts came into his mind concerning the future;" and it pleased Him who revealeth secrets, to make known to him what shall come to pass. Daniel 2: 29. He saw in his dream a great image, whose brightness was excellent, and form terrible; verses 31-35.—"This image's head was of fine gold, his breast and his arms of silver, his belly and his sides of brass, his legs of iron, his feet part of iron and

part of clay. He saw till that a stone was cut out without hands, which smote the image upon the feet, and ground it to chaff, and the wind carried it all away, that no place was found for it:—and the stone became a great mountain, and filled the whole earth."

Daniel informs Nebuchadnezzar that this image symbolizes four universal monarchies, which should span the whole arch of time, to the universal establishment of the kingdom of God.—36-45. A child that can read, can understand this. Observe; there are to be but *four* intervening kingdoms.

1. "Thou art this head of gold." Compare verses 37, 38, with Jer. 27: 7, and Gen. 1: 26-28.

2. "After thee shall arise another kingdom inferior to thee." 39. Chapter 5: 30, 31, shows what kingdom conquered Babylon, and was, therefore, next after it. This gives us the breasts and arms of silver. Cyrus entered Babylon at the head of the united forces of Media and Persia, and took it in the name of his uncle, and by marriage, father-in-law, Cyaxares, or Darius I. As Medo Persia conquered the *first*, it was itself the *second* kingdom.

3. "And another third kingdom of brass shall bear rule over all the earth." 39. To find this, we will turn to chap. 8. Daniel sees a ram, pushing in three cardinal points, previously standing in the fourth point, so that no beast could stand *before* him. This ram, Gabriel in the 20th v. informs him, symbolizes the Medes and Persians. He then sees a goat coming from the west, or all the world, with such rapidity, that he does not touch the ground, he runs unto the ram, is moved with choler against him, smites him, breaks his two horns, casts him down to the ground, and stamps upon him. This goat, in verse 21, is said to symbolize Grecia. Grecia, therefore, as it overcame Medo Persia, which was the second, was itself the *third* kingdom.

4. "And the fourth kingdom shall be strong as iron." 40. To find this, we will turn to Luke 2: 1.—"And it came to pass in those days, that a decree went out from Cæsar Augustus, that *all the world should be taxed.*" That Rome, and not Grecia in its divided state after Alexander's death, was symbolized by the legs of iron, as "the fourth kingdom," is very evident, from several reasons. (1.) This dream made known to Nebuchadnezzar what should come to pass in the "latter days;" (verse 28,) a phrase, which it is agreed by all Commentators, when used in the Old Testament, means the Messiah's or the Gospel days. Whereas, Egypt, the last division of Greece, was conquered by the Romans more than 30 years before Messiah came.

(2.) The kingdom symbolized by the iron was to be *stronger* than the others. Ver. 40. "And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise." Whatever the fourth kingdom was, verse 42 shows *after its division*, as represented by the toes, part of iron and part of clay, it was to be only "partly strong and partly broken."

(3.) The fourth kingdom was to reach to the universal establishment of the kingdom of God, verses 34, 35, 44. And whether this means the universal reign of grace, as some contend, or the destruction of all the wicked and regeneration of

the earth, is immaterial to the argument; as neither has yet occurred, and yet Greece has long since ceased to have dominion. The zenith of Roman glory, indicated by the legs of iron, was evidently in the reign of Augustus Cæsar, in which time the Savior made his advent. He had much the longest and most prosperous reign of any of the Cæsars, so that it has ever since been called the "Augustan Age."

We now descend into the feet, the last department of the image, Ver. 41. This kingdom was to be "*divided*," and lose a part of its strength; and remain in that condition to the end, symbolized by iron and clay mixed, but not adhering together. Marchiaval relates, that between A. D. 356 and 483, the Goths invaded western Rome, and settled ten kingdoms, or dynasties. Gibbon says, that at that time, hundreds of thousands of naked savages poured down on Western Rome, followed by famine and pestilence. This movement, commonly called the "Northern Invasion," prepared the way for the establishment of the Papacy, destroyed literature, and cast the world into a night called the "Dark ages."

Ever since the Reformation began by Luther, the wrath of God, like a blighting mildew, has been settling down upon every Roman Catholic nation in the world. France and Austria are the only remaining strength of the Papal church. And France, like a rope of sand, is ready to fall to pieces at the death of Louis Phillippe; while Austria, pent up in superstition, refuses the improvements which give strength to *other nations* where freedom of speech and faith are allowed, and is tending downward. Spain, Portugal, and Italy, once the glory of all lands, and the South American States, which sprang from them, are like a reed shaken of the wind. While England, the United States, and Russia, are like iron—and have in them the strength of Rome in her golden days. For three hundred years this last item has been in a course of perfect fulfilment!

Thus far we see that this "path of prophecy is a shining light," reaching "unto the perfect day."

We have passed the head of gold, Babylon;—the breasts and arms of silver, Medo Persia; the belly and sides of brass, Grecia; the legs of iron, the greatest strength of which, was at the first Advent; the feet, the division of Rome from A. D. 356 to 483, and, passing more than a millenary, we come to the toes, and have passed three hundred years in them! Surely, Sir Robert Peel, in his address to the British Parliament, some five years since, and Doctor O. Dewey, in a discourse about the same time, were authorized in saying nearly in the same words, "that to every attentive observer, every aspect of the times, received in the light of the past, warrants the conviction that we are on the *eve of an universal change.*"

The next great event of the prophecy, is the smiting of the image, not on the head, but the feet, when the whole shall be carried away, and an eternal state begin. On whomsoever that stone shall fall, it will grind him to powder. Matt. 21: 44. Unless, as one has said, prophecy turns around and flows back: we must be upon the very last verge of the present reign of sin and death, and soon the "last trump" will sound in a tone like the thunders of all past ages, gathered into one voice—"Come to judgment! come to judgment."

In chapter 7th, Daniel is carried over the same line of events, by different figures, in fuller detail. Instead of an image with four metals, representing the four great monarchies which were to intervene before the universal establishment of the kingdom of God; he stands and sees four great beasts rise up out of the sea, diverse one from the other. The *first* was like a lion, and had two wings; its wings were plucked, and it was made to stand upon its feet like a man, and a man's heart was given unto it. Verse 4. This is instead of the head of gold, and represents Babylon; the wings, the rapidity of Nebuchadnezzar's conquests; the rest, his humiliation and reformation. The *second*, like a bear, was lifted up on one side, and had in its mouth three ribs; and they said to it, "Arise, devour much flesh," ver. 5. This was in the place of the breasts and arms of silver; and represented the cruelty of the Medes and Persians; its being lifted up on one side, the kings coming mostly from the Persian side; the ribs, Babylon, Lydia, and Egypt; its principal provinces. The *third* was like a leopard, and had four wings, and four heads. V. 6. This was instead of the belly and sides of brass; its wings representing the four generals by whom Alexander slew to conquest, and between whom the kingdom was divided after his death.

The *fourth* was a nondescript, dreadful and terrible, and strong exceedingly, having ten horns, ver. 7. This is instead of the legs of iron, and the feet of iron and clay, and represents Rome, subsequently divided between ten Gothic kings.

He then saw the thrones cast down, and the Ancient of days set upon a throne of fire, whose garment was white as snow, and the hair of his head like the pure wool. A river of fire went forth before him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened, verses 9, 10. This was in the place of the stonemitting the image and grinding it to chaff; carrying it away so that no place was found for it, and becoming a great mountain and filling the whole earth.

Verses 17 and 23 show that these four beasts symbolized the four great monarchies of this world. Verse 15, shows that the fourth beast principally interested, astonished, and distressed Daniel, so much so, that the first three did not excite the least comparative interest with him.

A few facts will explain this, and also show with certainty, that the fourth kingdom was Rome and not Grecia, after it was divided by Alexander's four generals. This kingdom was "dreadful and terrible, and strong exceedingly;" it "devoured the whole earth, and trod it down, and broke it in pieces." It "grieved Daniel's spirit in the midst of his body, and troubled or astonished his head." Although Daniel inquires, in verse 16, respecting the whole beast, the ten horns, &c., yet it is evident, that the "little horn," verse 29, to him formed the worst feature of this worst beast.

1. Now Babylon, Medo Persia, and Grecia, did not put to death but about 200,000 Jews.—Rome put to death 1,100,000 in one war; following which, she destroyed in her ten Pagan persecutions, about 3,000,000; since which, she has destroyed from 50,000,000 to 68,000,000 of Christians in her Papal form!

2. Nearly the whole Protestant world have been agreed, that this "little horn" symbolized the Papacy, as they have also that the image and the four beasts symbolized the four great monarchies of antiquity. But, without taking this for granted, we will briefly examine the evidence of it.

It being settled that Rome is the kingdom symbolized by the fourth beast, we have then to find first, the ten kings represented by the ten horns, vs. 19, 20; 2, the "plucking up of three of them;"

and 3, the next power in this kingdom must clearly be the one symbolized by the "little horn." I have already quoted Machiaval, a political historian, as showing that Rome was invaded and divided by ten Gothic and Vandal kings, between A. D. 356 and 538. Other historians have found at a later date, 11, 12, 13 kings; but ten was clearly the original number. According to Machiaval, and others, (Hist. of Florence, B. 1.;—Bishop Lloyd, in Lowth's Commentary on the prophets, pp. 381, 382; Doctor Hale's Analysis of Chronology, v. 2, B. 1. pp. 536-8,) the first ten were as follows:—1. The Huns in Hungary, A. D. 356. 2. The Ostrogoths, in Mysia, A. D. 377. 3. The Visigoths, in Pannonia, 378. 4. The Franks in France, 407. 5. The Vandals, in Africa, 407. 6. The Sueves and Alans, in Gascoyne and Spain, 407. 7. The Burgundians, in Burgundy, 407. 8. The Heruli Ruggu, or Thuringi, in Italy, 476. 9. The Saxons and Angles in Britain, 476. 10. The Lombards in Gennany, 488.

The next step on this prophetic path, is to ascertain the "plucking up" of "three" of these ten original kings, or dynasties, to make room for the power symbolized by the "little horn."

In A. D. 493, the Heruli were overcome by the Ostrogoths. In 534, the Vandals were subverted in Africa, by Justinian, the emperor of the East, to make way for the Catholics. And in a protracted and various struggle in Italy, between Belisarius, who commanded the forces of the emperor of the East, and the Ostrogoths of Rome, the latter were subdued. This was a religious war, for the purpose of removing an Arian power which stood in the way of a decree of Justinian, made in 533, namely, that "the Bishop of Rome should be the head of all the holy churches, that nothing should be touched, moved, or handled, however manifest and unquestionable, without the knowledge and approbation of his Apostolic see." This was the next power in Rome. This power too, was "diverse from the others;" it being a religious one, which not only exalted itself above all earthly governments, but also above all that is called God, or that is worshipped; so that he, as God, sat in the temple of God, showing himself that he was God." 2 Thess. 2: 3, 4.

Thus we see that events, the greatest and most awful recorded in history, clearly fix the fourth beast as the Symbol of Rome; the ten horns upon that beast as the symbols of the ten Gothic and Vandal kings, which divided it; and the little horn, as the symbol of the Papacy, which arose on the subversion of the first three of those kings; the last two of the three being plucked up expressly to make way for it. See Gibbon's Dec. and Fall of Rome, abridged, chapter 28. Thus far, this path of prophecy "shines clearly towards the perfect day."

The saints were to be delivered into the hand of the little horn, for a time, times, and an half, verse 25, which extended to the setting of the judgment upon it, and the taking away of its dominion, to consume and destroy it unto the end. See Rev. 12: 6, 14. In these verses it will be seen that the time, times, and a half, were expressed by 1260 days. As the Papacy did not cease to make war upon the saints in so many literal days, we must look for the other meaning of a day in Scripture, namely, a year. See Ezek. 4: 6; Num. 14: 33, 34. When, in figurative prophecy, a government is reduced to a beast, a year is reduced to a day.

I have alluded to a series of events, extending from A. D. 527 to A. D. 541, which resulted in the establishment of the supremacy of the Bishop of Rome. 1260 years from the last date, would extend to A. D. 1801. In that year, the Pope signed away his grant of power, which was received from Justinian, from A. D. 533 to A.

D. 541. A series of events began in A. D. 17-97, when Berthier invaded Italy, and took the Pope captive, which eventuated in that glorious result. How remarkable the instrument by whom it was effected! When the appointed time had come, an insignificant ensign, "born not a king, but born kings to rule,"—darts forth to the head of France, like a meteor shooting athwart the heavens, and makes every throne in Europe tremble, and humbles the proud dynasty of popes to sign articles of his own dictation: and his mission done, he sinks away into exile! This was God's strange work. He will hide pride from man.

When I look over the puerile attempts which Roman Catholics, and, of late, some Protestants, have made to suit this prophecy of the fourth beast to Greece, in its divided state, and the "little horn" to Antiochus Epiphanes, who governed one of its divisions, my heart grows sick. In addition to the foregoing arguments, turn to the 5th verse, where it is said that that horn had "eyes like a man." Those expositors believe this was said of a literal man, Antiochus, instead of a dynasty, or government! Why, then, was it not added that he had a nose, or ears? Is it so singular a thing for a king to have eyes, that it must be predicted of him, that those who lived when he reigns, or afterwards, may know that he is, or was the one? With more veneration for truth than man, I must say that this looks to me like leaving a plain post-road, to wander among briars.

If the view which we have taken be correct, the opening of this century witnessed the *last event* in this line of prophecy before the judgment. On this prophetic highway, we have passed Babylon, Medo Persia, Grecia, Rome in her strength, her division into ten kingdoms, the subversion of three of them, the establishment and continuance of the Papacy in her coercive form, making war with the saints and overcoming them for 1260 years; the signing away of that grant of power in the opening of this century—and have still passed on more than forty years towards the final judgment!

In this survey, we have witnessed the rise and fall of the four great monarchies of antiquity, and the destruction of nearly 100,000,000 saints.—This we have seen—but ah! what are we to see in the future, or the next thing? The Ancient of days sitting on a throne of fire, rolling on fiery wheels, with a river of fire flowing forth before him; and thousand thousands ministering unto him; and ten thousand times ten thousand standing before him, with the judgment set, and the books opened! We are to see the kingdom of God break in pieces all human kingdoms, and consume them; and the body of the fourth beast destroyed and given to the *burning flame*. We are to see the Lord Jesus Christ revealed from heaven, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel; who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that believe in that day. What a thought!

As concerning the rest of the beasts, they had their dominion taken away; but their lives were prolonged for a season and time. Ver. 12. When Babylon was overcome, the government was changed, but the people still lived. So with Medo Persia and Grecia. But, when the fourth beast is overcome, its *body* (the people, the head signifying government) shall be *destroyed* by the 'burning flame.' The image is to become like chaff: and the chaff will Christ burn with unquenchable fire, when he cleanses his floor.—Matt. 3: 12.

Seeing that ye look for such things, what manner of persons ought ye to be in all holy conversation and godliness.

wrath, but to obtain salvation by our Lord Jesus Christ, who hath died for us; that, whether we wake or sleep, we should live together with him. Be strong, fear not; behold your God will come; he will come and save you! Yet a "little while," and the saints of the Most High will take the kingdom, and possess it forever, even forever and ever. A few short months at most, and he whom God hath appointed heir of all things, will ascend the throne of David, and commence his reign in righteousness and glory! Then, with the unnumbered hosts of God's servants, with all that fear him, both small and great, you will, to all eternity, enjoy the privilege of praising God and the Lamb, and saying Alleluia! for the Lord God omnipotent reigneth! He which testifieth these things saith, surely I come quickly! Amen.

Even so come Lord Jesus.

WESLEY BURNHAM.

Exeter N. H., Sept. 10, 1846.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, SEPTEMBER 23, 1846.

Close of Vol. XI.

This number closes the present volume of our paper. Our thanks are due to those kind brethren who have aided in sustaining it so long. We still solicit your co-operation. We believe our Master will soon come, and give us a discharge from our toils. It is our duty however, to faithfully "occupy until he come." This, by his blessing, we mean to do.

"Bible Advocate."

This paper for Sept. 12th contains some further developments of its views on the first resurrection, binding and loosing the dragon, and other sentiments congenial with the faith peculiar to the 'Advocate.' We seldom have read a communication, of the same length as the one to which we refer, that contains more error than this one. And it deeply pains our inmost soul to know that we have brethren, professing to be looking for the immediate appearing of the Lord, who will advocate, countenance, or aid directly or indirectly in propagating such absurdities.—Do, brethren, look at this whole matter in the light of truth and sober reason, and act as we should in view of soon standing in the judgment. This is no time to trifle with the word of the Lord, nor join hands with those who do: we mean we should not join with them in the propagation of error. So far as they bear the fruits of the Christian we should love and fellowship them; but when they turn aside from the plain truths of the Bible, and attempt to subvert any of its fundamental doctrines, we should not go with them, nor give them our countenance.

We do most confidently believe the blessed Lord will soon come and hush all the contentions of this fallen world, when those who love and obey the truth will receive their everlasting, glorious reward. In view of the nearness of that glad day, we are sometimes almost persuaded to let error run unmolested, thinking it will not progress far in its hurtful course before its deep and foul channels will be dried up, by the purifying fires of the day of the Lord.—But then such words as these, 'Occupy till I come,' prompt us to grapple again and again with the intruding foe, whether he appears in the character of an honest but misguided brother, or an avowed seoff-er at our blessed hope.

The article in the 'Advocate,' now under consideration, commences upon wrong premises, and as a matter of course, the conclusions to which it comes are erroneous. It supposes that the 'Dragon,' 'Satan,' that 'Old Serpent,' the 'Devil,' in Rev. 3: 10, and in the 12th and 20th chapters, mean pa-

gan Rome. That this view is not correct is evident from the explanation of the angel, in Rev. 12: 9. 'And the dragon was cast out.' Who was he?—The very next sentence tells, 'that OLD SERPENT,' called the DEVIL and SATAN, and which deceiveth the whole world.' Where is he thus called? and how has he deceived the whole world? In many places in the other scriptures he bears these titles; and he commenced his deception with our first parents in the garden of Eden. See the account given of the 'serpent' in Gen. 3. Through his deception, in the garden, Adam, and in him the whole world, was deceived, and fatal was that deception. Paradise, or the kingdom, was lost, and fallen man was subjected to all the miseries of six thousand years of the reign of *Satan*, the *Devil*, that *old Serpent*, &c. The Son of God was promised, and came, 'that through death, he might DESTROY him that hath the power of death, that is the DEVIL.' Heb. 2: 14. Glorious mission; soon the work will be accomplished, and Paradise restored to the pure in heart.

Rev. 12th shows clearly a conflict that Michael, or Christ, and his angels, for a certain time, would have with the Dragon and his angels, v. 7. In order to mark the *time* of this conflict, the opposing power to the truth is described under the character of a great red dragon, having seven heads and ten horns, which most clearly points out Pagan Rome, as the power, or agent, of the Devil, that would at this particular time war against Michael and his angels, or Christ and his followers. The devil commenced his work of deception, and war, through the agency of the *serpent* in the garden of Eden, has carried it on through every unholy power, especially Babylon, Medo-Persia, Grecia, and Rome in all its forms. This arch deceiver, and his angels, or agents, will continue to war against the Son of God, and his angels, or agents, until, as is described in Rev. 20, the mighty Angel, or the Promised Seed which was to bruise the Serpent's head, comes down from heaven, binds the dragon, that old serpent, called the devil and Satan, and shuts him up in the bottomless pit for a thousand years. Then the first resurrection will take place, the earth be cleansed, and the glorious reign of Christ and his people commence, on the new earth, or Paradise restored.

The principle that would make the dragon in Rev. 20 actually pagan Rome, because pagan Rome in the 12th chap. is called the dragon, that old serpent, the devil, and Satan, would make pagan Rome the *only* devil named in the Bible, which is a gross absurdity, apparent to all. The dragon, or devil, or Satan, in both cases, and in every case in the Bible, strictly, is the same, the arch enemy of God and man, whom Paul calls the *devil*, whom Christ came to *destroy*. When the serpent is the devil's agent, it bears his name; and when pagan Rome is the master piece of Satan, that wicked power bears his name. The binding of the devil or Satan, will be, *not* simply the binding of one of his agents, pagan Rome, which bears his name, but the devil himself will be bound, and of course his agents will have no power to act.

Speaking of the binding of the dragon, the Advocate says:—

"Belisarius, the Roman General, it is well known, enforced the Justinian code of laws in France, A.D. 539. As this gave the Pope his power and great authority; it may well be reckoned as the time Pagan Ecclesiastical Rome bound Pagan Civil Rome. It is worthy of note that whatever agency binds the dragon, *descends*, or *lowers* itself to do it."

According to the case as here stated, Pagan Rome, or the dragon, bound itself: for it is said that the 'Roman general enforced the Justinian code of laws.' But the facts in the case prove that Pagan Rome was *not* bound in 539; nor at any previous or subsequent period. At this date, only a *part* of Rome was converted (convert and bind are two different

things) to Catholicism: the eastern division was still pagan. The dragon power had its seat at Constantinople until conquered by the Mohammedan power, in A. D. 1449. Papal Rome never did convert, bind, or conquer the dragon power. By what authority the Advocate makes Ecclesiastical Rome the *mighty angel* that descended from heaven, to bind Satan, the devil, we are not informed: and how it makes *descend* mean *lowering*, we are not told.—The authority is not drawn from the Bible; but doubtless has its origin in the mistaken mind of the very fallible author of these unscriptural dogmas.

Again, the Advocate is under the necessity of materially changing the character of the dragon, during the thousand years of his being bound, so that when he is loosed he bears no more resemblance to the original dragon than Christian Europe does to ancient Pagan Rome. This the Advocate admits in these words:

"Nevertheless, at the period of release, it may be found somewhat modified, and adapted to the change the world has undergone during the ages of its imprisonment."

How different from this is the case as recorded by John. He teaches us that instead of the dragon being bound a Pagan dragon and loosed a Christian dragon, he is the *same* when loosed that he was when bound: he was 'that old Serpent, which is the devil and Satan,' when bound, (Rev. 20: 2) and 'Satan—the devil' when loosed. vs. 7, 10.

Admitting that Papal Rome was the mighty angel that came down from heaven, and bound Pagan Rome in A. D. 639, (which is not true) there is nothing in the history of either Rome pagan or papal, one thousand years from that date, that in the least will justify the conclusion that either a *part* or *all* of the dragon power was then loosed. What, we ask, took place in A. D. 1539, which is 1000 years from 539, that will answer to 'the rest of the dead' who 'lived not again until the thousand years were finished,'—the loosing and going out of Satan 'to deceive the nations'? Nothing. But, about this very date, instead of Satan being loosed and going out to deceive the nations, his deception was exposed: for, about this time the mighty Reformation under Luther commenced. in Western Rome, while Eastern Rome, over which the dragon power was last exercised, was still under Mohammedan control, and remains in this condition to the present hour. Instead of pagan Rome ever gaining the ascendancy again, the 'little horn' is to prevail until the Ancient of Days shall come. This prediction forever annihilates the strange theory of loosing pagan Rome.

The following exposition of Rev. 20: 4, 5, by the 'Advocate,' shows what fearful liberties a favorite theory will move some persons to take with the Word of the Lord.

"What! did those that were beheaded *live* and *reign*! In view of the glorious triumphs of faith, John affirms that they did. Jesus said, 'If a man keep my saying he shall never see death.' Also, he said, 'Verily, verily, I say unto you, he that heareth my word, and BELIEVETH ON Him that sent me, HATH Everlasting Life, and shall not enter into condemnation: but IS PASSED FROM DEATH UNTO LIFE.' 'This is the first resurrection.' John has a view of the martyr church during the days of great tribulation. And inasmuch as the more believers partake of the sufferings of Christ, the more they may be said to reign with Him, those that overcame by the blood of the Lamb, and by the word of their testimony, during the thousand years, were most glorious examples of the passing from death unto life, or the first resurrection."

If here is not a wrong understanding of the word of God, then we know not how it can be wrongly interpreted. Instead of the saints actually *living* and *reigning* with Christ, we are told that they only lived 'in view of the glorious triumphs of faith'!—Plainly, they did *not* live at all! only as every per-

son lives who experiences a change of heart!—They did not reign a thousand years, but 'those that overcame during the 1000 years, were most glorious examples of the passing from death unto life, or conversion. And finally, to cap the climax of absurdities, we are taught that the reign with Christ a thousand years is, the excess of suffering—or, in the words of the Advocate, 'Inasmuch as the more believers partake of the sufferings of Christ, the more they may be said to reign with him.' How could a believer in the Bible advance such a sentiment?—"It is through much tribulation that we enter the kingdom." 'If we suffer we shall also reign with him.' 'And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.' Rev. 21: 4. Whatever, and wherever, the reigning with Christ may be, it is freed from all suffering, as the Scriptures clearly teach; but the Advocate is under the necessity of placing the suffering and reign together!

Another specimen of expounding the word of the Lord must suffice for the present.

"But the rest of the dead lived not until the thousand years were finished." Some suppose that the term, 'rest of the dead,' refers to the bound dragon who had no political existence during the thousand years. But does it not rather comprise all those that dwell upon the earth—all who worshipped the beast or his image, or received his mark in their foreheads or in their hands—this 'worshipping,' receiving, &c., prevented their living and reigning with Christ. Thus they were hindered from passing from death unto life, or having part in the first resurrection."

Such expositions of the plain word of inspiration, are painful in the extreme to those who would not in the least have the meaning of that Word perverted. We do once more entreat the conductors of the Advocate to pause in their course—listen to the voice of reason and truth; and at this last moment of perils to God's scattered and tried flock, instead of contributing in any degree to their perplexity, join, with fresh zeal, with your brethren in strengthening the feeble, enlightening the uninformed, guiding the wandering, comforting the afflicted, and inspiring unshaken confidence in the speedy fulfilment of the most precious promises of the word of the Lord. We love you, and as brethren dearly beloved, we kindly, but plainly and faithfully warn you of the sad consequences of so plain a departure from the Word as is clearly manifest in the case under consideration. Remember that error may appear harmless at first, yet it ultimately will 'eat as doth a canker, or gangrene.' 1 Tim. 2: 17.

The reflections of our brother in Illinois on the termination of the 69 weeks, &c., we think unnecessary to publish. Our reasons for this conclusion in substance are given in our last week's paper, in the note headed, "Bro. Weston's Article." We do not decline the article because we dissent from the sentiment it expresses, but because sufficient, we think, at least for the present, has been said on this unimportant point. The following counsel, in our brother's closing remarks, should be heeded by all. In answering the supposed inquiry relative to the use of his communication, he says:

"Now the reader may say, What is the use of all this? I will tell you, the sequel is this,—that we do not lay down our watch, nor suffer our faith in the promises to fail, although we should not see our Lord come to his temple short of 6 or 8 months yet. He that shall come will come. Amen. Let us live by faith unshaken, keep the unity of the spirit in the bonds of peace, strive not about words to not profit, suffer not the adversary to get advantage over our frailties. For we are yet in the flesh, seeing but through a glass darkly."

Declension among the Methodists.

A correspondent of the Rochester Daily Democrat, in remarking on the doings of the Methodist Genesee Annual Conference recently held at Lyons, N. Y. says:—

"A very able report was submitted upon the state of discipline in the bounds of this body, which showed that the ancient strictness of this sect in that respect to be much relaxed; and the report feelingly deplored the fact. It set forth that love-feasts, class-meetings, kneeling during prayer, &c., were much neglected, and that a general departure and declension from the distinctive tenets of methodism was beginning to prevail. But it was resolved that no portion of such report should be published, further than to the ministers of this conference, for the reason as stated, that such publication of the facts brought to view in the report would be used to the disadvantage of methodism, by the papers, which, it was also asserted, were hostile to them."

Astonishing! a Methodist Conference, that once truth-loving and holy people, now withhold the truth, because they are fearful it will be made to operate against methodism! A similar, if not the same, principle actuated a similar conference, when one of its members said, 'If we let him thus alone, all men will believe on him; and the Romans will come and take away both our place and nation.' Jno 11: 47, 48. Each had a higher regard for their sect than the truth. That came upon the Jews, which they by a rejection of the truth, meant to escape. The consequences of this official smothering of the truth by the Methodists, the future must tell. But we tremble in view of the fearful doom, not only of the Methodists, but of any enlightened body of the professed ministers of Christ, who, for the sake of sect or party, will, by a vote or any other way, withhold the truth of the moral and spiritual wretchedness of their own body from other bodies of professed Christians. "Wo to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin." Isa. 30: 1.

Meeting at Attien.

We, with many others, were disappointed in not seeing and hearing Bro. Miller at this meeting.—Causes to us unknown prevented his attendance. We reached there on Saturday. Found a goodly number of the joyful saints assembled in conference and prayer meeting. Bro. Bywater soon addressed the congregation on the time of the advent. We spoke in the afternoon and evening on Faith, its nature, how obtained, its blessings, and the evidences on which true faith is based. The result of the investigation we think served greatly to strengthen the brethren in the conclusion that 'we have not followed cunningly devised fables,' but are fully justified by the plain and positive word of the Lord, in looking for the Son of man at about this time.

Saturday evening, news by Telegraph and Rail Road express was brought that N. Adams, a brother-in-law at Sennett, was "dead or dying," and that my "wife was very sick." This intelligence made it duty to return home early on Sunday morning. I found my wife, whose health is generally very delicate, just beginning to recover from a very low prostration of all her powers, caused by the sudden and unexpected news of the death of a brother. It was but a few months since she had been called to part with a step-father, a mother, an only sister, and two neices, in the same place where her brother lived.—Under these circumstances, the sudden and very unexpected news that a brother was "dead or dying," was too much for frail human nature to endure, and for a while it sunk beneath its load of human wo. But through the blessing of God she is again in comfortable circumstances, though yet very feeble in body.

We have learned that the meeting on the Sabbath

and Sabbath evening was one of deep interest and joyful hope. Bro. J. D. Johnson preached in the morning; the afternoon was devoted to the supper of the Lord, and appropriate remarks; and the evening to prayer and exhortation.

At this meeting, we were forcibly struck with the following state of things, which we believe is a sample of the general condition of our entire world.

1. A general and almost universal disrelish for the glorious doctrine of the near appearing of Christ and his kingdom. We judge that this is the case from the fact that but very few, with the exception of believers, attend our meetings.

2. The few who do attend, with now and then a rare exception, are unmoved by the most weighty Bible truths we can present. And, indeed, they not unfrequently treat the whole matter of the coming of the Lord with marked indifference and scorn.

3. Believers in this doctrine we have never seen more deeply devoted to the cause, or wholly consecrated to God than at this time. They never have had a more joyful, enlightened, and well grounded faith and hope than now.

In short, the line between those who will receive the truth and those who will not, is evidently nearly drawn. The harvest and vintage are about ripe: the one to be gathered into the garner of the Lord, and the other to be trodden in the 'great wine-press of the wrath of God.' What a fearful moment!—In God and his truth is our only safety. There may we abide.

From the Advent Herald.

Correspondence of the English Mission.

In our last we referred to the arrival in Scotland of Bro. Cochran, and of the desire which he and others there, had expressed for a visit from us. We have since arranged for Brother Hutchinson to go to Scotland, towards the end of this month. At present, he is with Bro. Winter, at Lewes, about sixty miles from here, delivering a course of lectures.

Bro. Paul has favored us with a minute of the state of things in Ireland. He says his efforts in the Advent cause there, have been from a variety of causes, of a comparatively limited extent. "In the North I travelled a little, and visited a few places, where, in much weakness, I endeavored to proclaim Jesus as the only Savior, and as the glory speedily to be revealed. Some few hailed with joy the Scripture evidences of the Advent near; one in particular, who detained me a week at his place, but who has since been removed by death, did often cry out,—

"Hope of our hearts, O Lord, appear!
Thou glorious star of day;
Shine forth and chase our gloomy night,
With all our fears away.
Strangers on earth, we sigh for thee!
O, leave thy Father's throne;
Come, with a shout of victory, Lord,
And claim us for thine own."

"Many in my native city (Londonderry,) said of me, 'he is beside himself;' still some searched the Scriptures to see whether these things were so. In Newtown, Stuard, I visited the house of a Roman Catholic, and began to talk with the family on the kingdom of God, and tho' they were strenuous adherents to the Romish faith, I have seldom had a warmer reception, or kinder treatment. I was entirely ignorant of their peculiar tenets, until explaining my chart on which 'Papal Rome' is inscribed. So deep was their interest, that they proposed bringing in a number of their neighbors, when I held an Advent meeting in the house of one held in captivity by that power which has 'waxed exceeding great.' In Dublin, the theme on which preachers and people take delight on dwelling, is the world's complete conversion. But though I asked many for even plausible reasons for such a

hope, I got none. On one occasion, I went to hear a Presbyterian minister, who furnished his congregation with a pleasing picture of 'the whole world converted.' Among other things he stated, that a certain passage in Isaiah, completely swept away the foundation of a belief in the personal reign of Christ. Shortly after, I waited upon him, told him my object; at which he seemed surprised, but treated me politely. I read to him the passage referred to, together with the context—'I will destroy the wicked.' This said I, differs widely from *converting* them. I tried to point out to him the error under which he was laboring, from other passages of Scripture; he seemed, however, quite unprepared to defend his position.

The influence of Popery is fearfully extensive in Ireland, even among those who partially know the truth: they are afraid to read and to judge, to prove all things. But notwithstanding all the worldly wisdom, and deep laid schemes of the Papacy, its time is limited—destruction hangs over it. O, my country, long hast thou cried to heaven to have the chains of thy earthly bondage rent: but O, mistaken still! Still blindly, ah, willingly enslaved. The truth of God points to a day of freedom from the oppression of man, and all spiritual powers—from the thralldom of Satan's servitude. That day is just at hand: will ye then be free?"

Here follows a lengthy description of London, its beggary, licentiousness, intemperance, the World's Temperance Convention, and a sermon from Dr. Beecher, of Philadelphia, &c.

On beggary, it is said:—

"That four millions, or one seventh of the population of Great Britain, are said to be paupers. There are 1,200,000 receiving parochial relief, and there is an equal number of cases of semi-starvation."

On licentiousness it is remarked that

"It is enthroned here; she is, next to intemperance, the great Diana of this city. All you have heard and read upon this subject is true to the letter, and a great deal more: debauched characters swarm the streets like locusts, as soon as the sun goes down: they are everywhere—their name is legion. There are herds of prostitutes, of every age, and adapted to every class of condition in life, ready to assault the most virtuous passer-by, and to entice into the way to hell, the young and the unwary. They unblushingly convert the streets into brothels, or that which is nearly as disgraceful. Gin palaces, beer shops, cabs, omnibusses, are all auxiliaries to their nefarious plots and sins; for midnight alone closes the day in London. Nearly as many people and carriages are in the streets, and shops open, particularly those for the sale of fermented liquors, at 12, as with us at 9 o'clock. A bolder and more daring crew, could hardly have disgraced Sodom itself."

On intemperance it is said:—

"The cost or expenditure on alcoholic drinks in this country, is said to amount to £65,000,000 sterling annually, or more than the whole annual revenue of the country. In 1843, the United Kingdom consumed more than 24,000,000 quarts of ardent spirits! 7,090,000 quarters of the people's food are annually converted into alcoholic drinks! 48,000 maltsters alone are engaged in this manufacture."

In the World's temperance convention, recently held in London, which our brethren attended, "It was stated that the liquor sellers excel in sale all the sellers of bread, meat, and vegetables;—that 60,000 are annually poisoned to death in Great Britain, by strong drink; that England is the most drunken nation on the face of the earth;

that drunkenness among men, women, and children, "is a thing unknown elsewhere in the wide world, nor was it known in the worst days of the Roman empire." Some painful facts were related, reflecting severely upon many of our foreign missionaries, in connexion with their use of wines, &c."

The synopsis of Dr. Beecher's discourse, most conclusively shows, that Mr. Beecher, like Mr. Dowling, and nearly every Protestant minister of any note, is looking for an important change in the political, moral, and religious condition of our world, very soon to take place. In this they are right, but in the *character* of the change expected, they are mistaken. They think the world is soon to be converted, while the evidences in the case most clearly prove that the wicked are to be destroyed, the earth cleansed, and the saints made immortal, at the actual appearing of Christ.—Here is the synopsis:—

"His text was, Isaiah 65: 17-23:—

Jerusalem is the gospel church—all this text is applicable to the gospel day: new creation is a moral universal regeneration. In the gospel day the meek shall inherit the earth, not by force, but by the universal conversion of men. The god of this world will make trial of what sin can do, and then God will make trial of his grace, and will put out the light of sin and sinners: the sun and planets will be forgotten when God shall consummate this renovation. Some think these things will be fulfilled *after* the Advent of Christ; but not so. They will be fulfilled here, *in this world*.

The object of this discourse will be, to show this day is near, "at the door"—Christ is coming in his glory. Some good men object to this view, because of the evil of the times, judgments, conspiracies of nations, &c. But despotic and wicked governments will be crushed. This work has already begun. France, England, and other countries, have had a share in carrying it forward.

2. Another sign of the near approach of this day is manifest in the rapid advance of civil liberty—governments for the people—democracy for and by the people: old castles crumbling away, feudal systems gone, wars ceased, four nations united in amity (!) (referring to England, Ireland, Scotland, and Wales,) and are on the advance in education, light, and liberty. America also is the free descendant of England, in which the democratic principle exists. According to De Tocqueville, this principle has been in existence for the past six hundred years, and is exerting a mighty influence in America, England, and other portions of Europe. England and America have the power to renovate the world.

3d Sign. The great prophetic powers have passed away, with but one exception, and that is not an exception (!)—Paganism is gone, Popery (this is the exception) is resuscitated, and is gathering the kings of the earth to battle,—they are afraid of enlightened intellect—we know the result, our Captain will conquer.

4th Sign: The separation of Church and State. The Church in sackcloth triumphed, in the true principles of the Christian faith, for the first three centuries; but when clad in the purple robe, she fell. The Church is now moving for a separation in good earnest—Scotland is an illustration. The same principle is manifest in Prussia and Switzerland. The Church must go for itself, and the State for itself.

5th Sign. Movement for the education of the lower classes of society. Under Pagan Rome, three fourths of the people were without education; and the consequence was, the empire fell:—but now, universal education will prevail, the peo-

ple are rising in their strength to promote this cause—it will go on. The knowledge of the Lord will fill the earth. *In this will be made manifest, the coming of the Son of Man.*

6th Sign. The reduction of education to practical purposes; illustrated in agriculture, steam, &c. By the latter, the world is brought into one neighborhood, free trade and commerce will become universal. And this is for the millennium and not for wicked men—*this is Paradise!*

7th Sign. Signs—God has always given signs as a prelude to any great development of his providence—we now have them. The Mahomedan power is broken—the Papal head wounded, and all are in expectation of *the coming of the Son of Man!*

8th Sign. The missionary spirit has been given to the church within the last fifty years. The primitive spirit with prayer for the conversion of the world. Modern missions will succeed, and take charge of every land. We need revivals of religion to furnish sanctified pastors and laborers. Home missionaries, and all benevolent institutions, for the deaf and dumb, &c., all tend to this great result. He had been praying for more holiness among the ministry, and God had answered prayer. He had visited by his Spirit, Lane Seminary, and other like institutions; and now the inquiry is, what shall be done for a higher state of piety and holiness.

9th Sign. The work of Reformation in America and England, indicates the Lord to be near at hand; referred to the diminution of traveling on the Sabbath, and the Temperance and Washingtonian movements, &c., in the United States.

Practical influence. 1st. We ought to believe this evidence that *the Lord is speedily to come!* Have faith, God can do it—God has said it. Each one of the above mentioned signs, indicate a purpose of God. But *all* these combined make it certain. We might as well doubt the being of a God. The night is far spent, the day is at hand, &c.—These signals were set to hold up your courage in these trying times. They show that *Christ is at the door!* It cannot be that God has carried this work so far to fail. *Behold the Bridegroom cometh, go ye out to meet him!*

We want picked men to enter the field. The stumbling-blocks must be taken out of the way—the way of the Lord must be prepared. He calls for action. Soon we shall hear the voice, *The kingdoms of this world, &c.!*

Ideas resembling the above, were frequently thrown out by some of the speakers at the Temperance Convention; especially those from America:—"The temperance cause was the harbinger of the millennium,"—"the John the Baptist of the second advent." One speaker desired the formation of a World's Temperance Union, adding, that they would fall in the rear of the "Evangelical Alliance," if they did not thus unite; and he believed they ought, as temperance advocates, to keep in advance!"

Letter from Bro. G. Needham.

Bro. Marsh:—I am on my way home from the Conference at Stilwell Prairie, Laporte Co., and tarrying a few days to preach the glad tidings here also, I have snatched a leisure moment to give you an account of the meeting.

We had a heart-comforting, and soul-cheering time. Here were brethren and sisters gathered from Ohio, Michigan, Indiana, and Wisconsin, some of them having come 170 miles; surely, "Millerism" is not quite dead! No, it lives in the hearts of God's people, and will till the consummation.

We met with Bro. Chandler and Daniels, and Sister Parks, from Illinois and Wisconsin.—They bring a good report of the blessing of God attendant on their labors. In Dodge Co., W. T. the people left their hoes in their fields, to come

and hear Sister Parks, and instead of there being no interest to hear, there never was so great.—Bro. Chandler I had never before seen, but was rejoiced to meet him and mingle our prayers, exhortations, and sympathies, together. I doubt not their labors will be the means of preparing many souls for the kingdom.

We met also with Brother and Sister Seymour, who are laboring with devotion, efficiency and success, in Michigan. They seem more devoted to their work than ever. The brethren there have furnished them with the means of conveyance from place to place.

Here we met with Brn. Miller, Hoyt, N. M. and Joseph Catlin, the latter of whom, has been the apostle of the Advent faith in the northern part of Indiana. It was soul-refreshing to meet with so many tried and faithful servants of Christ, of one heart and one mind, and all expecting soon to meet in the "general conference and assembly of the first born," to part no more forever.

Owing to Providential delays, we did not arrive until Saturday morning. When the Conference assembled, one half or more of our brethren and sisters on Stilwell Prairie, were sick:—but by the blessing of God, in answer to prayer, they were all raised up and able to come to meeting before it closed. I believe the general impression was, that it was a special answer to prayer. Owing to the above cause, the aspect of the meeting at the first was very unfavorable, but the interest increased towards the close, and the final results were very happy. The attendance on the last two days was very good—last day, (Sabbath) large. Wishing to give the people all the light we could, we occupied all the day, (Sabbath) in prayer, preaching, and exhortation, and assembled on Monday to partake of the Lord's supper, and take the parting hand. It was a season of blended rejoicing and weeping. Rejoicing in each others joys, and the transcendently glorious prospect of soon meeting on the blissful shores of immortality. Weeping, that we must now part, and sympathising with each other in our trials and afflictions, which we must endure till the good Savior comes. Two individuals expressed a determination to serve the Lord. The hearts of God's people were much strengthened and encouraged by the presentation of truth at this meeting. I trust the church of Christ on Stilwell Prairie, have received a blessing which will abide till the day of the Lord Jesus. Although there has been some slight differences among them, I trust even those are removed, and they will remain of one heart and mind, striving together for the faith of the Gospel, till Jesus shall say, "Well done good and faithful servant, enter into the joy of thy Lord."

The result of the meeting has proved God's willingness still to bless; and his faithfulness to his promise. "Lo I am with you always, even to the end of the world," said our Savior. It is as good and effectual as ever. The only reason why sinners are not now saved, is because they will not. Brother or sister, who may read this, do not think your work is done up because men's hearts are hard. He that measures his labor by the discouragements he meets with, walks by sight, not by faith. I never yet found an easy place to labor in—who did? Gird on the armor then, and go forth—the night is at hand when no man can work. We may save, under God, a few more—the Lord help us.

On our return, we tarried a night at the village of Mishawaka, in St. Josephs Co. Brother Seymour got out an appointment about sundown, for a lecture, and although the notice was so short, the Disciples meeting-house was well filled by an attentive and interested congregation, which Sister and Bro. S. and myself addressed till half-past ten o'clock. The truth was gladly received by

some, who manifested their interest in it at the close of the meeting.

Last evening I spoke to a small but interested congregation, and expect to speak again this evening and Lord's day, and leave for Perrysburgh on Monday. There are several in this section, who, with warm hearts, love the appearing of our Lord.

Yours, strong in the faith, waiting,
GEORGE NEEDHAM.

Jackson, Steuben Co., Ia., Sept. 5, '46.

P. S. It is the desire of the brethren that the "Herald" should copy this, that it might be published in both papers, who all rejoice in the stand Brn. Marsh, Bliss and Hale have taken relative to the "Bible Advocate," and hope its conductors will see their error and discard it, and not be the means of another schism. G. N.

Letter from Bro. W. M. Ingham.

Bro. Marsh:—I left Maine the last of May, attended the Conference at Boston; since that time I have visited the following places, viz:—Roxbury, Dorchester, Randolph, Abington, Kingston, Mattapoisett, New Boston, Fair Haven, New Bedford, and Dartmouth. I find some of the children still strong in the faith, giving glory to God, looking for speedy deliverance, believing that Christ will soon come, when the promise will be fulfilled, "If I go away I will come again, that where I am, there ye may be also." Blessed promise. The 10th day of August I returned to Boston, and left the same day to attend the camp-meeting in Enfield, Ct. We had a good meeting, a large assembly, and good order as I ever witnessed at so large a meeting. I think much good was done, and that souls will rejoice in the day of the Lord Jesus, that they attended that meeting. Many of the brethren and sisters were strong on time, believing that within a few months the Lord Jesus will be revealed from heaven, with power and great glory, to the joy of his saints, but to the destruction of his enemies.

I have visited the brethren in Springfield, Hartford, and Middletown. There is a waking up to a new engagedness among some of the children, and some of the children have been reclaimed, praise the Lord. I will now tell my brethren where I stand. I embraced the Advent doctrine almost four years ago. I believed in the '43, and the 10th day theories; a few months after the passing of the time, I embraced the doctrine of the Bridegroom come, and the door shut; but I became convinced some months ago, that I was in error, and confessed it to all, and confess it still, and wish always to confess all my errors, when I find them out, and ask all whom I have injured or led astray, to forgive me.

I have looked a number of times for Jesus to come since the 10th day of the 7th month, and I am glad I have looked, and I am looking still, and expect to continue to look till he comes, and that I believe will be speedily. The evidence is very clear to my mind on this fall. I need not rehearse it, but would merely say that I understand "midst," means middle, and that Christ caused the sacrifice and oblation to cease in the midst of the week. Hence he must commence confirming the covenant in the fall, then the midst or middle would come in the spring, and we know that Christ was cut off in the spring. Then the 3½ years for the finishing the confirmation of the covenant, would end in the fall. It is plain from Bible, that there was an appointed time for Christ to be crucified, for his enemies attempted to take him a number of times but could not; for "his time had not come." So it looks plain to me, that "midst of the week" means the centre, for there was a specified time for Christ to be crucified, and when the time arrived he was taken, and by wicked hands was slain.

I believe the 69½ weeks or 483½ years ended in the spring of A. D. 33, and that in 1813½ yrs. from that time the 2300 days will end, which will be in the fall of '46. Well children, in view of the end of all things being at hand, what manner of persons ought we to be in all holy conversation and godliness. We should strive to be pure and holy, by hearkening to all the sayings of Jesus, and doing them. Our conversation should be in heaven, from whence we look for the Lord Jesus Christ, who shall change our vile bodies, and fashion them like Christ's glorious body.—Let us be diligent that we may be found of him in peace, without spot and blameless. If we would be ready for the Lord's coming, we must keep ourselves, and all that we have, consecrate to God. Let us be of good cheer; the crown of glory will soon be given to all the saints. Cast not away your confidence, which has a great recompense of reward. Finally, be perfect, be of one mind, live in peace, and the God of love and peace be with you.

Yours waiting for Jesus from heaven, Amen.

WM. M. INGHAM.

Hartford Ct., Sept. 1, 1846.

Letter from Bro. P. H. Hough.

Bro. Marsh:—I am well known in Canada as a public speaker on the personal coming of Christ at hand, but by some means unknown to me, I am accommodated with a bundle of almost every new paper that is started, of which we have had an assortment of late. Last evening there arrived eight of the 3d No. of the "Daw Dawn," a new paper which it appears has just made its appearance in Rochester. I do not know the Editor's views: perhaps some of them may be good; but I have been bothered to get rid of the "Day Star," and have just got clear of that, when lo! the day has begun to dawn! and counting from the time that the "Day Star" made its appearance, till now, when the day has dawned, I think perhaps the sun may rise in the course of at least one year from this time.

I am willing every man should think for himself, but I wish it to be understood that I believe in the personal, visible coming in the clouds, as he went up. Two angels have said he would come in like manner, and unless four angels come and contradict the two, I shall have to believe the testimony already given.

There is one person who writes for the "D. S." that spells his name the same as I do; hence, in order to keep the brethren from thinking that I believe in the views advocated in that paper, I wish this to be published in the Voice of Truth.

In consequence of my being absent from the city, it prevents me from taking any paper; I wish no papers sent to me without my orders.

I am strong in the belief that Christ will come about the year '47.

I have a work now before me, called the "Morning Watch," written in England in the year 1829. It reckons the time just as we do, and comes out between '46 and 7. Likewise another work written by a Church of England clergyman, printed in 1835, and he reckons the 2300 days the same way. I have likewise a paper called the "Catholic," that reckons the age of the world, and says Christ will come about this time. All who have attempted to calculate Dan. 8: 14, have come to the same conclusion. It is only unbelief that keep men in the dark.

I have been laboring lately in North Augusta, Canada West, back of Prescott. I expect soon to return there. A wide field is open there, and I wish some brother could be sent to assist me in that place. I wish to labor till the Master comes. May the Lord bless you all and save you in his kingdom.

PHILIP H. HOUGH.

Toronto C. W., Aug. 21, '46.

Letter from Bro T. Smith.

Bro. Marsh:—I have just returned from a tour some twenty miles east of the Penobscot river, where I have been preaching "the acceptable year of the Lord, and the day of vengeance of our God," which I believe is nigh, "even at the door." But little has been known in that part, in comparison with what they have heard in some places, yet enough to have led the candid to inquire "what these things mean?" and also to awaken the prejudices of those sectarian minds who are ready to condemn as heterodox, every idea which had not been baptised as orthodox, by "our church."

With us 'down-easters,' we are ready to suppose that those persons who come from western New York, must necessarily have some acquaintance with Bro. W. Miller, of Low Hampton. But as astonishing as it may seem, I there found a lady, professor of religion, zealous according to the traditions of the sects, who prayed with "might and main," who asserted that Mr. Miller was a swearing, drinking man, and one of the worst characters New York could produce, and that she had seen him in his wickedness. In vain did I expostulate against such an idea. I told her if Mr. Miller was a bad man and a speculator, he certainly had common sense enough to conduct with more propriety than her account admitted he had done, and beside, if he began to be so bad his eagle-eyed opposers would have had him published the world throughout. Surely, my brother, I am reminded of the prediction of our Savior; John 16: 2.—"They shall put you out of the synagogues: yea, the time cometh that whosoever killeth you will think he doeth God service." That we are about generally put out or shut out of the synagogues, is a fact known and read of all men, and that every thing is done within the power of "sectarian bigotry," to kill our character, is what cannot be denied by every unprejudiced person; and while the sins of the various sects are passed over among the fables of mankind, lies are made up about the "poor Millerites," and the lovers of lies publish them from one end of the country to the other, headed perhaps, "Effects of Millerism," and thousands believe them because their ministers say they are so.—But a few months since, a Reverend gentleman stated in public, that upwards of a hundred Millerites had hanged themselves,—while, I suppose hundreds of my acquaintances suppose I must be a very bad man, because report said I had run away, parted with my wife, was in the Insane Hospital, was in the House of Correction, was a Universalist, an Infidel, &c., &c. Thus making me blessed according to Jesus' declaration: Math. 5: 11.—"Blessed are ye when men shall revile you and persecute you, and say all manner of evil of you for my sake;" and most heartily do I thank the Lord that I can "rejoice and be exceeding glad," for Jesus says, "Great is your reward in heaven:" "for so persecuted they the prophets which were before you."

I well recollect that when I first begun to look at this doctrine 'every where spoken against,' one strong reason why I thought it must be true was, the Infidel, the semi-Infidel, the Sabbath-breaker, the drunkard, the swearer, and the wicked in general, joined with the nominal professors of religion in crying, "away with it!" "away with it!" It must be clear to every candid, religious mind, that the coming of the Lord must not only be a subject of interest to the devout, but an event they would love, and for which they would pray in the language of the poet,

"Fly swifter round ye whelms of time,
And bring the welcome day."

I am perfectly satisfied that the notion of man's going immediately to heaven at death, is what has caused the church to lose sight of that "far more exceeding and eternal weight of glory," to be

revealed to his people at the coming of our Lord. My soul does magnify the Lord, and greatly do I rejoice, that notwithstanding my sacrifices, persecutions and trials, sectarianism no longer blinds me. On God's blessed word I mean to stand, believing it is given for a "light to our feet and a lamp to our path," that the common sense meaning is its true import; and I must believe that "fire and brimstone," is as literal 'fire and brimstone,' in Revelation 21: 8, as it is in Gen. 19: 24, when the Lord rained upon Sodom and upon Gomorrah, brimstone and fire from the Lord out of heaven. The spiritualizers of our day say it means a 'guilty conscience.' While this is the hell of the Universalist, in this world, the self-styled orthodox have the same kind of hell in the world to come! thus making the word of God of none effect through their traditions, and that because it is an absurdity to suppose a man to be always burning and never to be burnt up, being exceedingly zealous that the wicked shall have eternal life in misery; that the restitution of all things which God has spoken by the mouth of all his holy prophets since the world began, may soon take place, is the daily prayer of yours, truly waiting the adoption, to wit, the redemption of the body,

THOMAS SMITH.

Eddington Me., Aug. 18th '46.

Bro. E. S. Robbins, Copenhagen, Sept. 1st., writes:—Monday Morn. Aug. 31. I must just say a word about our Conference. Through the providence of God, we have been favored with the presence, counsel, and labors of several ministering brethren. The result thus far is, we have had a precious, heavenly, melting season, especially yesterday, while coming around the table of the Lord. Yes, such a heavenly season will not soon be forgotten. We met in the Baptist meeting-house, which was pretty well filled Sabbath and Sabbath eve., with attentive listeners. O may the Lord hear prayer, and send down salvation upon this community.

From the Journal of Commerce.

EARTHQUAKES.

WEDNESDAY Morning, }
Aug. 26, 1846. }

Messrs. Editors:—In your telegraphic notice this morning, you state that an earthquake was felt at Boston and the neighboring towns, on Tuesday night.

Messrs. Dutilh & Cousinery, No. 23, South William Street, New York, have letters from Smyrna, in Asia, of the 28th of June, stating that an earthquake was experienced there on the 25th of June, at about 6 P. M. The shock was very severe, and much damage was done.

In the Journal of Commerce of January 10, 1846, you chronicle an earthquake at Memphis, on the 23d of December, 1845; in your paper of April 1st, you state an earthquake took place at Maysville, Ky., on the 23d of March, and in your paper of the 23d April, you also state the occurrence of an earthquake at Cuba, on the Island of Cuba, on the same 23d of March.

In your paper of March 7th, you give an account of an earthquake at Cincinnati, on the 28th of February, in your paper of May 15th, you state an earthquake was experienced at Santa Cruz, on the south side of Cuba, on the 28th of April, and in that of July 7th, that an earthquake was felt at Catania, in Sicily, on the 28th of April.

In your paper of March 14, you state an earthquake was experienced at the Belgian settlement of Santa Thomas, on the 30th of January, and in the paper of June 4, you state that shocks of an earthquake were felt at Salem and Newburyport, on the 30th of May.

Thus, you will see by this recital, that there has been an extraordinary regularity as to the

particular day of the month, viz. 3d or the 23d, 8th or the 28th, and on the 30th day of the month.

You have also chronicled in the Journal of the 30th of July, an earthquake at Martinique, and Guadeloupe, on the 16th of June—in the Journal of May 26, an earthquake at Memphis, Tennessee, on the 8th of May—in the Journal of August 5th, earthquakes in the Morea, and in that of August 22, an earthquake and Meteor at Fincastle, in Virginia, on the 12th of August.

The earthquakes in Greece occurred in June, but the particular days are not stated. I hope to ascertain them.

You will see that the Catania earthquakes traveled East, from April to June, commencing in East longitude about 15°—then in the Morea, in long. about 22, and last in Smyrna, in long. about 27°.

All of these earthquakes have produced *equilibriums* on Brooklyn Heights, the particulars of which have been sent you regularly from time to time, in the New York Municipal Gazette.

The great number of earthquakes which have been experienced within the last eight months, has been wonderful—our atmosphere has been singularly affected, as you will see by the extensive and very minute records in the Municipal Gazette.

The Icelandish Mountains have been greatly agitated, and continued in that state at the last dates—the mountains had been quiet for more than half a century. Yours, with great respect,

E. MERIAN.

Do what you can to induce others to do what they ought.

Sow such seed while you live, as you would be glad to eat the fruit of when you die.

Watch lest you go towards heaven by your resolutions, and towards hell by your conduct.

MEETINGS IN ROCHESTER.

Our Meetings in this City are removed from Talman Hall, to Shaw's new Brick Block, on the East side of the River, corner of Main and Stone Streets. Entrance from Stone Street. Meetings held three times on the Sabbath; also, Tuesday and Friday evenings.

APPOINTMENTS.

A Conference is appointed to commence on Friday, Oct. 24, at 10 A. M., at Arcadia, Wyoming Co., N. Y., and hold over the Sabbath. A general attendance of ministering brethren and others, is solicited. Bro. Marsh, in particular, will not fail to be there.

Ministers who may attend, if they come by Rail Road, will be at Attica Thursday evening before the meeting; from which place we will see that they are conveyed to the meeting, a distance of about thirty miles from Attica.

Also, a Conference at Scottsville, about thirteen miles south of Rochester, to commence Friday, Oct. 30th, at 10 A. M., and hold over the Sabbath.

In behalf of the brethren at Arcadia and Scottsville,

J. C. BYWATER.

Attica, Sept. 15th, 1846.

* The Lord willing, I will attend.—Ed.

BUSINESS NOTES.

H. Mills—We will continue to send the paper, if you desire it. The balance of your acct to close of present vol. is \$1.

H. Tilley—We think the papers for Bristol have been regularly sent: we however send again nos. 10 & 11.

G. W. Kinkade—We will try to remove the evil of which you speak.

A. Harris—Your 'Advent Library' is sent to Canandaigua, by Express, as ordered by Bro. Bywater. You will probably find it at the Express Office.

Letters and Receipts for week ending Sept. 17th '46.

W. Burnham, Exeter, N. H.; E. L. Soule, Euclid; E. S. Bryant, Uthica; B. Matthias, Hempstead; R. Andrew, North Boston; \$2; G. W. Kinkade, Lawrenceville, Ill. \$1; L. Benson, Palmer Depot Mass. \$1; A. Sherwin for R. Jackson \$1, and D. Chatterton \$1; J. A. Cole, Lake Village, N. H. \$3; J. Lichtenthaler, Lawrenceville, Pa. \$1; H. J. Shears, Ameliaburg, C. W. \$1; H. Pratt, Wales, \$1; E. Dexter, Mattapoisett, Mass. \$2, v. xiii no. 13; for S. Snow \$1, v. xi no. 13, and S. Perrington \$1, v. xi no. 7; D. Fargo, Warsaw, \$1; and F. Ridge, 50 cts.; C. Drew, Black Creek, 50 cts.; E. Boynton, Linden, \$1; G. Newham, Perryburg, O. \$1; J. L. Ames, Cleveland, O. \$2, to close of v. x; F. A. Wildman, for W. A. Wildman, Clarkfield, O. \$1; W. E. Hathaway, Norton, Mass. \$3; D. Howard, Aulurn, \$1; I. Marsh, Vinton, \$1; J. W. Goodwin, Edenboro, Va. \$1; E. L. Barr, Greensboro, Vt., all right; S. Marsh, Colours, C. W. \$1, and for R. Grant \$2; J. Thompson, Broadbent; B. Morley for S. S. Sage, Lewiston, \$2; J. J. Porter, \$2.13, and for D. W. \$1; R. Poles \$1; M. S. Higby \$1, S. C. Cox 50 cts., A. Butler \$1, L. Crocker \$5, and M. Whitaker \$1.37; G. Bentley, Kingston, C. W. \$1; R. T. Haskins, Fowall, Me.; S. L. Robinson, Watertown, all right; I. R. Gates, Shetford, C. E.; J. Ober, Johnson, Vt. \$1; J. C. Bywater, Attica.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XII.

ROCHESTER, N. Y.—WEDNESDAY, SEPTEMBER 30, 1846.

NO. 1.

THE VOICE OF TRUTH
IS PUBLISHED EVERY WEDNESDAY
IN SIMPSON'S BLOCK, WORKS STREET, ROCHESTER,
By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$2 for Five copies.
WITHOUT CHANGE TO THOSE WHO ARE UNABLE TO PAY.

All communications for the 'Voice of Truth' and orders or remittances for Books, should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscribers' names, with their Post-Office, should be plainly written.

THE PORT.

As when on Ocean's dark expanse,
Each weary seaman's anxious glance,
Home's cherished shores descrie—
Elated by the prospect sweet,
That soon his loved ones he will greet,
Joy fills his watchful eye,—

As when becalmed, (the land he loves)
Seems to recede—in distance moves,
As if 'twere borne away—
His soul's aloft and would be free,
And time to him wears heavily,
Amid the vessel's stay.

And while the moments slowly roll,
In prayer he gushes forth his soul,
To him who dwells on high—
"Speed on, O Lord, the favoring gale,
Swift waft the ship—swell full the sail,
That I may homeward fly!"

So, like the weary seaman, we,
Desire at home with Christ to be,
Where we may peaceful rest—
With eye of faith, the vision true,
The 'new creation' near we view,
The Eden of the blest!

We pray, while falls the joyous tear,
"Come quickly! blessed Lord, appear!
'Thy chariot-throne speed on;
Call up the dead—change this vile clay,
Bid angels bear us swift away—
Speak, Lord! it shall be done!"

Joy fills our eye—now heave in sight
Our long sought land, and City's "light";
The voyage drear is o'er!
Now 'minis'tring' heralds on the wing,
Fair Eschol clusters often bring,
To cheer us to the shore!

C. H. P.

Portland, July, '45.

Time of the Advent.

"Nevertheless, when the Son of Man cometh, shall he find faith on the earth?"

True faith, doubtless, is intended by the Divine Author of this important question—which we are told must be predicated on clear and simple testimony, that which may be easily understood by the learned and unlearned, the wise and unwise, even of this world; in fact, it must be simplified to the capacity of all. It is said also, unless our faith is thus based, then there is just cause to question the divinity of the testimony, also the correctness of the faith which it produces. In reference to our faith in the time for the coming of the Son of Man; some have taken the position, "Nigh, even at the door," as the only true Bible time; and that we are now justified in placing our feet (faith) on this immutable platform, on which we may rest secure from all the attacks of our opponents—while others, squaring their faith by the above rule, question the correctness of that position. It will be remembered the rule says the evidences must be such as are adapted to the understanding of all. And as all do not thus understand the testimony with reference to it, that position does not, therefore, embrace true faith.

For truth's sake only, let us investigate the Sa-

vior's answer to the question of his disciples.—"Tell us, when shall these things be, and what shall be the sign of thy coming, and of the end of the world." In concluding the answer to these questions, the Savior says: "Behold the fig tree and all the trees; when they now shoot forth ye see and know of your own selves, that summer is nigh at hand. So likewise ye, when ye see these things (Luke and Mark,—all these things, Matt.) come to pass, know ye that the kingdom of God is nigh at hand." Or as Matthew has it, "Know it is near, at the doors." "These things." What things? is the point on which this question depends. Luke 21: 25.—"And there shall be signs in the sun and in the moon, and in the stars, and upon the earth, distress of nations, with perplexity; the sea and the waves roaring,—men's hearts failing them for fear, and for looking after those things which are coming on the earth."—Why? for, because, the powers of heaven shall be shaken. This is given as the reason or cause of the mourning and distress of nations. We learn from Isa. 24: 20, that in the last expiring agonies of convulsed nature, that "the earth will reel to and fro like a drunkard," (and be removed like a cottage,) which will probably be imperceptible to those on the earth—while at the same time, it will give the heavenly bodies, or powers of heaven, the appearance of shaking to and fro: then the powers of heaven will be shaken, which will awaken fear in the hearts of the wicked and impenitent—men's hearts failing them for fear, while looking for those things which are coming on the earth. They will then be convinced that the day of probation is closed, and their doom sealed forever. They will then take up the sad lamentation, "the harvest surely is past, the summer is ended, and we are not saved." Then, when we see all these things, we shall know that the kingdom of God is nigh at hand. How near? "Even at the door." Then there will be no more faith (true or false) respecting it; but then, true knowledge will have taken the place of faith. Perhaps some are ready to ask, "are we to give up our faith and hope in our redemption being nigh?" No. Not at all. For it is written,— "when these things (signs) begin to come to pass, then lift up your heads, for your redemption draweth nigh." "Come now, and let us reason together." I wish to understand the Holy Scriptures, which, Paul says, are able to make us wise unto salvation. Let us therefore, with hearts full of love, and for truth's sake only, examine the position "nigh, even at the door," a little more definitely. Now Bro. Marsh, if I understand you rightly, you say that "we are justified in taking the above position, at the falling of the stars,—the last of the signs mentioned by the Savior—the "shaking of the powers of heaven" being yet in the future, and closely connected with the coming of Christ, to gather his disciples, and to share with them the glorious inheritance—the earth renewed—in which will be established the everlasting kingdom, prepared for God's children (the faithful and obedient) from the foundation or formation of the world.

Again: I understand you to say, that this position is more definite even than the month or year; that we may look for the coming of Christ as the next event, that we should look for and expect it every hour, every moment. Now, I cannot harmonize the facts with this position. For, nearly 13 years have passed since the falling of the stars,

thus showing it is not confined even to a dozen years. It is well understood also, that the prophecy relating to the Ottoman Empire, was not fulfilled till August, A. D. 1840, as predicted about two years before. Do not these facts show clearly, that the expression, 'Nigh, even at the door,' is either far less definite than the month or year, or we are not yet warranted in making this positive assertion, until the powers of heaven are shaken, which I believe is yet in the future.—Thus we see the faith of some is unsettled, with reference to this important subject. And as it is said, "this is as definite as we are warranted in being on the time—the faith of some is very much shaken relative to the time being revealed. But I think "we have a more sure word of prophecy, whereunto we do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in our hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation." Knowing this also, that this sure word of prophecy speaks of the time for the sufferings of Christ, and the time for the glory that should follow. Paul says, "All scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," time not excepted. Another Apostle says, "Be ready always, to give every man that asketh you, a reason of the hope that is in you, with meekness and fear." Again: Jesus says, "It is written that man shall not live by bread alone, but by every word of God." (Time and all.)—Luke 4: 4. Let us therefore, search the Scriptures, in obedience to the command of our Master,—with reference to the time revealed by them for the glory of God, which should follow the sufferings of Christ.

It is well known by those who take heed to the admonition of the Savior, in this respect, that Nebuchadnezzar, king of Babylon, had a dream, and his spirit was troubled to know the dream.—If he lived in these days he would be called a fool, for troubling himself about a foolish dream, which nobody could understand. Nevertheless, he gave a commandment to call in the magicians, astrologers, sorcerers, and Chaldeans, to make known unto him the dream, and the interpretation thereof. Seeing they could not make known the dream, the Chaldeans answered and said before the king, "There is not a man on the earth that can show the king's matter." (Thus we see it requires something besides the wisdom which the men of this world can give, to understand the secrets of God.) Therefore the king became angry and very furious, and sent forth a decree, that all the wise men of Babylon should be slain. And while the king's captain sought for Daniel and his fellows to slay them also, Daniel answered and said unto him, "Why is the decree so hasty from the king." The thing being made known to Daniel, he went in and desired of the king, time, and he would make known unto him the interpretation of the dream.

Then Daniel went unto his house, and together with his companions sought mercies of the God of heaven concerning this secret. And in answer to their prayers, the secret was revealed unto Daniel. "Surely the Lord God will do nothing but he revealeth his secrets unto his servants, the prophets." Amos 3: 7.—"The Lord will give grace and glory, and will withhold no

good thing from them that walk uprightly." Psa. 84: 11. Therefore he makes known unto his servant Daniel, the king's dream, in which he beheld a great image, whose brightness and glory was excellent, and whose form was terrible, representing the different kingdoms of this world,—existing from that time until the God of heaven should set up a kingdom never to be destroyed, which should be accomplished in the days of the kings or kingdoms represented by the feet and toes of the image. All who have given the subject an impartial investigation, are satisfied that we are now living in the days of the kingdoms thus represented. Therefore we have an outline of the history of the world, from the time of the king of Babylon, symbolized by the head of gold, until the stone symbolizing the kingdom of God, should smite the metallic image on its feet, and it should be broken to pieces together, and become like the chaff of the summer threshing floors, and the wind would carry them away—that they would be found no more at all. The Savior, in speaking of the kingdom of God, says:—"Who-soever shall fall on this stone, shall be broken; but on whomsoever it shall fall, it will grind him to powder.—Matt. 21: 11.

It is also understood (by those who take heed to the sayings of their Master, "Search the Scriptures,"—"whoso readeth, let him understand,") that Daniel had a dream or vision, (recorded, Dan. 7:) in which he saw four great beasts arise, one after another,—symbols of four great earthly kingdoms, and corresponding with Nebuchadnezzar's image. Daniel had a very minute description given him of the fourth beast; the fulfillment of which, clearly proves it to be the Roman kingdom. In speaking of this fourth beast, he says he beheld till his body was destroyed, and given to the burning flane. Again: he beheld till the thrones were cast down—the Ancient of days did sit—thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. John the revelator had a view of the same. Rev. 20: 12.) Again: he says he beheld till the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. "Fear not little flock, for it is your Father's good pleasure to give you the kingdom."—Luke 12: 32.

Thus we see, dear brethren, that the vision extends beyond this vale of tears, and if we hold fast the profession of our faith without wavering, adorning the same with a well ordered life and a godly conversation, we are sure to have an unfading crown of glory, and an inheritance incorruptible, undefiled, and that fadeth not away, in the everlasting kingdom of God. Let us therefore be faithful, and hope to the end for the grace that shall be brought unto us at the revelation of Jesus Christ: for yet a little while, and he that shall come will come, and will not tarry" [beyond the time appointed.]

Continuing to investigate the prophecy of Daniel, we find recorded in the 8th chapter, another vision, commencing with the Medo-Persian kingdom, (which is the second kingdom brought to view in the vision of the 6th chapter,) and reaching to the end. End of what? The end of all earthly kingdoms, when they shall be ground to powder, and become like the chaff of the summer threshing floors, and be removed, so that there shall be no place found for them. They have had their day, but their hopes are now blasted;—the end, the last end of indignation, and treading down of the host, (God's people) for at the time appointed, the end shall be. In the 13th verse the inquiry is made, "How long is the vision?" (This vision of the 8th chapter.) And he said unto Daniel, unto 2300 days: then shall the sanctuary be cleansed. It will be remembered this

vision also, is expressed by symbols. Beasts, horns, &c., represent the different kingdoms.—The days too, are symbolic, or prophetic days. (meaning years, according to the rule given by God himself, which is a day for a year. Ezek. 4: 6; Num. 14: 34. Thus, we have 2300 yrs. definite time, given to measure the vision.)

Daniel says, (verse 15,) When he had seen the vision, he sought for the meaning. Therefore, Gabriel is commissioned to make him understand the vision. So he came near to Daniel and said, "Understand, O son of man, for at the time of the end, shall be the vision: and behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. He then begins to instruct Daniel—referring to the beasts which he had seen in the vision, giving a very limited, but perfect outline of their history. In describing the last beast, or horn of it, he speaks of its standing up against the Prince of princes; and in the next breath, refers him to the end of the indignation, when he shall be broken without hand. After all the instruction given by Gabriel, Daniel closes this chapter by saying he was astonished at the vision, but none understood it. Therefore Gabriel is sent again (Dan. 9: 21) unto Daniel, to give him further instruction concerning the vision, and thus announces the object of his visit: "I am now come forth to give thee skill and understanding. Therefore understand the matter, and consider the vision." He proceeds to instruct him by referring to the time, (the 2300 days given in the vision, and the only part of it not explained by Gabriel at his first visit) and saying, "Seventy weeks are cut off;" (true rendering of the word translated, determined.) Cut off from what?—2300 days, clearly, as there is nothing else to cut or take from. Why are they cut or taken from the 2300 days? The main object appears to be, to give an understanding of, and to make sure, the vision and prophecy.

Gabriel continues his instruction, v. 25:—"Know therefore, and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince, shall be seven weeks, and three score and two weeks, making 69 weeks or 483 years, to the Messiah the anointed. God anointed Jesus of Nazareth with the Holy Ghost and with power."—Acts 10: 38. When? at his baptism.—Luke 3: 22.—And the Holy Ghost descended in a bodily shape like a dove, upon him, attended by a voice from heaven, saying, "Thou art my beloved son, in thee I am well pleased." Thus Jesus was anointed at his baptism by the Spirit of God to preach the gospel.

One brother writes, "I see no evidence that the Messiah was made manifest to Israel" until he preached "the time is fulfilled," which was after John was put into prison.—(Mark 1: 14.) Let us see if we have evidence. "We have found the Messiah, which is the Christ."—John 1: 41. "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth." V. 45. "Rabbi, thou art the son of God, the king of Israel," v. 49. Jesus performed miracles, which caused many to believe on him.—John 2d chap. "Nichodemus, a ruler of the Jews, came to Jesus by night and said unto him, Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him." John 3: 2.—"After these things came Jesus and his disciples into the land of Judea, and there he tarried with them and baptised. And John also was baptising in Aenon, for John was not yet cast into prison." Are not these facts good evidence that Messiah was manifest to Israel, and began his ministry before John was put in prison?

Dan. 9: 27. "And he shall confirm the covenant with many for one week, (the last of the 70) and

in the midst of the week, (middle of it) he shall cause the sacrifice and oblation to cease, in effect at least. Now, what do we learn from this instruction of Gabriel,—that 2300 years is the whole length of the vision—70 weeks or 490 years are cut off in explaining the vision,—seven weeks or 49 years of which, are set apart for the rebuilding of the streets and walls of Jerusalem,—62 weeks, or 434 years added, make 69 weeks or 483 years to the Messiah. He was cut off in the middle of the 70th week, giving us 3½ years more. We now have 486½ years to the cross: which, taken from 2300 years, the length of the vision, leaves us 1813½ years this side of the cross.

Thus far, our research for truth has been confined to the sure word of prophecy. Now, with all this light and definiteness contained in the prophecy before us, ought we not to have confidence, and believe that God has thus revealed the time for the setting up of his everlasting kingdom for the benefit of his children, that they may have their lamps trimmed and burning, having oil in their vessels, their light shining, waiting, in perfect readiness, for the Master to return? So it seems to me. It is a universal belief that Christ was crucified in the spring of A. D. 33, which belief is founded on good evidence,—Gospel History confirmed by Astronomical facts. According to Ferguson, the crucifixion was in April, which is the time commonly received. But according to others, the crucifixion was in May.—While they differ on the month, they agree on the year, A. D. 33, to which add 1813½, the amount of time this side of the cross, and we have 1846 for the termination of the vision. With these evidences before us, and hearts not full of unbelief, we shall speak, and warn the ungodly to prepare for judgment, saying, "Fear God and give glory to him, for the hour [definite time] of his judgment is come." "Behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." (Isa.) "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment, to be punished." 2 Pet. 2: 9.

O let me say to the sinner, Be not deceived by the false teachers of the last days. "For when they shall say peace and safety, then sudden destruction cometh upon them, and they shall not escape." 1 Thes. 5: 3. "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. 29: 1. "Say ye to the righteous, it shall be well with him: " but "woe to the wicked, for the reward of his hand shall be given him." Isa. 3: 10, 11. When? "Behold I come quickly, and my reward is with me, to give every man according as his work shall be." When I come.—Rev. 22: 12. What will be the reward of the righteous? "To them, who, by patient continuance in well doing, seek for glory, honor, and immortality, he will render eternal life." And what of the wicked? "But unto them that do not obey the truth, He will render tribulation and anguish upon every soul of man that doeth evil: of the Jew first, and also of the Gentile." Rom. 2: 7-9.

My heart is often made sad by the false teachers of these last days, who "strengthen the hand of the wicked, that he should not turn from his wicked way, by promising him life." O sinner, be not deceived! but search the Scriptures, to see whether these things are so. Would you be saved from the great time of trouble which is surely coming on the earth? repent, and believe the gospel. Flee to Christ, who is the "Author of eternal salvation, to all them (only) that obey him." Heb. 5: 9. O yes, we cheerfully point you to Jesus, the "Lamb of God taketh away the sin of the world." "He shall save his people from theirsins." Mat. 1: 21. Who are his people?

"Now if any man have not the spirit of Christ, he is none of his." Heb. 8: 9. Would you have the Spirit of Christ? "Ask and it shall be given you, seek and ye shall find; ask your heavenly Father, for he will give the Holy Spirit to them that ask him." (In sincerity—Luke 11: 9-11.) Brethren seeing we know these things, let us persuade men to become reconciled to God. Let us cherish none but the kindest feelings toward each other, though we may differ in some points of faith. Let none of these things separate us from the love of God. But let us love each other with pure hearts fervently; exhorting one another, and so much the more as we see the day (of Christ) approaching,—that when the Master shall appear, we may also appear with him in glory.

P. MILLER, Jr.

Fredonia, Sept. 19, 1846.

True Faith.

"According to thy faith, be it unto thee."

Many it seems, have altogether misapprehended this Scripture, together with many kindred portions of holy writ. On this wrong construction rest many of the evils of the present day.

Let us examine a little, and see what are the conditions on which we are to expect the above answer to our prayers. 1st. Not simply that we have faith. 2. Not that our faith is strong and unwavering. 3. Not that it works by love. All these may be implied, but they do not make up the sum of the condition. Our faith must not only be in God, but it must have a thus saith God, or its equivalent. Then let us proceed to the inquiry, what is equivalent to a thus saith the Lord?

1. Some suppose that an assurance of mind that they shall receive all that they ask, is the condition, hence they expect the above answer: "According to thy faith, be it unto thee." This would lay a broad foundation on which we might plant ourselves, and fully maintain that the Bible is not true. Who has not had such confidence, and yet not realized his hopes? That a man's confidence may be as firm and unshaken where it has no real foundation in truth, as where the word of God is pledged, cannot be denied. Let the history of the Advent cause speak and bear witness to this. A supposed 'thus saith the Lord,' as really commands our assent, and demands our obedience, as though it were really a divine command: for such it is to the mind that so understands it. As also a supposed promise for the time being, becomes the sure resting place of the true child of God. He, having an obedient and confiding heart, will yield to a supposed, as readily and as conscientiously as to a real command of Jehovah; and rely as fully, and rest as securely, calmly, and joyfully, on a supposed, as on a real promise. And is not this true evangelical faith, (without which it is impossible to please God,) in the spirit but not in the letter; yet it cannot secure the answer, "According to thy faith," &c. The difficulty is not that the faith is misplaced, or is not gospel faith so far as the heart is concerned; but that it is exercised for a wrong object, having mistaken the testimony. It is in the heart evangelical, but not in the head; in the spirit, not in the letter.

It is this Christ-pleasing and child-like simplicity, coupled with wrong apprehensions of the predictions, promises, or ground of faith, with respect to the particular thing that withholds the answer, as in case of the "tenth day." Did not those who parted with all they possessed, demonstrate to all, their faith in God, whose word they fully believed taught the return of the Lord on that day, whilst others (Ananias like) kept part of the price. Which of the two classes has the fullest assurance that they pleased God: or which of them have secured the conscientious approval of all in this case? Whilst we or they lament

the mistake, we never can deplore or at all regret that we or they exercised on that occasion such faith, whilst with all my heart, I commend their zeal and confidence, (which, with the evidence they had, could have been no less) flowing, as I believe it did, from hearts wholly swallowed up in love and confidence in God, I can but regret that the foundation of their faith, or rather that which brought their faith into exercise with respect to the definite time of the coming of the Lord, had not been better understood.

Another cause of head error on this subject is, that the mere proclamation of a supposed truth, never results in any good. That there is any direct tendency in error to produce good, I do not believe: but that it may produce great apparent good, is evident, and such may be the circumstances: and so, much truth may be coupled with the error, that great good may be done. But the effects cannot furnish a proper foundation for our faith. If so, just equal to the real or apparent good, will be the evidence that it is of God. Is this so? Let the Advent history testify. Which of all the proclamations made by Adventists, has proved the most powerful to move the mass of listeners? Was it the fact, that there would be a judgment? or that it was near: or rather, was it not the fact that it was proclaimed to be on the tenth day of the seventh month? Was it not this proclamation that gave such joy to those who were looking for the speedy consummation of Israel's fondest hopes? I think it was. Was it not the effect which was produced on the hearts and lives of those who first believed, that brought many afterwards to believe that the proclamation was a God authorized one? I think it was. And does not this mistaken notion in the minds of some, of resting on the same evidence, fully account for the errors of "Bridegroom come, and shut door?" I think it does.

Another source of error as founded upon this text is, or in other words, another false foundation of our faith with respect to particular events is, "I feel as though it must and will be so;" "I so ardently desire it, that I can but believe that it will be so." If, my brethren, we have no better evidence than this, it cannot secure the much desired answer, "According to thy faith, be it unto thee." Even our strong desires for the glory of God, in connection with a much-desired event, are not equivalent to a thus saith God. They are no evidence in the case when rightly understood, and properly considered. With our limited capacities, it is very easy for us to mistake what is for the glory of the Lord. If this forms a good foundation for the faith of one, then for all, and must, in every case, secure an answer: hence, whilst the desires of some would cause the Son of Man speedily to come in all his glory, the millennium (temporal) according to the desires of others, would soon dawn: for both, doubtless, are desired by good men, and for the glory of God. All things whatsoever we desire, for the glory of God, in the name of Christ let us ask for, and God will grant it.

Individuals laboring under each of the above mistakes, may exercise true evangelical faith as to the spirit, and enjoy the approbation of heaven, not on account of the correctness of their theory, but because the state of heart is right, and well pleasing in the sight of God. But this faith, or rather this evidence of the heart's confidence in God, whilst it pleases, it cannot bring God to grant the thing sought. Whilst he smiles approvingly upon the simple and unreserved confidence of the heart, he labors with the faithfulness of a God, and the kindness of a Father, to preserve this confidence in Him, though in the event looked for, a disappointment is experienced. And when time, Bible, Providence, or any other cause has convinced us, not that our confidence was misplaced, for it was in God, not the

event, but that we had rested on wrong, or misunderstood testimony with respect to that event; we may then be comforted and cheered with the assurance that "all things work together for good to them that love God."

Dear brethren and sisters, let me exhort you to pray much; read, search, try, prove, and trust with all your hearts, the never failing word of God. Do not falter nor become weary in well doing, waiting patiently for the Lord from heaven: for he that shall come will come and will not tarry. Whilst your past mistakes should serve to make you cautious, they should also lead you to examine every point closely, investigate every branch of the subject critically, and weigh every evidence candidly. But should you again be mistaken in understanding them, do not let this destroy, or even weaken your confidence in God or his word: for "faithful is he that hath promised," and there will certainly be a performance of all that he has said. The Bible every where points out to that great event, the coming of the Lord. My heart gladdens whilst I reflect upon many and blessed promises that point to that day for their fulfillment; and as I contemplate the evidences of its near, very near approach, my heart overflows with unfeigned gratitude to God, who has given me my being in this day and age of the world.

To friends of my former acquaintance scattered abroad, laboring in the vineyard of the Lord, be faithful a little longer and the kingdom will be yours with all its unceasing joys. I often remember you when before the throne of grace. May I not hope to hear from these friends? I would write to them, but do not know their post-office address.

A word to thee my brother:—You are filling an important place in the ranks of God's chosen army. Has not the trumpet been put to thy lips? then in God's name continue to blow. Throw out thy cautious, and pour out light and truth, as God may give the ability. Herald his coming according to the evidences of his changeless predictions, as they shall unfold themselves to thy understanding, and may the very God of peace sanctify thee, and bless all thy labors, which I trust are calculated to turn attention to the truth. Let us all remember, that however strong our faith, God cannot grant what is not agreeable to his word.

Yours, for truth, Christ, and his kingdom,
DAVID DAVIS.
Spring Mills N. Y., Sept 15, 1846.

A CHURCH IN 1802.—Plain pulpit—clerk's desk underneath—rows of benches with strips for the back. A plain, simple looking sexton, with a bunch of keys in his belt. Congregation rich and poor—no distinction, no partition.—They assemble for one object, to worship their God.

A CHURCH IN 1842.—Splendidly covered pulpit. A large orchestra composed of twenty-five singers—the principal ones paid by the year.—The floor carpeted—pews richly cushioned and carpeted—brass spittoons—richly bound doors.—Sexton richly attired—his name on a tin sign, emblazoned against the side of the church. Congregation select and well dressed—and seated in their pews.

The minister perfumed with otto of rose—Bible with red leather, and gilt letters. All splendor. All show. No poor to be seen, if to be seen, stuck away in some obscure corner. The minister trims his discourse to suit his congregation, and they lavish their money upon him and in building fine churches, while the poor are starved. And this is what they call RELIGION.—*Chr. Herald.*

When a wicked man dieth, his expectation shall perish.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, SEPTEMBER 30, 1846

Commencement of Volume XII.

We enter upon the commencement of this volume of our paper with very strong expectations that the Lord will come before its close. In this, however, we are not positive: he may appear *before* this number is issued, and he may not come till after the close of the volume. But that he *will most certainly* come not far from this time to us is a *certainty*, about which there can be no mistake, and should not be a doubt.

As the case is, it is our duty to occupy faithfully, the few moments more that we may have to spend before the return of our long absent Lord. So far as we are concerned in the work of feeding the household, through the medium of the "Voice of Truth," nothing shall be lacking which it is in our ability to give. But the work before us we cannot do, neither do we expect to be left to do, *alone*.—Judging from the past, we feel fully assured that we shall have the faithful co-operation of our brethren in carrying it forward until it is done. We will, however, just remind our patrons that our expenses have not, for some weeks past, been covered by our weekly receipts. Let each one, at the commencement of this volume, pay what he can, and we shall have nothing to fear from pecuniary embarrassments. But a neglect of *duty* in this case, if long continued, will inevitably greatly embarrass our business. "Owe no man," is just as much a command as "Repent" is. And when it is in our power to do it, it is as much our duty to obey the one as the other.

New Subscribers.

The number of our subscribers has been kept good, far beyond our most sanguine expectations at the commencement of our disappointments and peculiar trials. Recently, however, but few names have been added to our list, while nearly, if not quite, an equal number have been erased from it.

One reason, why we wish a united effort made, on the part of its patrons, to enlarge the number of subscribers to the Voice of Truth, is, that it may be read by more, and thereby more of our fellow beings be benefited by the truth it may contain. Can you not, brother, or sister, induce one more of your kindred, or neighbors, to read the Glad Tidings of the Kingdom at hand? Try. Tell them you will pay for it yourself, for the term of one volume, if they will only attentively read it. Or, if you are unable to pay the small sum stipulated in the terms of the paper, tell them they can have it without money or price, for a short time, or as long as we are able to furnish it on these conditions. Let us all engage anew in the good work: our labor will soon close, and the reward of eternal life will be given, if we are not weary in well doing.

Nigh, at the Door.

The candid article, commencing on our first page, from the pen of Bro. P. Miller, Jr., calls in question the correctness of our exposition of the Savior's words, 'Nigh, at the door.' At another time, we purpose to look at this subject in the light of the Word, and if we find Bro. Miller is correct, we will most cheerfully adopt the views he presents.—Let each one examine the subject impartially, guided by the word of truth, and abide the decision of that infallible Book.

If Bro. Miller has the true light on this subject, it will not materially affect the evidence, which we have supposed the signs furnish, of the near coming of the Son of man. We have taught that we may

now know from the signs that the advent of Christ is 'nigh, at the door.' Bro. Miller thinks, if we understand him, that we do not *now know* anything from the signs, but may *believe* from the evidence they furnish that this event 'draweth nigh:' this is as definite as he thinks the signs reveal the time of the advent. Hence, according to either view, the signs bring us to that point where they justify our looking for the appearing of our Lord every moment. We both believe we have now reached that point; and both are looking for the shaking of the powers of the heavens in the future, which will doubtless cause men to 'expire through fear,' and in fact make it a matter of absolute knowledge, to both saint and sinner, that the coming of the Son of man is at the door: the sign of the Son of man shall have actually appeared in the sight of an astonished world.

The conclusion to which Bro. Miller comes on the time of the advent, viewed in its isolated capacity, is weighty. And indeed this may justly be said of his arguments when viewed in connection with other evidences in the case. Some seem to think, however, that the subject of the *time* of the advent cannot be overdone, or, rather, crowded too far on to the ground of exact definiteness; that there is no danger of believing too much in this respect. They seem to be constantly troubled with the fear that they shall not believe enough, will be too indefinite; consequently, they are constantly lashing their and others' powers of good common sense into a forced belief of some *exact, precise, definite* time for the advent of Christ.

Now we think there is at least as much danger of our running into extremes on *both sides* of this never more important question, as any other. Or will any one contend that there is only *one* extreme to this question? We think not. Then if there are two extremes; and if one is *unbelief*, the other must be its opposite, *unwarranted belief*. That the great mass of professed Christians have been deceived, decoyed, and led by the adversary, fearfully and hopelessly into the extreme of unbelief, is a painful and undeniable fact. That we, as a people, *have been* led into the other extreme, our past history testifies. These extremes yet exist, and so long as this is the case, frail mortals are in danger of running into them.

But, says a very confident one, (and perhaps his confidence is something like Peter's before he denied his Lord) supposing we are too definite, what will be the harm? We cannot see why it is not just as criminal to bear false witness of God in one case as the other: that is, to say his word absolutely declares that the Lord will come at a precise time, when it declares no such thing; or, to say it says nothing about the time of his coming, when it does most clearly speak on this subject. In either case it is a perversion of the word of the Lord. And judging from the effects, we know not which is the most disastrous, a rejection of the time on its first presentation, or running into fatal delusions, and the rejection of nearly every other sacred principle of godliness, in consequence of a disappointment on definite time. Certainly we have no examples more painful in the former than in the latter case. The facts, the undeniable facts in both cases, clearly show that the subjects were on forbidden ground, and consequently beyond the protection of God and the word of his grace, and, as a matter of course, they have both fallen: and their only salvation is, a return to the truth, the medium ground between these fearful extremes.

"The wise shall understand." Of late, we hear but little said on this positive declaration. Never have we been more confident than now, that it relates to the time of the first resurrection, and that the wise will understand as it is revealed in the Word.

'They will understand that 'unto 2300 days [or years] the sanctuary will be cleansed.' That Daniel and all the saints will stand in their lot, in the cleansed sanctuary, at the 'end of the days.' In short, they will understand according to their *abilities*, and *means* of understanding, all that is revealed about the *time* of the appearing of Christ and his kingdom. These things they will understand. We think they will also understand, that they *cannot* understand, or know the day and hour of the advent. However definite the prophetic numbers may appear, or to whatever definite conclusions they may bring us, the wise will not overlook the large amount of plain and positive testimony, furnished by the Savior, which places the matter beyond a doubt that the precise, definite time of his coming will not be known. They will understand, however, that they have reached the auspicious moment, or, if you please, the year, month, week, day, hour, and minute! when, from the prophetic numbers, historical prophecies, and the signs, they are warranted, nay, loudly admonished, to '*watch, and pray, always*,'—every moment be '*ready*:' that they '*may be accounted worthy to escape all these things that shall come to pass [on the wicked] and to stand before the Son of man.*' 'For in such an hour as ye think not behold the Son of man cometh.'

The wise will, we think, understand that such expressions as these, 'Be ye also ready, for in such an hour as ye think not,' Matt. 24: 44; 'Take ye heed, watch and pray: for ye know not when the time is,' Mark 13: 33, specially were designed for that generation of Christians who would be living at the *very time* of the Savior's advent. They are unmeaning to apply them to any other generation. Understanding these, and other like instructions and admonitions of their Lord, in this light, the wise will 'take heed' to themselves, 'lest at any time their hearts be overcharged with surfeiting and drunkenness, and cares of this life, and that day come upon them unawares: for as a snare shall it come on ALL them that dwell on the face of the WHOLE earth.'—'Though it will come thus sudden and unexpected to all, the wise will so understand as to be ready to *escape* the snare, whether they are found in the bed, at the mill, or in the field, at the dread hour when it is sprung. They will be changed in a moment, in the twinkling of an eye, and caught away from the dissolving earth, and burning heavens, to meet their descending Lord. O, may we all have this wisdom. Soon, all who possess this priceless treasure will in some degree realize its infinite worth.

A Small Talent.

How common it is for Christians to talk about their small talent. Many think it consists in their ability to talk, sing and pray, in meeting, and as they have no gift for this, of course, in their estimation, their talent is very small; hardly worth making an effort to improve.

We were very forcibly struck with the incorrectness of this notion not long since, by hearing a rich brother talk about his small talent. He thought it so small that he could do no good by attempting to improve it. We turned to Matt. 25: 15, and learned that talents were given 'to every man according to his several *ability*.' Man's ability, then, to think, talk, sing, pray, &c., does not always constitute the talent or talents committed to his care. What then? In the parable, it doubtless was *money*, or *property*, and represents *all the means and ability* Christians possess for doing good. It is their duty to occupy the whole, improve all, for the advancement of the cause of God.

The rich brother, then, though he have no gift to talk, instead of having but *one very small* talent, possesses perhaps *two, five, or ten*. It is just as much his duty to consecrate his all to the service of

God, as it is for the poor brother, with a gift to preach the Word, to lay himself, which is his all, upon the altar of the Lord. 'Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be RICH IN GOOD WORKS, READY TO DISTRIBUTE, WILLING TO COMMUNICATE. Laying up in store for themselves a good foundation against the time to come. 1 Tim. 6.

Let those who are rich look at their talents in this light, and then decide whether they have a very small one, or two, five, or ten; and also, whether they are occupying them as their Lord requires, or, are appropriating them to selfish, worldly purposes.—Deal honestly and faithfully in this case: for soon the reckoning day will come, when every man will be rewarded according to his doings, or as he has used the talent or talents committed to his care.

"Bible Advocate."

This paper for Sept. 19th continues the publication of its views on binding and loosing the dragon, &c. A few things in the communication before us claim our attention.

In the last week's paper it is argued that the dragon of Rev. 20 is Pagan Rome. It is said,

"Now since the dragon described in the 12th ch., is plainly proved to symbolize Pagan Rome, and since it is a good Bible rule, 'having once established the definite meaning of a symbol, never afterwards think yourself at liberty to depart from that meaning,' we must in all honesty conclude that the dragon described in the 20th chapter is a symbol of Pagan Rome." Again, "Papal Ecclesiastical Rome bound Pagan Civil Rome." Once more, "And when the thousand years are expired, the dragon which is called the devil, and Satan, shall be loosed out of prison for a little season. The power loosed, evidently is the same that was bound, viz: Infidel Pagan Rome."

In the No. of the Advocate before us we find a somewhat different sentiment expressed.

"The devil has not been bound!" says one, "and of course we do not contend that he has been in person, although there is abundant proof that one very efficient agent of his, Pagan Rome, was under the power of the Papacy one thousand years."—"But after the thousand years are expired, the devil again possessing this instrumentality, by the aid of the spirits of devils, goes forth working miracles to deceive the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."

In the first quotation we are taught that *the dragon of Rev. 20 has been bound and loosed*. But in the second quotation we are told that this dragon has *not* been bound nor loosed in reality, but that an 'efficient agent of his' was; and that the loosing consists in the 'devil again possessing this instrumentality,' or 'efficient agency,' viz: Pagan Rome!

In the first case the Advocate makes Pagan Rome the PRINCIPAL in the case of being bound and loosed, but in the second case it considers Rome as an 'agent,' or 'instrumentality,' in the case.

In the first place the dragon of Rev. 20 is absolutely Pagan Rome; but in the second place, that same dragon is the devil, or Satan, and Pagan Rome his agent.

Finally, in the first place the foundation of an unscriptural theory is laid; while in the second place that foundation is destroyed: for if Pagan Rome is an agent (as the Advocate says) of the dragon, or devil, and Satan, of Rev. 20, then of course that dragon cannot be Pagan Rome; consequently the theory that he has been bound a thousand years falls to the ground; and with it the Advocate's whole theory on the first resurrection being a change of heart, and its kindred doctrines.

One reference more to the communication before us must suffice for this time. The Advocate says:

"The dragon is loosed out of his prison to go out

to deceive the nations which are in the four quarters of the earth, [or the whole world] Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, [whole extent of the earth,] and compassed the camp of the saints about, [the camp of the saints is wherever the saints are,] and whosoever the carcass is, thither will the eagles be gathered together,] and the beloved city; and fire came down from God out of heaven and devoured them."

'Camp of the saints,' and 'beloved city,' appear to be synonymous terms, comprising the saints scattered here and there over the whole breadth of Armageddon's great battle field."

How can any one spiritualize away the 'beloved city' in this manner! The principle that would do it, would find no difficulty in making the second advent of Christ, the resurrection, cleansing the earth, or creating new heavens and a new earth, and the reign of Christ, all spiritual. Indeed these glorious truths are no more clearly taught in the Apocalypse than the one which teaches that the 'beloved city' will be a literal city. Read the description of it, as given in Rev. 21, ye children of Abraham who looked for this beloved city, and like him rejoice in the blessed hope of soon beholding its glory, and of entering within its pearly gates. We will give John's closing description of it.

"And the twelve gates are twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.—And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there.—And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they who are written in the Lamb's book of life."

Those precious words of divine promise do not convey the idea that the 'beloved city' is 'the saints scattered here and there over the whole breadth of Armageddon's great battle field,' as the Advocate says. No, no: instead of its being the saints, in their mortal, scattered, and sorely tempted and afflicted state, it is the pure and holy place into which the saints immortal are gathered, to eat of the tree of life, drink of the river of life, see God and the Lamb, walk the streets of gold, and forever enjoy the untold blessings, and behold the indescribable glories, of that 'beloved city.' O, glorious prospect! Soon it will be a blessed reality to all who do the commandments of God: for he says, in direct reference to this subject, 'Blessed are they that do his commandments, that they may have right to the tree of life, and ENTER THROUGH THE GATES INTO THE CITY.' Rev. 22: 14.

Correspondence of the English Mission.

From the Advent Herald for Sept. 23, we extract the following items from the correspondence of the English Mission. The Letter was written in the city of London, and speaking of the state of the cause, the writer remarks:—

One of the main objects of our mission is, to survey the field, so as to see what has been done in relation to the Advent proclamation, how it has been done, and what remains to be done. Many of your readers may recollect, that quite a sensation was produced in England and Scotland, about a year ago, or more, through the preaching of our Lord's coming within a few weeks, by a Mr. Prince and three others, by the names of Thomas, Stark, and Williams. They were all educated at Lampetre, a Welch College, and were

connected with the "Establishment." We are sorry to say that they have done the cause no credit, but have been left to fall into great extravagances and errors. Mr. Prince successively asserting that he was "Elijah," then the 'Two Witnesses,' and now, *it is said*, that he assumes to be the Holy Ghost! He maintained the 'shut door;' then denounced marriages as unlawful, and finally said he was in the kingdom, &c.—We send you a letter, written by a once particular friend of his, and addressed to him, which will give you a clearer and fuller account of his course, and that of his associates, than we can now stop to do. You can publish it in this connection or not. Alas for poor human nature!—First, self-righteousness, then bigotry, and finally, presumption and blasphemy! Let others beware! Two individuals in this city, who have been able to get up a pamphlet of some 30 pages, in evidence of the coming of Christ at the Passover in 1848, refused, at our preliminary meeting, to co-operate with us in efforts to arouse this great community to a knowledge of the Lord's Advent right upon the world, solely because, forsooth, we believed in a Millennium to take place in the future! Such conduct is not only disgusting to man, but must be abhorrent to God.

We have got out number two of the European Herald, and have number three in the press.—Bro. B. preached twice last Lord's day, for the Park Street Church, (Baptist,) the church of which Dr. Rippon was pastor for 60 years, and Dr. Gill, who was his successor, for 40 years.—Bro. H-s, has been invited to preach to them a part of next Lord's day, and will do so, if it is practicable. He preached last Sunday at a Hall, just over Waterloo Bridge. The preliminary meetings of the Alliance have already begun;—we have taken our seats as members: every individual of the Convention, sits on his own responsibility, and not as the representative of any church or association. Full particulars in our next. We are receiving encouraging letters from the brethren in different parts of the land.

Letter from Bro. Wm. Miller.

Dear Bro. Bliss:—In viewing the many opinions and messages which are palmed off upon the public, through the medium of the press, and more especially by what is called the Advent papers, I have almost come to the conclusion to refrain entirely from giving mine, in any case, lest I might be the means of adding to the confusion already so prevalent among the once happy band of Advent believers. Yet, I think I can clearly discern the cause of this state of things into which we are now brought, and which, in my humble opinion, has produced such unhappy results. It is not for want of charity among the dear brethren, which formerly characterized those who were looking for the blessed hope: although our former love is not in such active requisition as then. But it is for want of *patience*, and a thorough investigation of subjects which we hastily conceive, and as hastily throw out to the public. It then becomes our bantling, and we feel ourselves under as much obligation to nurse and foster it, as a fond mother would her offspring, and like her, soon become so much attached to our own progeny, that we lose sight of the unseemly parts, cover up the defects and palpable contradictions, hide, at least to our own eye, all its deformities, and thus become prejudiced, if not bigoted, to our own opinion, and then blame others for not seeing the beauty and comeliness which we see in our fondness for our own conceptions. Thus the spirit of enmity, hatred, strife, and opposition, is generated in our hearts, and division and contention follow as the inevitable result.—Charity ceases its influence on the soul, anger fills up the vacuum, and we become enemies instead of friends; warriors instead of peace-m-

makers; and devils incarnate, instead of Christians.

And in order to remedy the evil results of which we all complain, what shall be done?—Shall we all buckle on our armor, and contend earnestly for our faith, that we think has been delivered unto us by the immediate inspiration of the Holy Spirit? Shall we all discard our present editors and papers, because they will not publish our views, and ours only, but get up new publications, new opinions, new theories, and publish them in every village and hamlet in our country? Shall we thus perplex, scatter, and divide, very friends? Must all of our dear and lovely brethren submit and bow down to our dictation, or we carry flame, faggot and fire, into their camp, and make them rue the day they rejected our councils and opinions? Must our editors listen to the advice of every professor of Adventism, or be denounced as a heretic, and deserted, and suffer his paper to go down? Who will come out plain, and support these propositions? No one—no one, say you all. But why not? All must admit that this is a perfect picture of the present time. Many have written and published with no higher motive than those given in the above propositions. Why not then be honest and tell your motives, and you will not deceive yourself nor others: but you do not deceive as many as you may imagine, for every wise man among us can, when they see a writing or publication, determine for themselves whether these selfish and destructive motives, govern the writer or publisher.

I have often blushed for poor fallen nature, when I have read the writings of some of those who think they are wise enough to govern the world, when they first disown any of these selfish and corrupt motives, then afterwards, before they close the second sentence, expose themselves to view. And let us always remember, that in nine cases out of ten, when a man begins an assault by professing good motives, it will prove in the end, that they were very corrupt. For who would plead his innocency, if he thought no one had occasion to call him guilty?

But, say you, what would you advise in this time of trouble? I answer:—if you will permit "Old Father Miller" to advise—let there be fewer writers, fewer theories, fewer leaders, fewer editors. More love, more righteous doing to others as we would others to do unto us—in one word, more PATIENCE. When we write a letter to a brother, to complain of some of his opinions, let us consider of it three days before we write; pray God nine times to direct us before we take up the pen; read it in the room of our brother three times before we send it; seal it only when we love him for being God-like; send it when we would delight to be the bearer, and while it is going, think with what tears of joy he will devour the contents, and remember not to forget to pay postage. And when we write for Advent papers, be very sure you have doubled the caution, and I will warrant all good men will read your communications with pleasure, and the devil will be insolvent for want of capital.

I know no better way to remedy evils, than for every one of us to shun all appearance of evil.—And to avoid confusion, let every one of us be fully persuaded in his own mind, "prove all things, and hold fast that which is good." It is a sure sign that the man's piety runs very low, when he dips his pen in gall, and declares war against every petty offence; and love is wanting where words are many and very pointed.

Let us then be patient, brethren, and not be found in the seat of the scornful, or walking in the way of the violent man. Let us remember, truth needs no props, and error will soon fall, although multitudes are engaged to hold it up.—
Be patient, therefore, brethren, grudge not one

against another, for the coming of the Lord draweth nigh."

I am very thankful that the "Herald" and "Voice" are patient and calm under the trials of late. Remember, my brethren, your friends will understand your cause; let them be your "Advocate," and be ye patient, and you will soon receive your crown at the resurrection of the just. Amen and amen.

WM. MILLER.

Low Hampton N. Y., Sept. 4, '46.

Letter from Bro. J. C. Bywater.

Bro. Marsh:—I would just say for the comfort of the saints who are still looking for the Lord of glory, that I have recently visited the brethren at Victor, Chapinsville, Seneca Falls, Ithaca, Scarsburg, Hall's Corners, Lansingville, and Auburn. In all of these places, I found the brethren, as a general thing, standing firm in the truth of a speedy deliverance. At Auburn, we held a Conference of 2 days, and am happy to say, that although the little church there has been very much reduced and torn by spiritualism, yet, I found a few strong in the faith once delivered to the saints.

The brethren came in from Sennet, Owasco, Jordan, and Seneca Falls, and although I had no one to assist me in preaching, yet, the Lord more than supplied our lack of help. Brother and Sister Ongley were with us, strong in the faith. May the Lord bless their labors. It was truly a season of refreshing from the presence of the Lord.

Having an opportunity of knowing the general state of the cause in western New York, after all the disappointments and trials the brethren have and are still passing through, it does rejoice my heart to see them still holding on to that blessed hope, and anxiously looking for the coming Savior, who I verily believe will soon appear to the joy of all his saints. O, blessed thought; and is it true that Jesus is coming!

"He who went to stray,
A pilgrim on the world's highway."

He who so often traversed the plains of Judea, preaching the gospel of the kingdom, and shall I soon see my Lord? Yes. O come Lord Jesus, come quickly. This, my brethren, is a comforting, yet awfully solemn truth. Comforting indeed to the way worn traveler, yet awful and solemn in the extreme, to the fearful and unbelieving. O my God, how alarming every thing appears! The last solemn truths of the gospel are fast dying away upon the ears of this ungodly and doomed world! The earth, and all animate nature, seems almost ready to heave its last dying groan, and yield up the ghost. O, my brethren, the last fatal shock will soon be felt, and the quaking earth be lit up by the unquenchable fires, which will burn to the lowest hell! O may we be ready to escape all those things which are coming on the earth, and to stand before the Son of Man, Amen. J. C. BYWATER.

Attica, Sept. 15, '46.

P. S. We closed our Conference here on Sunday eve., and to the praise of the good Lord, I can say that although our way seemed a good deal shut up at first, relative to a place large enough for our meetings, and our disappointment in not seeing Bro. Miller, as we expected, yet the Lord was with, and blessed us in every deed: and a more interesting season of communion of saints, I have seldom enjoyed. To God be all his praise. J. C. B.

Letter from Bro. B. Morley.

Bro. Marsh:—I think the Conferences at Jamestown and Laona, have been really profitable to the brethren in that region. There was at first a feeling of disappointment on the minds of

many, in not seeing more preaching brethren, as neither Bro. Robinson nor Robbins were present, but the Lord helped us all to rise above it.—I am sure I never attended better meetings.—None so free from fanaticism, or so full of real interest and true devotion to the cause of truth.—Several brethren attended from a distance, and from places where the tidings of the Coming One are seldom heard. They seemed to feel an intense anxiety to hear and to speak of the glad tidings, and also to have it proclaimed to others.

Bro. Porter's strength held out remarkably well; in the space of about ten days, he preached twelve times—he thinks he owes much to a judicious use of cold water, drinking nothing else, and using it daily upon the whole surface of the body. It will not do for us to despise the principles of the "water cure:" we cannot do it and be consistent. Why? because, on the same principles that the priests overlook the Advent doctrine, do the "medical faculty" overlook the simple principles of water cure. Blind prejudice deprives many of great blessings, both for body and soul, which our heavenly Father is ready to bestow on all those who will receive them. Let those who are afflicted with "bronchitis," inform themselves on the subject of water cure.

I shall omit a particular account of the Jamestown Conference, as Bro. Hoyt is expected to give it. At Laona, we had the privilege of the Christian meeting-house. On Friday and Saturday, the time was not occupied in preaching, was well improved by the brethren and sisters, in exhortation and prayer. One aged sister referred with deep feeling, to the case of Peter in prison, when the angel of the Lord came and smote him on the side, and waked him up to hasten him out; she thought we must be thus ready, whenever the angels may come to take us away to meet the Savior at his coming.

On Sunday, Bro. Porter preached on the time, to a full assembly, giving the evidence for the coming of Christ, the present fall. The afternoon was spent in comforting and exhorting one another, and the observance of the Lord's supper.—It was a season of peculiar interest, and with one voice, we felt to give God all the glory.

B. MORLEY.

Buffalo, Sept. 15, '46,

P. S. I expect to settle in Chataque Co., and travel through that region. B. M.

Letter from Bro. S. S. St. John.

Bro. Marsh:—Your weekly visitor serves to cheer us by its timely visits, richly adorned as it is, by the Christian graces, friendly admonitions, cheering intelligence, and sound doctrine. It serves to strengthen our faith, putting us in mind that this is not our abiding place, and the one we are looking for will soon appear. Although we are called upon by those around us, to help sustain a corrupt government, opposed to the divine government of heaven's King, we dare not give our voice or influence in favor of that which is soon to be broken in pieces, and become as the chaff of the summer threshing floor, and carried away, and no place found for them. We are looking for a better country, with a law given of righteousness. We cannot believe that a good man will accept an office under a government which requires him to violate the laws of God; so we dare not participate in a violation of His laws, by voting in support of such a government. But we are told that we should occupy till Christ comes, that we should pity the poor slave, and vote for his freedom. Very true, but we ought not to violate the law of God while we occupy; and while we do pity the slave, we should remember that God is able to appoint the means for relief, without violating his laws: it is better to obey God than man. Christ said, "My kingdom is not of this world." When His kingdom is set

up, it will need no improvement. We are strangers and pilgrims looking for such a kingdom which cannot be moved. I send you four dollars to help sustain you: use it as you see fit. It grieves me to see your receipts so small, when there is an abundance treasured up, that can be spared as well as not. We are poor in health and this world's goods, but we want the cause sustained.

Yours in love,

Jos. S. St. John.

Buffalo Grove, Ogle Co. Ill., Aug. 3, '46.

P. S. Bro. Daniels made us a visit lately: the Lord bless him for his kind admonition.

J. S. St. J.

Letter from Bro. I. R. Gates.

Bro. Marsh:—Permit me to express my confidence and great satisfaction in the "Voice of Truth," and your independent and Christian course, as its editor. You have been placed in a peculiar and tried situation for months past, as well as myself. Yours, arising from a great attachment to many of our brethren who run over the mark, and mine, for my old Christian brethren, that I am now satisfied never will come up. I never renounced a single cardinal principle of the doctrine, when I went among them. But I tried an experiment, to see if they would hear with delight about my lovely Savior's immediate coming. But I am strong to say it was a profitless and hopeless task.

Elder I. N. Walter has expressed in his 'note' the feelings and revoltings of many a heart.—O! where is the safety in putting off the Lord's speedy coming, or spiritualizing the book of God. Mark the fate of Elder Perry, who has gone over to Universalism! How can or dare he, continue the Lord's supper, if Jesus has come! The Infidel says that the Bible is an instrument on which five hundred different tunes can be played, which is 499 lies. But it is only done by the process of spiritualizing its literal meaning and truths.—The pure water, which is so beneficial for man and beast, may, by heat, all evaporate in steam, and be rendered totally unfit for either.

I have traveled quite extensively the past season through the States, and am now in Canada East, and I can say in truth, that the Voice of Truth and Herald never were as much appreciated by our brethren as at this time, and never was I more convinced that this is the cause of God. I can say with Peter, "this is the true grace of God wherein ye stand."

I am doing up my last work for eternity, and never have I enjoyed more peace with God than within the last four months. I feel that it is a dyspeptic, sickly christianity, than can only live by the influence of others, but a healthy religion that lives by every word that proceedeth out of the mouth of the Most High. I have traveled about 150 miles in Canada, and preached about 30 sermons, and can assure you that the cause is rising, all through this Province.

I am looking for that blessed hope, and I expect the sanctuary will be vindicated, and the time of trouble, caused by a transfer of the cup of God's fury, into the hands of all the nations, according to the 25th of Jer., to bring on the great battle, when the slain of the Lord will be from one end of the earth to the other. See Isa. 51: 22. That awful trouble is brought to view in Job 38: 22; Dan. 12: 1; and we conclude that the four angels must let go their hold on the winds, before the saints can be delivered, which will bring to pass what God affirms in Jer. 20: 6-8.

You will see by consulting Joel, 3: 9, that the mighty! in all the Gentile nations, have obeyed the providential call, to wake up, and get their instruments of death ready for the mighty battle. And in Isa. 63: 4, God solemnly declares that the year of his redeemed does not come until that

day of vengeance.

Bro. Pinney I think is certainly wrong in taking out one item in Matthew 24: 29, and interpreting it spiritually, when all before, and all after it, is literal. I think it must be the constituent principles of the heavens, namely; the gases, which will not only shake the earth, but the whole aerial heavens. All know that the power of density is exceedingly great.

I. R. GATES.

Shefford, Sept. 4th.

Bro. B. Morley, Buffalo, Aug. 19, writes:—Bro. Porter accompanied me to Boston, Eric Co., on Monday last, where I had left an appointment. We had a good meeting, and as Bro. Porter said, it seemed just as good as ever, to declare the glorious truths of the gospel of the kingdom. I expect to go north to-day: to visit Lewiston, and Canada, and perhaps Lockport.

It appears that we have got to fight spiritualism until the Lord comes. I am utterly astonished at this blindness on the first resurrection. If they had never been enlightened it would be a different thing, but now I see no excuse for running into this error.

Bro. D. George, Granville O., August 12th, writes:—We are still firm in the faith that the ushering in of the eternal kingdom of God is not far in the future. We believe in the pre-millennial resurrection of the just, and post-millennial resurrection of the wicked; and in the creation of new heavens and earth, in which righteousness will dwell after these shall have been dissolved with fervent heat: and in the unconscious state of the dead between death and the resurrection; and that the wicked will become unconscious after the second death shall have triumphed over them, and that they will, to endless time, remain so. These we believe to be very important Scriptural truths, and that a misconception of either, will lead men to a false conclusion of nearly every Bible doctrine. We are glad to know that each of these doctrines are defended by the Voice of Truth, and we hope that God, by his grace, will enable you in the future, as in the past, to defend the truths of his word. We live in an age of trial, where temptations present themselves in a thousand forms—here we are surrounded by those who profess to be the disciples of Christ—who are ready at all times, to class us with Mormons, Infidels and fanatics.—May God help us to endure evil as good soldiers of Jesus Christ, and enable us, as far as we can in meekness, to instruct those who set themselves in opposition to us, if by any means God will give them repentance to the acknowledgment of the truth, and may we so live that we may be crowned with all the redeemed, heirs of eternal life.

Owned by Christ.

"I will confess his name before my Father, and before his angels."—Rev. 3: 5.

How will men of this world toil and spend their whole lives to obtain a name among their fellow men. What a gratification it is to be the observed of all observers—the complimented—the distinguished. But, Christian, a higher honor awaits thee. Before an assembled world—before holy angels, tens of thousands of whom will be gathered on the occasion referred to in the words of this verse: yea—and O! what a thought—before the Father of the universe—thy Redeemer will confess thy name. How contemptible doth earth's pageantry appear to the child of immortality.—How worthless its fame: how insignificant its goods: empty its joys: low its pursuits: groveling its votaries.

We press to that world of delight,
Where pleasures forever do grow;

Where faith is succeeded by sight,
And Jesus his glories will show.

Where sorrow, and sickness, and pain,
Diseases and death are all past;
Where life, love, and beauty remain,
And joys to eternity last.

On condition that we endure to the end, are these promises ours. But if this meet the eye of an unbeliever or a backslider, let me call the attention to other words of Christ: Luke 9: 26.—"Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of his holy angels."

O, if it be sorely trying to endure the marked ridicule and scorn of our fellow mortals, what must be the feeling to be disowned by Jesus, and exposed before multitudes of angels and men.—At this time there is great inducement to lay down the cross. Some, whom we knew two years ago, simple in appearance and manners, are now arraying themselves in fine apparel, and decking their persons with jewels; are shunning their poorer and lesser educated brethren; in short, denials notwithstanding, have left their first love. In vain you try to hide your departure from the simplicity of Christ: your works witness against you! Repent and bear your daily cross, or Christ will reject you. H. HERES.

Ballston N. Y., Sept. 17, '46.

Folly on a Large Scale.

On the occasion of Prince Albert's visit to Liverpool a few weeks ago, there was probably as much money expended in feasting, parade, traveling, &c., as in the whole Advent movement in this country from its commencement. The enumeration of the various kinds of fire-works, would fill a column of the Voice of Truth. The object of his "Royal Highness" visit, was good: to lay the corner-stone of an institution for the benefit of disabled seamen. If the Liverpool folks had given one half the money to the relief of these poor men that they expended uselessly, it would have done a great amount of good.

What an account will the wasters of this world's goods have to give to God, while thousands and millions of their fellow beings are suffering for want of food and clothing. Another reflection. When it was known that Victoria's husband would honor the great seaport with his presence, the people were pleased, and with one accord, prepared to welcome him. As he steps out of the carriage, a costly carpet is laid for his "royal" feet to tread upon. Men holding the highest offices, look into his face to see if he seems pleased with their attention, &c., &c. Now, this world has heard that the King of kings is soon to visit it. And how is the news received? are the honorable men preparing to welcome him? are the people glad to hear that one is coming to reign who will execute justice, root up oppression, and establish righteousness? Few, very few, seem pleased with the tidings. But it is His right to reign, and reign he will. A few loyal hearts are beating with expectation, and soon will the shout be heard, "This is our God, we have waited for him!" Even so, Amen.

H. HERES.

Ballston N. Y., Sept. 17, 1846.

P. S. Since closing my letter, I have taken up a paper containing the following account of crime in France, which I have not seen published in any of our papers. It is something that our world-converting ministers would do well to look at:—

H. H.

Crime in France.

The increase of crime in France is, proportionally, six times greater than the increase of population, as appears from well authenticated returns. It is asserted, and no man has denied it,

that during the last century, no less than **ONE MILLION** of Frenchmen have been found to have died by violence! An astounding, an awful fact! **TEN THOUSAND** violent deaths per annum, in a population of about 35,000,000.

From the year 1826 to 1843, the increase of population in France was only at the rate of seven per cent., while the increase in the various crimes, was as follows:—

Maiming and wounding,	3 per cent.
Poisoning,	5 "
Theft,	11 "
Manslaughter,	18 "
Rape committed on adults,	27 "
Parricide,	28 "
Infanticide,	34 "
Murder & murderous wounding,	37 "
Fraudulent bankruptcy,	39 "
Forgeries,	47 "
Arson,	74 "
Perjury,	81 "
Counterfeiting money,	91 "
Rapes committed on children,	140 "

This record, fearfully large as it is, contains only those crimes which have been proved upon individuals, and if there be added those which have never come to light, or which have not been successfully investigated by the police, the per cent increase must be swelled to almost an incredible degree!

The statistics of French suicides show an alarming increase in this kind of amusement, so peculiar to that country. From 1820 to 1830, the number of suicides was 1765; from 1841 to 1843 it increased to 2573; and in 1844, the number was 2900! Making the proportionate increase in this crime alone, seven per cent greater than the increase in population.

"Watch and Pray Always."

In the Scriptures of truth,
Precious guide of our way,
We're commanded to watch,
And, without ceasing, pray.

And not merely commands,
But examples are given,
By Prophets, Apostles,
And Jesus from heaven.

In company, alone,
For foe, and for friend,
With groanings of spirit,
His prayers did ascend.

When the multitude thronged,
Rising up *before* day,
He solitary wander'd
In retirement to pray.

He not only prayed off,
But proceeding ahead,
He continued *all night*
In prayer unto God.

For vile persecutors,
Amid torture and wrong,
He breathed out his life
With prayer on his tongue.

Then let us be humble,
Watch always, and pray,
Till Jesus, in glory,
Translates us away—

To dwell in his presence,
And his glory behold,
Where pleasures evermore,
Shall fill every soul.

Catholics refusing toleration to Protestants.—It is stated in the English papers that the Queen of Spain has issued a peremptory order, requiring the Baptist missionaries to leave the Fernando Po. The reason assigned was, that "the religion of Spain is the Catholic religion, which admits of no toleration," and that, as "the religion of the missionaries was not that of Spain, it involved, of necessity, disaffection against the authority of Spain." A few months are allowed for their departure; in the meantime they are not to preach.—Ch. Reflector.

Facts for a Thousand Millions.

Here are a few of the reminiscences of war, entirely shorn of poetry. They are bloody witnesses to the truth, and let them testify. In the periodical butcheries in the human family, the following hecatombs have been offered up to that god of battles which both Christians and pagans have worshipped with the same devotion:

Loss of life in the Jewish wars,	25,000,000
By wars in the time of Sesostris,	15,000,000
By those of Semiramis, Cyrus, and Alexander,	30,000,000
By Alexander's successors,	20,000,000
Grecian wars,	15,000,000
War of the twelve Cæsars,	30,000,000
Roman wars before Julius Cæsar,	60,000,000
Wars of the Roman empire, Turks and Sarcens,	180,000,000
Wars of the Reformation,	30,000,000
Wars of the middle ages and nine Crusades,	80,000,000
Tartar and African wars,	180,000,000
American Indians destroyed by the Spaniards,	12,000,000
Wars of Napoleon,	6,000,000
	<hr/>
	683,000,000

The above is a mere extract from the bloody statistics of glorious war; one chapter in the annals of the violence, crime and misery that have followed in the foot-prints of the Great Destroyer. The loss of souls is entered where human eyes may not read the list. Mr. Dick estimates the number of those who have perished directly and indirectly by war, at *fourteen thousand millions*, or about *one-tenth* of the human race. Edmund Burke placed the number at *THIRTY-FIVE THOUSAND MILLIONS*. Taking the estimate of Mr. Dick, and assuming the average quantity of blood in a common sized person, the veins of those fourteen thousand millions would fill a circular lake of more than *seventeen miles in circumference—ten feet deep*; in which all the navies of the world might float! Supposing these slaughtered millions to average, each, four feet in length, if placed in a row, they would reach nearly 442 times around the earth, and four times around the sun. Supposing they averaged 130 lbs. each, then they would form a globe of human flesh of nearly a mile in diameter, weighing 1,820,000,000,000 lbs. Fourteen times more than all the human beings now living on the globe.

E. B.

The London correspondent of the Atlas makes these remarks on the disease among potatoes.—The picture is a sad one.

It is now a well authenticated fact that the potato crops in England and Ireland, are already nearly lost, by the same disease that spread so widely last season. There is not a field in either country, that is not either totally or partially blasted by this pestilential disease. The very *swine* will not eat the diseased potatoes, and yet the poor people are compelled to eat them or starve! Whenever this is the case, a very fatal fever rages, and sudden deaths occur.

It is stated that diseased potatoes act upon the human frame as a slow poison, which eventually destroys life. In some villages, where blighted potatoes have been eaten, the English cholera prevails to an alarming extent, and the inference is that this diseased food produces the cholera.—It is stated that on fields where *guano* has been extensively used, the disease is more destructive to the potato. Even the leaves of young and healthy trees have been affected where potatoes have been planted. They wither suddenly, and fall off. The smell emitted from the fields is described as most offensive, and a kind of smoke arises from the ground, like a thick mist. What

the legions of poor people in England and Ireland will exist upon, it is impossible to say; unless government again purchases large quantities of Indian corn for their relief, they will be in a most deplorable condition.

CRIME AMONG YOUTH.—There are, at the present time, confined in the jail in this city, no less than *twelve* boys under the age of 18, who have been committed by Justices of the Police Court, to await their trials for various crimes with which they have been charged. Gangs of boys roam the streets every night, seeking for opportunities to plunder. These are not all boys of vicious parents, but such as have grown up in habits of idleness and criminal indulgence, and have entirely set at naught, parental control.—Many of them are known to subsist by their dishonest pursuits, not even visiting the houses of their parents and guardians, except to find shelter from the officers of justice, and protection from the consequences of their crimes. During the summer, nearly every shop in Broad street has been broken open, chiefly by these youthful depredators; and the robberies and burglaries which from day to day occur, have thoroughly alarmed our citizens as to the safety of their lives and property. [Boston Traveller.

THE EXTRA HERALD, recently noticed by us, are all distributed: no more orders can be supplied.—We design to publish in the Voice, the articles contained in the Extra, as soon as we conveniently can.

MEETINGS IN ROCHESTER.

Our Meetings in this City are removed from Talman Hall, to Shaw's new Brick Block, on the East side of the River, corner of Main and Stone Streets, Entrance from Stone Street. Meetings held three times on the Sabbath; also, Tuesday and Friday evenings.

APPOINTMENTS.

There will be a Second Advent Campmeeting, the Lord willing, in Dodge Co., Wis. T., about 6 miles south of Wauvport, on the road leading to Watertown, commencing Oct. 7th, and continuing over the Sabbath.

All who are interested in the coming of the Lord, are invited to come, with their tents and provisions. Those who cannot provide for themselves can be provided for. We give an invitation to all to come and hear for themselves. It is expected that Bro. Catlin, Daniels, Chandler, and others, will be present.

Stilwell Prairie, Ind., Aug. 30th.

H. A. PARKS.

A Conference is appointed to commence on Friday, Oct. 10th, 10 A. M., at Lockport, N. Y., and held over the Sabbath. A general attendance of Ministering brethren, and others, is solicited.

BUSINESS NOTES.

A. Hall—Our sheet is open for all subjects which have a bearing upon the Second Advent, or the necessary preparation to meet it. We send you a paper which will answer your questions on Babylon.

N. Jones—The paper for your daughter is not discontinued.

J. Moffatt—We have sent as you ordered. It is a mystery why your papers are so irregularly received.

C. H. Gilbert—You are mistaken in supposing that the 'Galvanic Ring' is kept for sale at this office. We have never had any, and know not where they may be had.

J. J. Porter—We have changed the address of A. Baker to 'Salem & Roads.' It was entered on our books 'Salem' supply; to which it has been regularly mailed. The dollar was credited to his name.

A. A. Sawin—We know nothing of the books of which you speak. The note for Bro. Graham is sent.

The letter from Cleveland is forwarded to Bro. Galusha, who will answer it soon.

B. Mathins—We see no reason to change our mind relative to the articles of which you speak. The Bro. whom you wished us to see is not in the city. The articles are returned.

A. Collins—The name may, possibly, have been overlooked. We think, however, they have been regularly mailed. We make the change requested. The back numbers are again sent.

Bro. G. W. Burnham's address is Vergennes, Vt., instead of Addison as before noticed.

Letters and Receipts for week ending Sept. 24th '46.
C. Pennoyer, Seneca Falls, \$1; R. Jackson, Wheeling, Va., \$1; S. M. Jackson, Sandusky, O.; D. Davis, Spring Mills; A. Weedon, Hollowell, C. W. \$2; A. Hall, Watsfield, Vt.; W. Snow, Cabotville, Mass. \$1; A. McLaughlin, Vergennes, 50 cts.; v. x no. 4; and for A. Benton \$1, v. x no. 4, A. Scovel \$1, v. x no. 3; N. Chase \$1, v. x no. 13, and W. James 50 cts., v. x no. 13; E. Forbes, H. Hayes, Ballston; L. D. Marsh, Hillville, Ill.; Z. B. Wasson, Cuba, \$3; P. Miller, Fredonia; sister P. J. Proctor, Athol, Mass. \$10; J. Moffatt, Elliotts Mills, Md. \$1; L. D. Fleming, Newark, N. J.; A. N. Seymour, Battle Creek, Mich.; G. H. Gilbert, Buffalo Grove, Ill.; E. Menden, Niles, Mich.; T. M. Preble, Albany, \$1.50, and for A. North 50 cts.; J. Stedman, Oakfield, \$1; J. J. Huntington, Vt. \$1; S. Curtis, Webster, 50 cts.; A. A. Sawin, Lockport, G. A. Collins, Cambridge, Vt. \$1; G. W. Brown, Ct. \$1; S. Bliss, Boston, Mass.; G. W. Burnham, Vergennes Vt. \$2; M. Miner, Richford, Vt. \$2.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XII.

ROCHESTER, N. Y.—WEDNESDAY, OCTOBER 7, 1846.

NO. 2.

THE VOICE OF TRUTH
IS PUBLISHED EVERY WEDNESDAY
IN SIMPSON'S BLOCK, WORKS STREET, ROCHESTER.
By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 12 Numbers. \$2 for Five copies.
Without charge to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or remittances for Books, should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscribers' names, with their Post-Office, should be plainly written.

The False Priest.

BY POLLOK.

Among the accursed, who sought a hiding place
In vain, from fierceness of Jehovah's rage,
And from the hot displeasure of the Lamb,
Most wretched, most contemptible, most vile,
Stood the false priest, and in his conscience left
The fellest gnaw of the Undying Worm.
And so he might, for he had on his hands
The blood of souls, that would not wipe away.
Hear what he was.—He swore in sight of God,
And man, to preach his master, Jesus Christ;
Yet preached himself: he swore that love of souls
Alone, had drawn him to the church; yet strewed
The path that led to hell with tempting flowers.
And in the ear of sinners, as they took
The way of death, he whispered peace: he swore
Away all love of lucre, all desire
Of earthly pomp, and yet a princely seat
He liked, and to the clink of Mammon's box
Gave most rapacious ear: his prophesies,
He swore, were from the Lord; and yet taught lies
For gain: with quackish ointment healed the wounds
And bruises of the soul outside, but left
Within, the pestilent matter, unobserved.
To sap the moral constitution quite,
And soon to burst again, incurable.
He with untempered mortar daubed the walls
Of Zion, saying, Peace, when there was none.
The man who came with thirsty soul to hear
Of Jesus, went away unsatisfied:
For he another gospel preached than Paul,
And one that had no Savior in't. And yet
His life was worse. Faith, charity, and love,
Humility, forgiveness, holiness,
Were words well lettered in his sabbath creed;
But with his life he wrote as plain—revenge,
Pride, tyranny, and lust of wealth and power
Inordinate, lewdness unashamed.
He was a wolf in clothing of the lamb,
That stole into the fold of God, and on
The blood of souls which he did sell to death,
Grew fat: and yet when any would have turned
Him out, he cried:—'Touch not the priest of God.
And that he was anointed, fools believed:
But knew 'That Day, he was the devil's priest:
Anointed by the hands of Sin and Death,
And set peculiarly apart to ill,—
While on him smoked the vials of perdition
Poured measureless. Ah me! what cursing then
Was heaped upon his head by ruined souls.
That charged him with their murder, as he stood
With eye of all the unredemmed, most sad,
Waiting the coming of the Son of Man!

SWEDENBORGIANISM.

It is well known to many of our readers, that Prof. Bush, for some months past, has been a zealous advocate of the illusive doctrines of Emanuel Swedenborg. We occasionally hear of a convert being made to this fanciful delusion.—It seems that Prof. Bush has recently written a pamphlet in defence of his sentiments. La Roy Sunderland, said to be "probably the best acquainted with the principles of Pathology, of any man in America," has reviewed the Professor's pamphlet, in the following article which we copy from the Advent Herald, for Sept 23. We hope it may serve to open the eyes of some, to the absurdities of the dogmas it opposes.

Prof. Bush and Swedenborgianism.

Mr. Editor:—Having been induced by an allusion in your paper, to read Prof. Bush's "Statement of Reasons" for embracing Swedenborgianism, I beg the privilege of offering through your columns, a few remarks on one or two of the Professor's "statements," in which he refers to the subject of *Mesmerism*. For Prof. Bush I entertain sentiments of profound respect, having enjoyed a most pleasant and friendly acquaintance with him for a number of years. I believe him to be a man of most excellent spirit, perfectly honest in his mental deductions, and, not the less so now, for his having embraced the assumed revelations of Emanuel Swedenborg.

For myself, I think I see, and have a tolerably correct apprehension of the causes which have led the Professor into the belief of Swedenborgianism. In the peculiar *susceptibilities* of his own mind, in the nature of the influences which have been associated with his researches after truth, and the peculiar circumstances with which he has been operated upon for the last few years, it is easy to perceive how it is that Prof. Bush has been gradually led along into that *state of mind* which receives or originates visions like those described by the Swedish baron.

However, Prof. B. may not, perhaps be willing to allow, that any one can be so good a judge of Swedenborg's claims, except those who receive his "Memorable relations." The justice of this objection I will not here attempt to dispute, but proceed to offer my reasons against the Professor's faith in Swedenborgianism, founded, as he tells us, upon "Mesmeric Phenomena," inasmuch as I think the Professor's candor will compel him to acknowledge, that, if I am not so competent to judge of Swedenborgianism, because I am not so well acquainted with it as he is himself; then, Prof. B. is not so competent to judge of "Mesmeric Phenomena," because, he cannot have been so familiar with this subject, as I have been for the last twenty years or more. Indeed, that Prof. Bush is not well acquainted with the "laws of mental intercourse," to which he alludes and, that he has been deceived, and that he has drawn unfounded inferences from alleged Mesmeric Phenomena, I know with just as much certainty, as he affirms of his own knowledge of the "Mesmeric Phenomena," to which he alludes.

Nor must Prof. B. be allowed to object to the witness now to be examined, in proof of what I have above stated. The witness is one of his own choosing, and, according to his own confession, it is one, without whose testimony he himself, "in all human probability, would never have come to the position he now occupies" in relation to the assumed visions and relations of Swedenborg!! It was "the overwhelming evidence of truth derived from this" very witness, I am now about to examine, that finally converted Prof. B. into the belief of the 'Memorable Relations of things seen and heard in Heaven and Hell,' by the baron Swedenborg. Now let us hear Prof. B.'s report of what this witness (Mesmerism) said to him, when he consulted it for information upon this subject:—

1. "Persons thrown into the Mesmeric trance invariably made the same report, as far as their perceptions extended, that Swedenborg does in regard to the laws and realities of the spiritual sphere, however ignorant beforehand of his disclosures."

2. "The state itself (trance) with its most obvious manifestations was such as to afford a demonstration to the very senses, of the truth of his general assertions in respect to the principles and mode of spiritual existence in the other life."

3. "The laws which Swedenborg lays down in regard to *mental intercourse between spirits*, are precisely the laws which are developed in the mesmeric manifestations, so that I hesitate not, in the least to affirm, that if the latter be true, the former must be."

How much I regretted the announcements of statements like the above, by such a man as Prof. Bush, when I first heard of them from the reports of his lectures, here, last fall! But they have been put forth, and now, involved as Prof. Bush's own mind, and professional influence are, in their truthfulness or falsehood, I know the nature of the human mind too well to doubt, but that, even if I should prove their *falsity* to a mathematical certainty, it will now be far more difficult for Prof. B. to give up his position, than it was for him to assume it while his mind was under the charm of "mesmeric phenomena."

Happily, however, the question now to be decided, is a question of *facts*.—*Facts*, of which ordinary minds may take knowledge, and of which they may be able to judge accurately, provided they have not too firmly committed themselves to one side or the other, beforehand. What then is true, with regard to the "mesmeric phenomena?" I answer:—

1. It is *not true*, that "persons thrown into the mesmeric trance, invariably (or even generally) make the same report, as far as their perceptions extend, that Swedenborg does in regard to the laws and realities of the spiritual world, however ignorant beforehand of his disclosures."

I have thrown more than three thousand persons into that state denominated the mesmeric *trance*, [called *mesmeric* very improperly, for Mesmer never induced that state at all,] and, I have seen, and consulted scores of persons thrown into that state by others, besides large numbers who fall into it spontaneously, as Swedenborg did, and I affirm that, but for the causes I am about to name, there would not be two somnambulists the world over, who would agree in their 'reports' in regard to the laws of the "spiritual world." Nay, out of the thousands I, myself, have thrown into this state, I have not found any two who have agreed, exactly, in the respects mentioned by Prof. Bush. The state of 'trance,' or somnambulism referred to, is precisely like that of *ordinary dreaming*, and there is no more correspondence between the 'reports' of different somnambulists than may be noticed between *ordinary dreams*. This I know to be the true state of the case.

But, the 'reports' of somnambulists do, sometimes, agree; and, they may agree with the reports of Swedenborg. This depends on a number of circumstances, as: 1. Upon the views of the person by whom the subject is thrown into the trance. 2. Or, upon the views of the person who puts the question to the somnambulists. 3. Or upon previous education of the subject; or 4. Upon the mental faculties most active at the time of the dream; or 5. Upon what the subject had previously heard about heaven or hell. I have had forty or fifty persons in that state of trance at once. On questioning one of them about the "spirit world," they would all

agree, in giving a similar account; but, at another time, they would all differ, depending on the activity of certain portions of their brains, at the time. This was, unquestionably, the case with Swedenborg; his organs of wonder and credulity were enormously large, and they were probably diseased, (this I infer from his own account of his head, Apoc. Rev. 531,) and, that they were unusually active, his voluminous writings abundantly show.

2. Prof. Bush affirms, that the "mesmeric trance" itself, considered as a state affords demonstration of the truth of Swedenborgianism.—But, how so? I affirm that we know just nothing at all, of the "mode of existence in another life," except what we learn from the Bible. Swedenborg knew nothing; and somnambulists, by hundreds and thousands have confessed to me, that they know nothing, and that, in the nature of things, it is impossible for us to know anything.

3. What are the "laws developed in the mesmeric manifestations?" Prof. B. thinks they are precisely the same as those laid down by Swedenborg "in regard to mental intercourse between spirits." I think they are just the reverse. The 'laws' assumed by Prof. B. and others, with regard to mesmeric influence may be stated thus: "That one mind, by a mere volition, without any previous physical association, through the external senses, may operate upon another mind, so as to produce a state of trance." But suppose it has not been proved that any human mind was, really, ever influenced in the way here stated? That Prof. B. thinks he "knows" there is such a law, as well as he "knows any fact in geology, chemistry, optics, or acoustics," I readily admit. But, I think I know, not only that he is deceived, but, I know how he is deceived, as many others have been in like manner. To make it sufficiently plain, a treatise would be required on the susceptibilities, functions, and powers, of the nervous system. But, I must be brief.

1. Prof. B. errs in confounding a mere mental volition, with an impression made through the external senses, by physical association. Let him by a mere thought, a mere wish, desire, or volition, cause one or more persons to fall into a "mesmeric trance," whom he never spoke to, nor saw, and who never either saw him, or knew of his existence, through the external senses.—Such "mesmeric phenomena" as this, never was produced, and it is not, now, too much to say, it never can be,—no! never! But such results ought to be induced in the manner above stated, if Swedenborgianism be true.

2. Prof. B. thinks he saw his "own thoughts and sensations, sympathetically transferred to another person." Doubtless he did see all this, but it was neither done in the way he supposes, nor did it prove what he assumes. The transmission of sensations by sympathy, does not prove a mind, soul, or spirit, existing and acting, as Swedenborg and Prof. B. assume. Sympathy is peculiar to certain nervous organisms, when associated together through the external senses, and so far from proving the separate existence of the mind, acting as Prof. B. assumes, this sympathy proves the contrary. Precisely the same sympathetic laws govern animals. The charm of serpents has been proverbial, from immemorial time. A case in illustration of this law, is given in the "New York Sun," for April 6, 1843.

"Some years since, a gentleman by the name of A. W., was travelling in Mississippi, and found in the road side a rattle-snake. The road was narrow, and it is important to say that the snake was on the right hand. Mr. W. dismounted, and procured a stick to kill the snake, struck it a blow, so as to disable it, and to his astonishment, heard a partridge flutter on the left hand side of the road at the instant the blow was

inflicted on the snake. The partridge was eight or ten feet from the snake, and he immediately went to it and picked it up, intending to secure it first and then despatch the serpent. He recollected, however, having heard that the charm of the bird was communicable, by contact with it to any other living animal, and deposited it in the place where he had taken it, and resumed his "labors of love" on the "charmer." To his great astonishment, he observed that every blow on the snake, seemed to tell on the partridge, which fluttered at every one: and as the work of death progressed with the snake, it seemed to proceed *pari passu* with the bird. When the snake writhed, the bird fluttered, and when the snake was dead, the bird absolutely fell on its side, made sundry gasps, and expired."

The following is from the "Philadelphia Public Ledger":—A gentleman of great respectability in St. Croix, showed me a hen's egg, which has on it, in relief, the figure of a goose. The annexed is a sketch of the figure, taken in my presence, and the following is his account of the case:—

The circumstances connected with this phenomenon, may not be unworthy of notice. There was only one fine white goose on the place, which constantly associated with the other fowls of the yard. Having no other companion, he frequently seated himself in the yard, among the rest of the fowls, precisely in the posture of the figure in the egg, which egg was laid by one of the hens constantly in company with the goose. The feathers on the body of the goose were in rather a rough state, but the neck was covered with down and no feathers. Did the goose 'mesmerise' the hen? or the serpent the partridge? I answer, undoubtedly. These were "mesmeric phenomena," just as real as those upon which Prof. B. places so much reliance in proving the truth of Swedenborgianism. The dilemma has 2 horns; and my friend, Prof. B., will find it somewhat difficult, I think, to avoid them both, while he receives Swedenborg's notions with regard to mind.

That Prof. B. is deceived, I think he himself must perceive, when he finds, as I doubt not he will, ere long, that the class of "phenomena" to which he refers, so far from convincing intelligent minds of the truth of Swedenborgianism, is really, exerting a contrary influence. I myself was favorably impressed with regard to Swedenborg's views, till I became familiar with what I now believe to be the true philosophy of mind.—Then it was I saw the causes, not only of common dreaming, but also the origin of Swedenborg's visions, and of the ten thousand varied "reports" made by somnambulists of the "spirit world," till my convictions amount to physical, moral, and mental certainty, that the 'mesmeric' and Swedenborgian visions are all resolvable into susceptibilities and functions peculiar to the nervous system, and consequently they are neither of them true, any more than any other class of dreams. The philosophy of the nervous functions by which I account for these results, the reader may find in a work I published a few years since, entitled "Pathetism with Practical Instructions," &c., &c., for sale by Redding & Co., No. 8, State-Street, Boston. And since the publication of that work, my opportunities have been increased, a thousand fold, as it were, for ascertaining the truth on this subject. The results of my numerous experiments and later researches I am now preparing for the press, and which will be issued, probably, in the course of a few months.

LA ROY SUNDERLAND.

Boston, Sept. 13, 1846.

Sin of Slavery.

Bro. Marsh:—I want to present a few facts to those who read the Voice of Truth, to let them see how guilty the nominal church is of the sin

of slavery. It can be proved, that ministers and members of the Methodist, Presbyterian, and Baptist churches of the southern states, buy and sell their fellow men!—they separate husbands from wives, and children from their parents. The slaves are not allowed to learn to read: they are frequently whipped in the most cruel manner,—Sometimes, even until death ensues. And all these crimes are committed by men who call themselves followers of the meek and lowly Jesus. Many of these men speak in high and lofty strains, about the soon conversion of the world by their churches, and they are continually boasting about the glorious liberty and freedom that is enjoyed in this enlightened land, where, they say every man can sit under his own vine and fig tree, and none to molest him.

Now, I defy any man to point out on the map of this globe, any civilized government or nation, which suffers such high-handed oppression, bloodshed and cruelty, as is perpetrated with impunity, in these United States. W. Giddings, one of the representatives from Ohio, said in Congress, that one hundred slaves were murdered every day in the United States! and no one contradicted him!! Let any man of spirit and feeling, for a moment cast his thought over this land of slavery: think of the nakedness of some, the hungry yearnings of others, the flowing tears and heaving sighs of parting relations—the wailings and woe, the bloody cut of the keen lash, and the frightful screams of helpless females, that rend the very skies, and all this to gratify ambition, lust, pride, and avarice, and the other depraved feelings of the human heart.

The Bey of Tunis, and the emperor of Morocco have abolished slavery in their dominions. Thus showing to the world, that some Mahomedans have more humanity than many professed Christians in America have!

The Methodist, Baptist, and Presbyterian churches in the northern states, fellowship, and are connected with, those in the south, and most of their members and ministers are the apologists of slavery, and vote for women whippers, and men stealers.

The only safety for those who want to escape the wrath of God, which is about to be poured out on this sinful world and fallen churches, is, to separate from them: God says, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—How plain the description is given. In the same chapter it is said, that she deals in "slaves and souls of men." I believe that the 2300 days (or years) mentioned by Daniel, have nearly run out, and that very soon Gabriel's loud trump will sound. For my part, I would rather be called a poor, deluded Millerite and fanatic, by worldly professors of religion, and scoffers at our blessed hope of the speedy restitution of this world to its primeval state, than to have all the honors and riches they could heap upon me, for rejecting the truth as it is in the Bible.

SAMUEL FOWLES.

Brockport, Sept. 9, 1846.

Bro Weston's Article.

I was very much surprised at the want of christian courtesy, and brotherly love, manifested in the late communications of Bro. J. Weston, in the "Voice of Truth." The brother occasionally uses his long whip-lash, not only inconsiderately, but very inconsistently. I think that if he will again read them over, he will be induced to say, that a portion of the sentiment was immaturely written.

He gives the impression, that myself, with others, "came out with proof positive," that the Savior would make his second advent this fall. As it regards myself, the brother has done me some little wrong in this matter. In all my communi-

cations of late, on this much disputed subject, (definite time) I have invariably expressed my opinion with modesty, becoming those who possess as little knowledge in these matters as I do. Let the brother read (perhaps he has) the explanatory note on the "Historical and Astronomical Diagram;" also the article on "Definite Time," in the double number of the "Voice," and he will find the following guarded and circumspect language on this point. "If this be correct, and it is strong language—to my mind, the evidence is exceedingly strong, that the fall of this year will terminate the 2300 years—we now stand in the compass of only two short years of remaining chronological controversy—Usher, Scaliger, Prideaux, Ferguson, Bacon, and others, fix the crucifixion in A. D. 33. *In accordance with this, the 2300 years will end sometime in the fall of this year. Time will soon test this strong testimony. I. Newton, supposes that Christ was crucified in A. D. 34. If this be correct, time will extend to the fall of 1847, A. D.*"

This is a sample of the *positiveness* that I for one, have used in writing or speaking on the prophetic periods. I repeat it. According to all the amount of evidence which I have been enabled to gather, I am looking with strong expectations of seeing my blessed Lord and Savior, Jesus Christ, *this fall*, but, at the same time, admit the *possibility* of time extending to another year. Now, if this manner of reasoning will offend my brother, he certainly possesses an *over-confident* spirit, to say the least,—and if (as he says) many brethren and sisters "are *strongly tempted* to give up the *whole advent faith*," by 'such expressions,' (as above) 'such *gross inconsistency*,' they have but little understanding in God's word. and as Paul said to the Hebrews, "Ye have need that one teach you again, which be the first principles of the oracles of God."

Again. The brother says in his letter of August 20, "I shall look for the Lord this autumn." (Why?) "Because many of my brethren *think* (not positive) they see evidence for the ending of the days here, though for myself, with much searching and prayer, I have never been able to see so much as a *shadow* of evidence, that the 70 weeks began or ended in the autumn." *Not a shadow?* no! and yet it is *perfectly* consistent in him, to look for, and expect the coming of the Lord at a time when he cannot see so much as a *shadow* of evidence, but, it is "gross inconsistency in others, to admit a *possibility* of time being prolonged another year, when they can "see a *shadow* of evidence" to this effect. "O consistency! thou art a jewel!"

He says also, "many feel confident that Christ was crucified in April, A. D. 33." *True.* "This may have been, but any one who will look dispassionately at Ferguson's argument for it, will see that it is all a castle built in the air. He first assumes the Rabbinical reckoning to be correct, and on that assumption, goes to work to ascertain when the paschal moon fell on a Friday." This argument is brought forward (if it may be called an argument) for the express purpose of disproving the evidences of the second advent this fall: for he says in connection with this, "I write these things to those who are so *confident* the Lord will come this autumn." And we ask, is this a *fair* and *honest* statement of the question? Does the *whole* argument, whether the Lord was crucified in the *spring* of '33, turn on the correctness of the Rabbinical manner of computing the time of the Passover? Will the brother wish to be understood that he assumes such a position as this? We think not; yet he has virtually, thus committed himself. If we were not personally acquainted with the dear brother, we should attribute such sentiments to a want of knowledge on this subject, but as we before said, he wrote at the spur of the moment, and without

due deliberation. I will, however, endeavor, for one, to receive the kind and brotherly exhortation with which he closes his remarks; "if time should continue beyond the point you expect, do not make shipwreck of faith, as many did after the 7th month." No, my brother, even if our Redeemer should not come until the fall of '47, I trust that we both shall be found of him in peace. O, may we, as the professed servants of Jesus, faithfully discharge all the duties and obligations resting upon us; abound more and more in the blessed work, so that at last, when our divine Judge shall appear, it may be said to us, well done good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord. J. P. Jr.

Rochester, Sept. 30, 1846.

Letter from Bro. J. Weston.

Dear Bro. Marsh:—We had an excellent Conference last week, at Mount Holley, Vt. It was a melting time to the saints, and all seemed to feel that they should see their Lord very soon. Several backsliders were reclaimed, and one impenitent sinner converted. There was an awful solemnity on the minds of the impenitent generally, and many of them wept when the truth was pressed home upon them. Bro. L. Kimball, R. Baker Dow, and A. Sherwin, were present and took part in the exercises. At the close, we had a communion season, to celebrate the dying love of our Lord.

There are some very excellent brethren among the Green mountains, in Mount Holley, Jamaica, Springfield, and Grafton.

I am exceedingly pained at the course taken by the Bible Advocate. When I received the first number, I supposed that the conductors were honest, and that the true object of the paper was set forth in the prospectus, that it was designed to give *meat in due season to the poor of the flock.* I accordingly wrote a letter to Bro. Cole, expressing my approbation of the paper. When I found the manner of starting the paper and the object of it, I wrote to Bro. Cole, my entire disapproval of it. This he does not choose to publish, so that this paper still goes with my approval. No candid person can pretend that the prominent doctrines there inculcated, have anything to do with fitting souls for the kingdom, consequently they are not *meat in due season.* If time should continue until spring, I firmly believe that the adherents of these sentiments will be farther off from God and his truth, than those who followed the "Hope within the Veil," "Day Star," or "Jubilee Standard." I pray God that the conductors of the Advocate may see their danger in departing from the plain word of God before it be forever too late. J. WESTON.

Grafton, Vt., Sept. 6, 1846.

Letter from Bro. H. Morgan.

Bro. Marsh:—I was forcibly reminded, on reading Bro. Mansfield's call for assistance, that probably many of us who have been sometime waiting for our Lord, and who sometimes, perhaps, are inclined to despondency, and not sufficiently awake to our duty, doing all we can, in every way we can, for the spread of this glorious gospel of the kingdom through the earth as a witness to all nations: for when this is done, we are assured the end will come. When this is done, the Lord will come. Well then, it comes to this in one sense, that we are to say by our activity in thus spreading these glad tidings, when the Lord shall come. Then should we not at once bestir ourselves, and while we ardently pray, "Lord come quickly," be doing something to hasten his coming?

We may be sure that the good news will be spread according to the Word, as a "witness to

all nations," and it will be done by the instrumentality of the saints of God in the last days. Then it remains for us to say whether we will be of the number thus employed, or whether we will be professedly waiting for the kingdom of God, while we leave the appropriate duties of such a waiting people to others, those who wish, and are resolved to approve themselves as faithful servants.

A train of thoughts like these, I say, occurred to me on reading Brother Mansfield's call, and I resolved to try and do something in answer to it, and have, by heavy labor, procured a little, which I send him. I wish I could send more, but I have done what I could, and I am resolved so to do as I have opportunity, and perhaps I shall be heard to speak of my humble efforts as I now do, but my motive shall be, as now, to stimulate my brethren to do the same, as one of the best ways to secure the favor of God.

Brother Mansfield believes he is going to proclaim this gospel of the kingdom to those who have not heard the heavenly sound. If so, that is the very place where it should be preached immediately, and any other place in the whole world where this glad sound has not yet come, should have it next, and I am mistaken, if the promulgation of this truth does not call for much sacrifice from some. Brethren, perhaps, are to leave all endearments here below, and go for Jesus' sake, to a remote corner, to proclaim His truth, not to raise up and sustain flourishing churches, but to witness to the nation that Jesus, the King, the Lord is coming. This is to be done that the virgins may arise and trim their lamps, and be ready to meet him; and he who has oil in his vessel, will cling to his hope, even if this truth should, in his flight as a messenger of heaven, pass on by him, to other nations. He would no doubt say to the messenger, you must stop with me, I am weak, I want your help to keep my lamp bright and burning, especially if I should have to wait for my Lord till other nations shall hear the sound. But the messenger would answer him, no, I cannot stay, I must go and do my Master's work, and the sooner you will be made glad by seeing him as he is, and being made like him.

You must see that your vessel is kept filled, and your lamp burning: this you already know how to do, and you too must be my Master's messenger to those around you, and say to all, by all your words and actions, the Lord is coming! "the hour of his judgment is come." I am weak like you, but I can do wonders through my Master, who strengthens me. Then let your strength be in Him, and never refuse to do His bidding, and so you will not only do valiantly, but you will be an approved and faithful servant.

Brethren, our Master wants that property you deeded and made sure to him, by your vows, dated on the tenth day of the seventh month, '44. He wants it brought into available form, such as cash and self-denying duties, and he wants it now. Shall he have it! I cannot wait long for an answer; you know how the business stands—see to it at once, that your vows are performed to the Most High. I charge you not to have property in your hands when the Master comes, that is his, and on which you have laid a sacriligious hand: better never have been born. And I charge you not to turn away from these things, but do what you can for him who has done so much for you. O brethren, shall we be found faithful servants when our Lord shall come? and shall we hear the welcome, "*well done?*" May it be the happy lot of us all.

HARVEY MORGAN..

Rochester Vt., Sept. 6, 1846.

There are two kinds of prayer, lip-prayer and soul-prayer; the latter, like the book, is the essential, without which, the former is worthless.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, OCTOBER 7, 1846.

Waxing Old as doth a Garment.

"Thou Lord in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish, but thou remainest: and they all shall wax old as doth a garment: and as a vesture shalt thou fold them up, and they shall be changed." Heb. 1: 10-12. Psa. 102: 25, 26.

We not only expect that the political, moral and religious world will be ripe for destruction at the coming of the Lord, but believe the above and similar declarations of scripture, warrant the belief that at that time the natural heavens and earth will no longer answer the end for which they were created: they will have waxed old like a garment, and consequently will need to be changed. A few startling facts, of recent occurrence, clearly show that some important physical change in the natural world is rapidly approaching.

1. Within the past year nearly if not every quarter of the globe has been shaken with earthquakes. A greater number in the same length of time have also been witnessed than in any previous year.—This one fact speaks volumes that the earth waxes old, and must soon, if from no other cause, be destroyed by the vast and rapidly increasing ocean of melted lava confined within her bowels.

2. Says a writer for a recent number of the Journal of Commerce, "The great number of earthquakes which have been experienced within the last eight months, has been wonderful—our atmosphere has been singularly affected, as you will see by the extensive and very minute records in the Municipal Gazette." What that change in our atmosphere, here referred to, is, we know not, for we have not seen the 'minute records in the Gazette,' here named, but that our atmosphere is affected by some cause inexplicable on any other principle than that the earth is waxing old as doth a garment, we think the following facts prove.

1. Unprecedented storms, hurricanes and tornadoes, within a few years past, have swept over land and ocean, spreading devastation and death in their resistless course. Changes, too, from heat to cold, and cold to heat, in the short space of a few hours of an unprecedented number of degrees, have been of unusual and frequent occurrence. These convulsions and sudden freaks, these hectic flushes and death-like chills of nature, show that she is laboring, comparatively speaking, under the infirmities and diseases of old age: and, like the exhausted and worn out human frame, must sink beneath her accumulated diseases, which most surely will soon result in her dissolution.

2. The fatal diseases of our world, especially the Asiatic Cholera, which has swept hundreds of thousands to the chambers of death, within a few years past, not only in Asia, where it has long prevailed, but in all parts of the globe, is admitted by the scientific to have its origin, and extension in an affected or disordered atmosphere. It is also true that poisonous vapors now float on nearly every breeze, engendering new and numerous diseases, which for a few years past have hurried millions of short lived mortals to a premature grave. There are natural causes for this vast work of death which has been witnessed within a few past years; and those causes can be satisfactorily traced to the once healthful but now disordered earth, from which we derive our subsistence, and the once pure but now poisonous atmosphere we breathe. The earth is no longer man's guardian or protector, but his destroyer. She has become one vast engine, moved by the mighty power of the tempest, and earthquake, aided by the pestilential breath of every disease, to hurry to the

grave, annually, millions of its degenerate inhabitants.

3. That the atmosphere is affected to an alarming degree, is evident from the universal blight which, for a few years past, has fallen upon nearly every vegetable substance. The curse is visibly seen upon the products of this earth. In justification of these remarks we refer the reader to well known facts, together with the following account of the potato blight in Ireland. We take it from the London Times for Aug. 15th. It shows that the cause of this disease is found in a poisonous atmosphere. But it matters not whether it is there or in the soil: in either case the evidence is equally good, that the earth no longer subserves the end for which it was created. She has waxed old, and must soon with the heavens be rolled together as a garment. The account says:

"Friday evening closed as lovely and genial a day as August ever ushered, but about 8 o'clock p. m. a sharp easterly wind arose and continued until morning. Nothing was anticipated—no one dreamed of the coming calamity—the sun rose on Saturday as lovely a morn as a more genial clime could produce—but alas! and too true,—the rich and lovely potato fields which were a delight to behold on the previous day,—their rich foliage and variegated flower were faded and completely black! Nothing could exceed the change produced; they seemed as if electrified. I saw several fields within a few hundred yards of this town, and found them all withered; a man who was digging showed me them all black!—I inquired of several intelligent farmers who informed me that there was a blast, or as they termed it, bad wind, on Friday night, which caused this mighty change in this part of the county. From Cahir and the Galtee mountain by the banks of the Suir, extending to Sleevenaman, all were visited by the blast and were lost. In Powestown, Gammonsfield, Kileash, Kilmurry, the potato crop was a complete failure, and all the potatoes offered for sale in our market (Clonmel) on Saturday last were partially black, so extensive is the disease at present.

From Wexford the accounts are equally disastrous. According to what follows from the Waterford Chronicle, published on the authority of a trustworthy correspondent, both the potato and oat crops, especially the former, have suffered to a dreadful extent.

4. The strange the wonderful phenomenon recently witnessed on the banks of the River Thames, in what is called spontaneous combustion of the *green willow tree*, is a striking proof of the correctness of our position. The accounts of this, to the wise of this world, astounding mystery, we have not before us, and shall therefore quote from recollection.—The first appearance in the case is, the *green willow* (a most difficult wood to burn) is seen enveloped in smoke issuing from all its branches, and after a short time the tree ignites and is soon consumed, even to its roots, by the fire of its own kindling! There is a cause for this before unheard of phenomenon, and that cause we believe alone is found in the deranged state of the atmospheric gases; their equilibrium is being affected, and soon they will work their own dissolution, and the destruction of the world that now is.

That it is possible for this earth to be enveloped in flame, at any moment, or in the words of Scripture, 'burn as an oven,' we quote the following philosophical proof from the Scientific American:

"There is one view of the subject, which makes it appear miraculous that such an event has not occurred long ago. The fact has already become familiar with people of ordinary intelligence, that a mixture of hydrogen gas, with common atmospheric air, is highly inflammable, and will burn with a greater or less degree of violence according to the quantity of hydrogen in the compound. It is also well known that there is a constant emission of hydrogen from vegetation, and from the decomposition of various substances; and that this gas, being extremely light and buoyant, has a tendency to rise to the surface of the atmosphere. There is there-

fore no reason to doubt that immense quantities of this inflammable compound abound in the upper regions of the air, and that nothing more than a spark of electric fire would be required to envelope the world in flames. The only circumstance which has hitherto prevented such conflagration, is that the region of concentrative and excitable electricity is several miles below that of the inflammable air.—Yet there are no defined laws or theory to show any security against the occurrence of an aerial conflagration at any moment."

That it is absolutely certain that this earth will be dissolved by fire, is abundantly evident from various predictions of Him who created and upholds all things. A quotation or two will be sufficient.—

'But the day of the Lord WILL COME as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burnt up.' 2 Pet. 3: 10.

'Behold, the day of the Lord cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.' Mal. 4: 1.

Finally, that this great and burning day will soon be witnessed, we have the most weighty reasons to believe. It is not only proved to be very near from the natural causes hinted at in this imperfect article, but from the most infallible testimony, drawn from the sure word of prophecy. Therefore, seeing that the heavens and earth have already waxed 'old as doth a garment,' and as an old worn out 'vesture,' they will soon be folded up, 'dissolved,' or 'changed;' what manner of persons ought we to be in all holy conversation and godliness—that we may be found of him in peace, without spot and blameless, in that dread day when these things shall be witnessed.

Morals of London.

We learn from the London 'Times,' for Aug. 15, which some unknown friend has kindly sent us, that a proposition has been presented to the British House of Commons by Mr. Hume, one of its members, "That with the view of lessening the temptation to drunkenness and immorality, and of promoting thereby the welfare of the working classes especially, and also of society generally, it is the duty of a Christian Legislature to open the British Museum, National Gallery, and all similar places calculated to afford innocent and instructive recreation, for the reception of visitors on Sundays and on holidays, at such hour after morning service as gin-shops and public houses are open."

What a comment on the morals of London, the Sodom, the Babylon of Europe, and perhaps of the world. Intemperance and Licentiousness have gained the victory there! The power of moral suasion, of truth, of popular opinion, and of the civil arm, cannot check these growing and damning sins!—As a last remedy, to prevent these monster evils from rioting uncontrolled, on the Lord's day, grave Legislators propose to decoy, ensnare, and bind them by these unholy means! But the leader of these works of darkness and death will not be thus entrapped by his subjects. Should the proposition of Mr. Hume succeed, instead of checking these evils, it would only serve to open new channels for their desolating course.

Can a city (nay, a world: for this is but a sample of its morals) long exist in this state of moral wretchedness! It cannot. What, then, will be the end? Not a moral renovation; for the power to effect this work is tacitly acknowledged to be lost!—What then? 'Swift destruction!' as saith the Word of the Lord.

Oh, their end! their dreadful end!
Thy Sanctuary I sought me so—
On slippery rocks I see them stand,
And fiery billows roll below."

Perils of the Last Days.

We do not rejoice at the perils of these last days; but we do rejoice that such men as Charles Beecher occasionally have a glimpse of them, and moral courage enough to point them out. Mr. Beecher speaks from actual experience and observation: his testimony therefore should be credited. The "Baltimore Saturday Visitor," from which we take the following extract of his discourse, says it was preached February last, at the dedication of the Second Presbyterian Church at Fort Wayne, Ind. C. Beecher, it should be remembered, is a son of the celebrated Dr. Lyman Beecher of Philadelphia.

"There is nothing imaginary in the statement that the Creed-Power is now beginning to prohibit the Bible, as really as Rome did, though in a subtler way. During the whole course of seven years' study, the Protestant candidate for the ministry sees before him an unauthorized statement, spiked down and stereotyped, of what he must find in the Bible or be martyred. And does any one, acquainted with human nature, need be told that he studies under a tremendous pressure of motive? Is that freedom of opinion? 'the liberty wherewith Christ maketh free'? Rome would have given that. Every one of her clergy might have studied the Bible to find there the Pontifical creed, on pain of death. Was that liberty?"

Hence I say, that liberty of opinion in our Theological Seminaries, is a mere form. To say nothing of the thumb-screw of criticism, by which every original mind is tortured into negative propriety, the whole boasted liberty of the student consists in a choice of chains—a choice of handcuffs—whether he will wear the Presbyterian handcuff, or the Methodist, Baptist, Episcopal or other Evangelical handcuff. Hence it has secretly come to pass that the ministry themselves dare not study their Bibles.—Large portions thereof are seldom touched. It lies useless lumber; or if they do study and search, they dare not show the people what they find there.—There is something criminal in saying anything new. It is shocking to utter words that have not the mould of age upon them.

Through the ministry, the same spirit has been conducted to the people. The same penalties hang over them. The denominations are so nearly balanced, the strife for power is so keen between them, that every fancied departure from the creed, is seized to make political capital, as really as in any political campaign. Houses must be built; salaries must be raised. This requires wealth. Wealth requires numbers and patronage. This creates a servile dread of novelty, for everything that another party can get hold of, strikes at the gold. Therefore, the people watch their minister, and the minister is afraid of his people. For if he studies independently, if he goes outside of the book, if he slips the handcuff, the people tremble—it will not please—the opposition will seize it—we shall be unpopular—we shall not succeed!

Oh, woful day! Oh, unhappy church of Christ! Fast rushing round and round the fatal circle of absorbing ruin! Thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art poor, and miserable, and blind, and naked!

Thus are the ministry of the Evangelical, Protestant denominations, not only formed all the way up, under a tremendous pressure of merely human fear, but they live, and move, and breathe, in a state of things radically corrupt, and appealing every hour to every baser element of their nature, to hush up the truth, and bow the knee to the power of apostasy.

Dinly does every one now and then see that things are going wrong. With sighs does every true heart confess that rottenness is somewhere; but ah! it is hopeless of reform. We all pass on, and the tide rolls down to night.

The time has come when men, having itching ears, and forms of godliness without the power, are heaping to themselves teachers; when they will not endure sound doctrine, but are turned aside unto fables. And the whole has come about stealthily, nobody knows how, among good men, out of good motives.

Was not this the way things went with Rome?—Are we not living her life over again? And what do we see just ahead? Another General Council! A World's Convention! Evangelical alliance and Universal Creed!

And what then is to be done? I know not what

others may say; but if ever I shrink from declaring that the Bible, the whole Bible, and nothing but the Bible, is the perfect and thorough furniture of the Christian minister, and the Christian church, then may my right hand forget her cunning, and my tongue cleave to the roof of my mouth."

Coming Storm.

The Bible plainly teaches that this world will be ripe for destruction at the coming of the Lord.—That it is in this condition now, or nearly so, is abundantly evident from such testimony as the following.—The worldly wise see that 'the elements of a coming storm exist,' but the nature of that storm they do not understand; they think it will be anything but the fiery storm of the Great Day of the coming of the Son of man. They are looking for, and some are predicting, a great revolution soon to take place in the political, moral, and religious condition of our world, but the nature of the change, and the manner it will be effected, are mysteries to them. Would they look into the sure word of prophecy, they would clearly see that the evidences that produce these convictions of a coming storm, are nothing less than the sure precursors of the near advent of the King of kings and Lord of Lords, to destroy all earthly kingdoms, purify the earth, and set up his everlasting and most glorious kingdom.

"STATE OF EUROPE."

"The precarious condition of Europe was glanced at in an interesting article which we yesterday copied from the London Times. In another number of that paper now before us we have still further evidence of the feeble tenure upon which the peace of the old world hangs, after referring to a recent *enquete* at Elbeuf, in France, (a town on the Seine, celebrated for its woolen factories,) growing out of the introduction of a new labor-saving machine into one of them, and which was only suppressed by calling between 4 and 500 troops to the aid of the National Guards, the Times makes the following remarks:—

"The evidence that the elements of a coming, though possibly distant, storm, exist on the continent is pressed upon us in nearly every letter we receive from France, Italy, or Germany. Of the state of Spain and Portugal our readers require not now to be informed. The condition of Switzerland would be deemed alarming if anything done by the mountebanks at the head of the movements in the cantons could appear important. Throughout Germany a ferment prevails, the profundity of which is not appreciated by the Governments of the various States of which the confederation is composed. The Italian peninsula from north to south, is notoriously agitated. Lombardy and the Legations are even represented as ripe for revolt the moment when Austria shall have occupation elsewhere. To Poland it is unnecessary to refer. 'It is not,' says one of our private letters, 'the force of Russia, the strength of her armies, the depth of her intrigue, or the unbounded character of her ambition, nor the power and the absolutism of Austria and Prussia, nor the selfish views of France, supported by vast military force—it is not any nor all of these that menace peace and order; it is the progress.'

But the subjoined article upon this 'ground-swell,' symptomatic of a general convulsion, which we copy from the Paris '*Siccle*,' is perhaps even more significant than the remarks of the London paper. It draws a picture of the condition of Europe, which, if it be a faithful reflection of the true position of the different nations, cannot long endure. And it is not the least significant indication of the temper of the times that a Paris paper has the boldness to proclaim that 'the banner of '89,' the revolutionary banner,—is the one to which all regards instinctively turn.' The '*Siccle*' speaks of the present, and lifts an edge of the curtain that hides the stormy future, in the following bold and impassioned language:—

"Nations, like individuals, decrease, decline and die; and it must be admitted that at the first glance Europe presents several symptoms that apparently justify the drear forebodings of Pessimists. 'What, indeed, is Italy, the country of the sovereign people, they exclaim, 'but an academy of music?' 'What is Poland? A vast cemetery. What is Spain?—

A convent half secularized. What is Prussia? A workshop not large enough, and built next to a garrison. What is Austria? A feudal ruin in the midst of a meadow. Above these people arise, like two giants, Russia and England—Russia, which, in the north, attaches to her designs Prussia and Sweden, who are her vassals; and to the south, Persia and Turkey, her slaves; and England, which reigns over the councils of Spain, Portugal, France, and Belgium.—But, frankly, can it be thought that every part of mankind, which this state of things humiliates, should endure it for any length of time? Can it be supposed the empire of the world belongs definitely to the two Powers who alone appear at present to share it? We do not think so. Energetic protestations break out on every side, at short intervals, against the blows aimed at the liberty or independence of nations. Those which are disdainfully called at Vienna the *dilettanti* of Italy, sometimes transform themselves into soldiers or martyrs; the pretended dead of Poland rise from their tombs; Prussia in Poland, Russia in Warsaw, and Austria at Lineberg, must have felt that justice cannot be destroyed, as men may be. In the manufactories of Silecia and the Rhenish provinces the workmen began to think and exclaim loud enough, that man does not live alone upon bread, and that oaths are as binding on Kings as on the people. At Vienna it is now beginning to be acknowledged that what was hitherto considered as a species of herd, is really a human society. The domination of the Muscovite sabre and the Austrian stick is considered every where as the unjust triumph of the interests of a dynasty or caste over those of humanity in general. Great Britain, that formerly enrolled, by means of its subsidies, the States of Europe under the banner of its aristocracy, meets with resistance at Lisbon, and is herself subjected by the Corn Laws to an immense transformation. It is given to France to march at the head of a pacific league, to hold the torch which enlightens the efforts, labors, and perils of all friends of progress. The banner of '89 is the one towards which all regards instinctively turn."

(Richmond Whig.)

From the Advent Herald.

Correspondence of the English Mission.

Our stay in London has been protracted beyond our expectations; nor have we accomplished while here just what either you or ourselves would have anticipated; though we have been exceedingly busy, and perhaps in the end may find that we have actually accomplished more for the cause of Christ, than we might have effected by efforts directed exclusively to the propagation of the truth relating to the Advent. We have issued Nos. 2 and 3 of the "European Herald," have given a number of lectures in the city with encouraging success, have distributed our papers in various directions, and prepared the way greatly for future labors, should Providence permit us to resume them. None but those who are on the ground, can understand the difficulties connected with an effort to direct the attention of a great community like this to a deep consideration of any moral or religious subject. We have just reached a point where we might consider that we have encouragement to begin work; but now we must quit or leave the field unsurveyed. As Great Britain is not a flower-garden, through which one may run in a day, or a month, neither is this, her great metropolis, to be viewed, and understood and acted upon in an hour. One may be here for weeks, without hardly being conscious of it. Station himself wherever he may, he is yet remote from much that is transpiring within the limits of the city. We feel that we have gained much through our lectures and papers.—Nor has our work been retarded by a faithful discharge of our duties in the World's Temperance Convention, and the Christian Alliance.—As our views of the "Advent" became known, we were frequently inquired of in relation to our past and present position, so that we were afforded the opportunity of scattering our papers and works in very desirable and extensive directions, and of disabusing the minds of many in re-

lation to us and the cause we advocate. In a word, we are confident of having been much profited, and of having effected as much, or more, for the cause of Christ, during our stay here, than during all the previous portion of our time since we landed in England.

We are hearing good tidings from brethren scattered over the field in this kingdom. Bro. Burgess writes that he has already baptised 36 in Exeter. The Hall is filled every Lord's day. The work is onward there: he has also stirred up the people in Tiverton. Brother Micklewood says, "Few weeks pass without realizing some additional members to our ranks." The following is another specimen of the character of letters which we are frequently receiving. Truly we ought to be thankful:—

Sir:—It is with much pleasure that I have just been presented with the first number of the "Advent Herald," by Mr. Morgan, of Hertford. He tells me he met with you at the World's Temperance Convention in London, where you gave it him for circulation. As I deem it a great desideratum in these days, so clearly marked by the speedy return of Christ, I shall be obliged if you will forward me one of the numbers from the commencement to the present time. I enclose postage stamps for the payment of them, not knowing how to send so small a sum in a letter. We have a great many Christians in Hertford, who believe in the pre-millennial advent of our Savior, and who, I have no doubt, will be glad to become subscribers to your Herald. There are a large body of Saints, called Plymouth Brethren, who are looking for the revelation of the Savior, and two of the clergymen of the Establishment are firm believers in his speedy advent.—The independent minister is also now giving a course of lectures on the subject. I shall show your publication to as many as I can, and I think they will not require persuading to take it, but will at once be convinced of its desirableness.—Wishing you, by God's blessing, great success in awakening the Christians in England to a sense of the nearness of the manifestation of the Lord Jesus Christ from heaven, to be glorified in his saints, and to be admired in all them that believe. I remain yours respectfully.

A member of the Established Church from Ireland, informed Bro. Hutchinson, that the Episcopal clergy there nearly all held the doctrine of the pre-millennial advent.

London, Sept. 3, 1846.

Letter from Bro. J. Pearson.

Bro Marsh:—Perhaps I have been somewhat dilatory in not sooner furnishing you an account of the Conference held in West Martinsburg, but circumstances have been such, that it has not been convenient until the present time. It is certainly well to report the doings of these kind of meetings, as they serve to encourage those who are so situated as to deprive them of the privilege of being present. Then, again, as the cause is one all over the land, we are thus enabled to learn how the truth is prospering, at a distance from ourselves.

These two conferences have resulted in great good. They have not only proved profitable to the believers, but very beneficial to the cause, by removing prejudices from the minds of many who have not heretofore been favorable to the views. A deep interest is now awakened in that community, which, if followed by the labors of an active, judicious, intelligent servant of God, much good would be accomplished. We have often lost the vantage-ground after having obtained it, by not improving the opportunity with a continued, steady, and prudent, yet vigorous effort. We hope and pray it may not be thus in this case. Copenhagen and West Martinsburg are only about 16 miles apart, and in each of these villages is a

church; although few in numbers, yet, they are very much devoted to this blessed truth, and are not only able to comfortably support a preacher among them, but are willing and anxious to do so, if one of the right stamp could be obtained. That field of labor is exceedingly promising.—But, whilst we hold out encouragement for some good man to go that way, in behalf of those brethren, we would, at the same time, throw out a word of caution. It will be entirely useless for any one to attempt to labor there, unless they are sound in the faith, and can "preach the word."

At the last Conference, (West Martinsburgh) in consequence of the unchristian course pursued by the Methodist preacher, a lord "over God's heritage," and one or two of "the rulers," the line was effectually drawn by themselves, (always the best way) and a wide and favorable door opened for the spread of these blessed truths.

Our brethren had obtained the privilege of the meeting-house from the trustees, reserving the afternoon of the Sabbath only, as the preacher's right, agreeably to his stated appointment. Thus, we occupied the house from Friday noon to Sabbath noon. Our social meetings were of the most spiritual nature. Saturday evening, Bro. Chapman gave us an excellent discourse from Dan. 2. Sunday morning we had a large congregation, who gave us the listening ear, and the truth "fell into good ground," and we trust will bring forth fruit to the glory of God. Circumstanced as we were, it was thought that the minister in charge would yield, and let the Conference proceed: but no; we had met with such kind and fraternal love from an aged Baptist minister in Copenhagen, that we had almost forgotten that every professed servant of the Most High, did not possess the same brotherly feelings. As he had sent us word, "to be sure and not trespass on his time," we told the congregation that if we did not speak in the afternoon, we would address them in the evening. Not wishing to manifest an opposing spirit by opening another place for worship, we concluded to be present as a body, and give him a hearing, and so we did. His text was, "but one thing is needful." First, he gave a condensed view of the context, second, he attempted to prove what the "one thing needful" is. The third division of his sermon was a perfect hash of perverted scripture, and nonsense. He said, that some people had strange ideas about a located heaven, (meaning those who believed as John Wesley did) but for his part, he did not know where heaven was.—He knew not but it would be the centre of the universe, around which the whole system of created things would revolve; at any rate, said he, "I don't know." His description of the resurrection was exceedingly ludicrous, and enough to excite the risibility of the most perfect stoic. It was a specimen of "the sublime, bordering on the ridiculous." "In the morning of the resurrection, the saints will sit down on the edge of their graves, and sing doxologies!" What an affecting and graphic scene of the employment and condition of the resurrected saints! Oh Methodism! how art thou fallen! He had just come from a meeting (he said) "where many were converted, and multitudes sanctified." Jesus prayed to "sanctify them through thy truth; thy word is truth." He closed the doors against us for the evening, by appointing a prayer meeting. Bro. Bates immediately gave notice that we should resume our services in a school-house, directly opposite the meeting-house, after stating the circumstances under which we were placed.

Our social meeting commenced at 5 o'clock, and held until 7. It was one of the real old-fashioned, powerful, spirited prayer meetings. The house was exceedingly crowded with the brethren and sisters, and attentive hearers. If ever the wrath of man was turned to the praise of God, it was in this instance; they thought evil against

us, but God meant it unto good. The sympathies of the intelligent and candid portion of the village were awakened in our behalf. Numbers of the church expressed their decided disapprobation against such proceeding, and declared their liberty from such men. From 7 to 9, we endeavored to spread before the people some of our views of Scripture touching the speedy revelation of the Son of Man, and it took effect.

The owners offered the school-house to our brethren for future meetings, and one especially, desired that they might have regular advent meetings for the future. The rulers of the church in that village have marked the line themselves, and O that it could be improved at once, for the benefit of precious souls.

Lowville is only two miles from this place, which is quite a village, and good could be done there. There is one or two believers in Lowville, and they are anxious to have the truth presented to that people. We called at the house of one of them, (Bro. Chase) and enjoyed a short season of Christian conversation. "Peace be to his house."

We returned back by the way of Copenhagen, for the purpose of baptising two: a dear brother and sister, husband and wife, who had come to the conclusion that sprinkling was not a very lively figure of the burial and resurrection of the Savior, or resurrection of the saints.

We took leave of those brethren and sisters, with feelings of strong Christian love and affection, praying, that if we should never meet again in this life, we may together join in the song of redeeming love, in that world where no enemy of God and the saints will mar their perfect happiness, or disturb their peace.

"A few short days, the conflict's done,
The battle's fought, the prize is won,
And we shall toil no more."

J. PEARSON, Jr.

Rochester, Sept. 25th, 1846.

Bro. H. A. Case, Saline Mich., Aug. 22d, writes:—I am still trying to give a reason of my hope. I labor night and day to lay the evidences of the advent near, before the people. Since my last letter to you, I have had the privilege of attending a number of meetings in this State, and some of them have been seasons of interest to me, and I hope some profit to others. The Conference in Jackson was, I think, the best that I ever attended. I have since attended a meeting 35 miles from my home, in company with Bro. and Sister Seymour. The people seemed to be anxious to hear, and some have begun to investigate this subject. I have another appointment there next Sabbath.

I have also visited Northville twice, and a good company of brethren I found in that place. I do not mean to say a large company: no, it is a little flock of worthy brethren, who not only said "Lord bless you," but administered to my wants, for which, may they be remembered in the day of the Lord Jesus.

At Ann Arbor, Brother and Sister Seymour called on a man by the name of Nobles, who pretended to be an Adventist. He is a Wesleyan Methodist preacher. They spoke to him about holding a meeting in the place, but he was opposed to it. Brother Seymour succeeded however in getting the Court House, and left an appointment for the next Sabbath. He requested me to attend with them. I complied with the request, and we gave three discourses to large and attentive congregations, and left them. The next Sabbath we visited Manchester. Here seemed to be but little interest, more than to hear the woman preach. O how surpassingly strange, to see so little interest taken in a subject so glorious, and of so much importance!

O my God, if possible, wake up sensibility of soul among the people.

Letter from Sister O. Smith.

Dear brothers and sisters, it is with great delight that I read your communications, and I feel to embrace you in the arms of Christian love.—O that I could have the privilege of meeting with advent brethren and sisters, weekly: my soul feels pressed, and I know not how to vent my feelings. I do long for the time to come, when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. When dead formality, which seems to be stamped on almost all the movements of the nominal church, shall be forever done away; when the watchmen shall see eye to eye; when kindred spirits shall meet to part no more; where the grim messenger death can never enter, and separations from those we love, can never take place. Then friends will meet again, and

"There, on those high and flowery plains,
Our spirits ne'er shall tire."

O, happy prospect, soon to be realized by all the faithful. But, dear friends, I do believe we must be holy in heart and in life. Past experience, or a mere belief that Christ will soon come, will never save us. There must be a coming out, a separation from the world, denying ourselves daily, and taking up the cross. He that loveth the world more than Christ, is not worthy of him. O, what folly to love the sordid things of this world, that will so soon pass away, more than the riches of Christ that will never pass away.—Christ says, Matt. 6: 19, "Lay not up for yourselves treasures upon earth, for where your treasure is, there will your heart be also." Likewise 12: 23, he says that "a rich man shall hardly enter into the kingdom of heaven;" and again: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." "Heaven and earth shall pass away, but my word shall not pass away." O, how much better to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. There must be a dedication of all to God. David says, "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord, and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him, and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noon day."—Psa. 37: 3-6.

For several years I have been anxious to know what sort of a fast was required of Christians at this day. At length I have found it. Please read the 48th chapter of Isaiah. Let us obey the teachings it contains. I never felt so strong in the faith of the Savior's near coming, as at the present. Brothers and sisters, let us gird on the whole armor, and fight valiantly the fight of faith, for our redemption draweth nigh. Bless the Lord O my soul! and all that is within me, bless his holy name!

In July, we had some 15 or 20 lectures from Brn. E. Miller and Hoyt, which were truly refreshing to my soul. The people in general listened with great attention and seeming interest, until the destruction of the wicked, and the sleep of the dead were held forth, when many were sore displeased. O what blindness has been on the minds of the Christian world since the days of Christ.

Yours, in the bonds of Christian love,
OLIVE SMITH.
Orland Ia., Aug. 30, 1846.

Letter from Bro. G. W. Burnham.

Bro. Marsh:—The friends in Addison, Vt. and other places near, having expressed a united desire that I should move into these parts, and believing myself, it would be for the glory of God I have consented to do so, praying and expecting

his presence will go with us. Our things are on the way. We expect to make Addison Vt., the place of our residence at present, where I wish all communications designed for me, to be addressed.

I greatly feel the need, Bro. Marsh, of the everlasting arms to assist me in my present lot. I think I have some sense of the weakness of man, and the awfulness of God, at the present moment. The truth we are called to utter is sublime and glorious—the work is great, but praise God, our sufficiency is of Christ. Brethren, pray for us.

I left the brethren in Greenville, Westerloo, and Reidsville, united and steadfast in the faith of the speedy coming of Christ. The idea of parting with them, though few in number, (perhaps in all of the above named places there may be 30 who love Jesus' appearing) was allicting to my feelings—but the sweet hope of being soon united in the everlasting kingdom of God, to be scattered and wander as pilgrims and strangers no more, consoles our hearts.

"O glorious day, O blessed hope!
My heart leaps forward at the thought,
When in that happy, happy land,
We'll no more take the parting hand."

I pray the Lord of the harvest to direct some of his good servants through this section, who shall give living bread to the household. My prayers shall not cease to God for them and the rest of His Israel.

Yours, in hope of the resurrection from the dead, or change to immortality at the last trumpet.
GEO. W. BURNHAM.

Vergennes Vt. Sept. 3, 1846.

Letter from Sister H. A. Parks.

Bro. Marsh:—We are in the midst of an interesting meeting at the appointed Conference in Indiana. Love and unity are seen and felt in the exercises. You will have a full account of the meeting from Bro. Catlin or Miller.

I have had a pleasant and prosperous journey from the East, and was joyfully received by friends in Christ. My heart has been made glad when I see the hungry sheep fed with the sincere milk of the Word. Could the laborers at the East who are doing little or nothing in the field, witness the anxiety to hear, in Wisconsin Territory, they would no longer slumber at their post; methinks they would press their way even through difficulties, to the West. O that I could give the Macedonian cry sufficiently loud, that all might hear.

Come over and help us, is the cry
Of sheep, without a shephord nigh,
In this far western world.

I expect to return again to the Territory from this meeting. I had thought of returning to Canada this fall, but I do not know that duty will require it.

I assure you, Bro. Marsh, in laboring in the western field, I am reminded of old times: it seems like '43. The great mass of the people have never heard a sentence of truth on the subject of our blessed hope.

H. A. PARKS.
Stilwell Prairie, Ia., Aug. 30, '46.

Letter from Bro. J. Wendell.

Bro. Marsh:—Never was my faith in the near approach of the Savior, stronger than at present. My mind and heart are perhaps as well convinced that God is in this movement, in relation to the second appearing of his Son from heaven, as was Paul, that Jesus was the Messiah. As for the apostle, the truth was stamped by the eternal Spirit, on his soul; he believed, therefore, spoke. The love of Christ constrained him to give a reason of his hope. I feel that it is my meat and drink, to do the will of my Father which is in

heaven. Though the least of all his saints, to me is this grace given, to proclaim the power and coming of our Lord Jesus Christ. For about 2 years, I have been a firm believer in the speedy coming of Jesus. O, the glorious expectation of the glorious appearing of the great God and our Savior, Jesus Christ.

"My soul is happy when I hear,
The Savior is so nigh."

Come Lord Jesus, and come quickly, is my prayer.

During the early part of the summer, I journeyed forth as far as Bradford Co. Penn., where they had not heard the evidence on the speedy coming of Jesus. I presented, (in my feeble manner,) some of the evidences, to which they listened with (apparently) much candor and interest. I have reason to hope it was not in vain in the Lord; a few more months at most will tell. I visited in that county a dear brother and his companion: both had embraced the faith in the speedy coming of Jesus, through the instrumentality of some publications on that subject. May they be preserved blameless unto his coming.

On my return home I called at Newfield and Ithaca, found in each place a few that were looking for the blessed hope. It is about three weeks since I left Syracuse, (my residence,) during which time I have visited a part of the flock scattered abroad, and spoken words of encouragement to them. The brethren at Lodi and Cooperstown, contemplate having a Conference, the Lord willing, sometime during the present month. At the latter place, I spent last Sabbath. We met three times, and my soul was blessed presenting the foundation of the Christian's hope. It is almost heart rending to part with those whom we love as dearly as we do ourselves, but we know if we are all faithful to the grace given, we shall soon meet.

In that land where all is fair,
Where is seen no broken band,
All, all are there.

God grant that we may be all wholly sanctified, kept and preserved blameless unto the coming of Jesus.

Yours, groaning for speedy redemption.
JONAS WENDELL.

Springfield, Sept. 2, 1845.

P. S. I believe in two literal and distinct resurrections, 1000 years apart; Rev. 20. The Psalmist speaking of the wicked, says: "like sheep they are laid in the grave: death shall feed on them, and the upright shall have dominion over them in the morning. Psa. 49: 14. "They return at evening, they make a noise like a dog, and go round about the city."—Psa. 59: 6-13, 14; 2 Pet. 3: 8.

J. W.

Letter from Bro. J. J. Porter.

Last Sunday was a day of peculiar interest to us here. In the afternoon we ate the Lord's supper, and then repaired to the lake shore, where I baptised four believers, in the name of the Lord. Two of them had lately been converted to God, and to the glorious truth of the speedy coming of the Lord. One of them told me on Sunday morning, that his previous calculation was, to lay up treasures on this earth, but his mind was now changed, and he believed Christ would soon come, and wanted to be ready.

The other two had been believers in the Advent near, for some time, and now rejoice in having obeyed the Lord. I trust these lines may meet the eye of some, who will be induced to obey the Lord in baptism, even though they have made a profession of faith in Christ. "Obedience is better than sacrifice."

Yours, in faith and hope,
J. J. PORTER.
Buffalo, Sept. 20, 1846.

Bro. Marsh:—The following lines were handed to me a few days since, by a very aged sister in this city, who is looking for the speedy coming of the Lord—and wished me to forward them to you for publication in the "Voice of Truth," to be called—The Purification Hymn. They are very applicable to this time of trial, and appear to be founded on the following texts of scripture. But he knoweth the way that I take: when he hath tried me, I shall come forth as gold. Job 23: 10. That the trial of our faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Christ. 1 Pet. 1: 7.

A baby, Aug. 27th.

The Purification Hymn.

"With joy let each afflicted saint,
This cheering truth behold,
That when he's tried, he shall not faint,
But shall come forth as gold.

This privilege—dear Lord—I plead,
Nor am I here too bold,
That from the fire, as thou hast said,
I may come forth as gold.

What though the furnace burns on high,
Still to the truth I'll hold,
'Tis but designed my soul to try;
I shall come forth as gold.

Herein his wisdom and his love,
Will God to me unfold,
And from the furnace I shall prove,
He'll bring me forth as gold.

He'll kindly thus consume my dross,
So in his word I'm told,
Nor can I suffer real loss,
But shall come forth as gold.

Thus he'll conform me to his word,
And cast me in his mould,
And through the goodness of the Lord,
I shall come forth as gold.

Thus will I sing his praises here,
Whose mercies are of old,
And when in glory I appear,
I shall appear as gold."

Letter from Bro. L. E. Bates.

Bro. Marsh:—The Spirit of God is moving upon a mass of mind in this county. Since our Conferences, the work has been going on; our meetings are crowded with those who listen with solemn interest to the truths of God's word; a more interesting state of things I think never existed here. The excitement may have been greater, but a more calm, rational, and heartfelt interest than the present, has never been witnessed. The labors of our dear brethren during the Conferences, have proved a signal blessing to this community: the eyes of many have been opened, and much of the prejudice heretofore existing, has vanished before the sunlight of truth, and the solemn inquiry is going round, and I prepared for the judgment.

Our dear Bro. Chapman has been spending a short time with us since the Conferences, and his incessant labors, both public and private, have been blessed of God. The Lord reward him, and all his faithful seryants who have labored with us.

May the Lord sustain you, Bro. Marsh, and the dear brethren of the Herald, in your labors of love, and enable you to suffer with patience and Christian meekness, the assaults of your enemies, and still to send your messengers of mercy laden with the glad tidings of the kingdom at hand.

Your brother in Christ,

LABAN E. BATES.

Copenhagen, Sept. 22, 1846.

ITALY—*Milan, Aug. 23.*—The Pope's popularity increases every day. The people flock in crowds to the little town of Simigaglia, to see the room in which he was born, and actually ascend the stairs on their knees!

The Cholera is making great ravages on the coast of the Red Sea. At Medina, the deaths amount to 300 a day.

THE EARTHQUAKE IN ITALY.

AUGUST 14th, 1846.

The earthquake at Florence, and other places, so briefly referred to in the English papers received by the Cambria, appears to have been a serious affair. In a letter written to the Boston Journal by Mr. Kellogg, one of the American artists in Italy, the following description of the phenomenon is given.

On the 14th of August, there was a violent shock of an earthquake here. I was engaged in the Royal Gallery at the time, (one o'clock, P. M.) and as it is a high building, standing mostly upon columns, the shock was frightful; for we all stood for the moment, gazing speechless at each other, awaiting for the time that we must be precipitated into eternity. The building rocked, and shook, and grumbled, for the space of several seconds, and the pictures were sliding and beating against the walls. No damage has been done in Florence; but accounts are sad enough from several other places in Tuscany.

The centre or seat of the earthquake was in the localities of the Due Vicariati di Rali and Rosignano, bordering upon the Maremma. The greatest disasters occurred in the territories of Oriciano, Risparbella, Monticudajo, Guardastallo, Lorenzana, and Vivajo; and the destruction has extended to the cities in the neighborhood, doing more or less damage, according to their distances from the centre. Leghorn, Pisa and Volterra, have received considerable injury; the first (Leghorn) scarcely contains one house that is not cracked, and some are so much injured that they are deserted, and will no doubt be pulled down. The Governor's house, and San Marco Hotel, seem to have been injured most. I wonder the Hotel did not fall into a mass of ruins, for when I was there last June, I could scarcely sleep when there was a high wind, on account of the fear which the shaking of the house occasioned.

After the shock had ceased, the inhabitants ran into the streets, or knelt in prayer in their doorways, and you can form no idea of the consternation, unless you could hear an Italian eye witness relate it.

Soon after the earthquake, multitudes of people were on their way to Monte Nero, from Leghorn; some in carriages, but generally on foot. There is a famous Madonna at Monte Nero, to which the crowd were hurrying; men, women, and children, to offer up their vows, and prayers, and thanks. The distance is about five miles from Leghorn, and you can imagine what an exciting scene presented itself on a hot summer's afternoon, in this moving mass of terror-stricken beings of all classes, high and low, rich and poor, making their way to the shrine of the Madonna, to supplicate her protection from further danger, and to render thanks for their present miraculous escape. During that night, hundreds of the citizens staid out in the open fields for safety; many slept, or rather staid upon the ships in the harbor. It is somewhat astonishing that the famous leaning tower of Pisa, stands!—a noble monument of the skill of the architect, which neither the elements nor the earthquakes of the last six or eight hundred years have been able to overthrow.—The little town of Oriciano has been entirely destroyed; one house only remaining. One hundred and fifty wounded persons have been taken to the hospital at Pisa, from the surrounding country; and it is reported that forty died on their way thither. We have no exact account of the number who have perished in this awful visitation. It is certain that about eighty have been destroyed.

The *Gonfalonier* of Florence, has implored and obtained permission of the Grand Duke, to ask donations from the citizens in favor of the distressed families of those who may need assistance. This was done also some two years ago,

on the occasion of the great flood of the Arno, and great good resulted, as I have no doubt it will in the present instance; for the Italians are very liberal in giving of their means to the assistance of their unfortunate countrymen.

I have often thought that if one of our American cities should be so unfortunate as to be visited with such an earthquake as this, scarcely a single house would remain; but one vast pile of ruins would alone mark the spot where once a city stood! The thought is awful, but it should be a warning to all those who run up buildings four and five stories high, with walls scarcely a foot in thickness! From fire, the inhabitants may escape, and take part of their property with them; but from such a shock as Leghorn has just received, scarcely an inhabitant of one of our cities would be left to tell the tale of woe. May the Almighty protect us, and teach us wisdom enough at least to preserve our lives by all such means as he has placed in our power.

Jesuitism—Designs upon Our Country.

Rev. Jules Delauney, an agent of the Evangelical Alliance, recently delivered a lecture on the Jesuits, in Cincinnati, from a report of which, in the Watchman of the Valley, we clip the following paragraphs:

Mr. D. quoted the following part of the oath which the Jesuits of Germany swear when they take the monastic vows. It is taken from the Jesuit's Confession of Faith, published at Berlin, as late as 1829.

"We swear that we will persecute this cursed Evangelical doctrine, as long as we have a drop of blood in our bodies. And we will eradicate it secretly and publicly, violently and deceitfully, with words and with deeds, the sword not excluded."

This oath is taken by every Jesuit: and multitudes of the Priests in this country are Jesuits from Germany.

I can never forget what an old Jesuit in Rome said once to me when pointing me to a map of the United States. "We will prepare the new people of that country for the monarchical regime,—yea, we will Bourbonize them,—and their independence shall be a failure."

And when Bishop England visits his Catholic friends of Vienna, he hails them with these words:

"All that is necessary is money and priests, to subjugate the mock liberties of America."—*Oberlin Evangelist*.

We see by the news brought by the Great Western, that there is great fear of much suffering for bread-stuff the coming winter.

MEETINGS IN ROCHESTER.

Our Meetings in this City are removed from Talman Hall, to Shaw's new Brick Block, on the East side of the River, corner of Main and Stone Streets, Entrance from Stone Street. Meetings held three times on the Sabbath; also, Tuesday and Friday evenings.

BUSINESS NOTES.

C. F. Stevens—The articles you ordered are sent by Express to Fair Haven, Mass. The remittances pay for the last volume.

N. A. A.—The *Williamsturg Gazette* of which you speak has not been received. The moral of your article is good, but too fictitious for the *Voice of Truth*.

L. E. Bates—Will you give the Post-Office address of B. Strater, that we may credit him the dollar you have sent.

J. The name of the Post-Office to which the paper is directed, should in all cases be given, when money is forwarded; otherwise we can make no credit on our books. If Correspondents, especially those who make remittances for others, will remember this, they will save us much labor.

G. W. Burdham—Due on the paper taken by S. A. Briggs, 87 cts.

Letters and Receipts for week ending Oct. 1st '46.

J. T. Morley: T. Smith Bangor, Me. \$1; B. Locke, East Weare N. H. \$1; C. F. Stevens, Fair Haven, Mass. \$1; J. P. Jacobs, Elyria, O. \$2; B. G. St John, New York. \$3; L. E. Bates, Copenhagen, \$1; Z. L. Hadden, \$1; R. Hemphill, St Catharines, C. W. \$2; P. Chase, Powersville, \$2; A. Morley, Victory, \$1; J. C. Boyer, E. Ferrisburgh, Adams Basin, \$1; H. Loomis; J. Clancy, Bellbrook, O. \$1; J. J. Porter; J. W. Marsh; N. Branch, Springfield, Mass. \$1; to vol. xii no. 11; J. Seger, Geneva, \$1; T. Newt, Northampton; J. L. Whittman; J. Beckwith, Cecilville, \$1; G. W. Burns, Baabridge, \$1; J. Fuller, East Westmoreland, \$1; B. T. Newt, Northampton, \$1; L. T. Cunningham, Newton Upper Falls, N. H. and for L. Richardson \$1; A. M. Carpenter, Gerry, \$1; J. Dea, Crest, Clarkson Corners, 50 cts.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XII.

ROCHESTER, N. Y.—WEDNESDAY, OCTOBER 14, 1846.

NO. 3.

THE VOICE OF TRUTH

IS PUBLISHED EVERY WEDNESDAY

IN SIMPSON'S BLOCK, WORKS STREET, ROCHESTER.

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$2 for Five copies. WITHOUT CHARGE to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or remittances for Books, should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscribers' names, with their Post-Office, should be plainly written.

Christ is Arisen.

Christ is arisen,
Joy to thee, mortal!
Out of his prison,
Forth from its portal!
Christ is not sleeping,
Seek him no longer;
Strong was his keeping,
Jesus was stronger.

Christ is arisen,
Seek him not here,
Lonely his prison,
Empty his tier!
Vain his entombing,
Spices and lawn;
Vain the perfuming,
Jesus is gone.

Christ is arisen,
Joy to thee, mortal!
Empty his prison,
Broken its portal;
Rising, he giveth
His shroud to the ad:
Risen,—he liveth,
And liveth to God.

THE MORAL END

DESIGNED TO BE EFFECTED, BY THE SIGNS AND TIMES REVEALED TO THE PROPHETS.

In the economy of Prophecy, it is a striking fact, that future events are so indicated, as to leave room for the exercise of faith—of that faith which consists, principally, in a reliance on the truth, that "the Judge of all the earth will do right."—In this world, it is neither desirable nor possible, that the saints should be exempted from that moral discipline, which obliges them to trust, that all 'the counsel' of God shall be accomplished, even though the means, or the possibility, of producing the results, may entirely elude the sagacity of man. Hence it is, that some of the most important events in the history of man, have been announced by "holy men of old, who spake as they were moved by the Holy Ghost," under circumstances, which left something vague, undefined, or difficult, when the prediction became a subject of investigation. The accomplishment of the *principal event*, is often indicated by others of a subordinate character, which precedes it, as time passes on. As each of these occurs, it becomes a pledge of the truth of the prophecy: as each is successively recognized, it confirms the full persuasion of faith, that the final link in the chain cannot fail. Yet, before that link, or paramount event is reached, there may be doubts, hesitation, and serious discouragements. To our impatience, it might often seem desirable, that prophecy possessed the fulness and clearness of history. Were it so, however, it is obvious, that there would be no room for the exercise of that spirit of a little child, which says, "My Father hath hitherto done all things well: he hath brought light out of darkness, and he will thus act even unto the end." One result of these peculiar features of prophecy is, that there will be mistakes in their interpretation. During that period in our

history, in which God continued to reveal his will to man by his Spirit, while he confirmed the word of prophets by signs and wonders, it was a usual thing for him to add, by subsequent revelations, definiteness and distinctness to a prediction, which, in its *primitive form*, was encompassed with obscurities. A striking illustration of this principle, is found in the early promise (Gen. 3: 15)—"And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." To us, the import of this declaration is sufficiently clear; but could it have been so to those, who lived from the time of Adam to that of Abraham! We find many of the prophets employed in developing this original annunciation, until it reaches the enlargement and perspicuity of its later form, in the 53d chap. of Isaiah.—Since the Apocalypse was written, we have no *true* prophets raised up,—we have no more miracles. All pretences to prophetic inspiration, or the power of performing miracles, may properly be classed with the "lying wonders," which were to mark the coming of the "Man of Sin."—the great wonders, wrought by the beast that came up out of the earth: or the operations of "the spirits of devils working miracles," who finally go forth, "to gather the kings of the earth, and of the whole world, to the battle of that great day of God Almighty." Our resources, therefore, for the interpretation of unaccomplished prophecy, are limited to a careful perusal of the word of God, a familiarity with the symbolic language often employed by the seers, and a comparison of prophecy generally, with the history of our race. In such an investigation, that quality, termed, in Scriptural phraseology, "soberness of mind," is of great value. No where does the imagination demand a firmer control, than in efforts to reach the mind of the Spirit, through the medium of the revealed word. It is far better to be held in suspense as to the import of certain portions of the Scriptures, than it is, by rash conclusions, to embrace the shadow, instead of the substance.—The great truths essential to the salvation of the soul, are not among the matters of doubtful disputation. The duties of man to God, to the Savior, and to his neighbor, are too clearly announced, to leave him sitting in darkness, and the shadows of death, unless he chooses darkness rather than light. Still, the whole of that revelation, which God has given man, is designed to produce important results on his moral being, both in this and another world. Hence, he has no right to presume, that his Creator had said too much in his word, or spoken things in which he can have no interest. To neglect the pages of inspiration, because they present difficulties,—to cast the volume aside, because there may be problems in it, which we cannot readily solve,—is to trample on the authority of "the Father of lights from whom cometh down every good and perfect gift."

Without entering farther into the wide field, which lies before those who study the prophetic Scriptures, the following considerations are submitted to the reader:

1. Where a chain of events, leading on to one of high importance, is made the subject of prediction, there will, of course, be an uncertainty as to the exact period when this *last one* is to arrive. Though we are often in the habit of making inferences, as to the time, when a particular state

of things, or an event, must take place,—yet so many springs of action must be put in operation to produce the result,—especially when it is to be accomplished by human agency,—so many other truths, having an influence on *that result*, be beyond the reach of human sagacity,—that our estimate as to the *era*, must be mere conjecture.—From the rapid growth of our country in the year A. D. 1700, it was highly probable, that the period would arrive, when the Colonies would be separated from the parent land; still, there were contingencies, which might have delayed that event far beyond 1776. Had the British ministry understood the true feeling which pervaded the subjects of the crown on the western side of the Atlantic,—had they not deemed the physical power of Britain too great to be resisted by three millions of our citizens,—the Stamp Act would not have been hastily passed, and we might, at this very hour, have regarded the *divine right* of kings as a political axiom. Had our national independence been announced by the voice of prophecy,—had the French war and the Stamp Act been also predicted, as two events which must precede the Declaration of Independence—though these would have confirmed our confidence in the arrival of the event, which was to close our political connexion with Britain—still, a wide range of time might be left, at any point in which, the prediction would receive its final verification. Patriotism might long have sighed over that deferred hope, that maketh the heart sick: yet, *faith* would have said—"Though it tarry, we will wait for it—the Scriptures cannot be broken."

2. There are cases, where a predicted event is limited, as to its fulfilment, by an annunciation of time. Yet, in these cases, there is *mathematical definiteness*. The prediction does not assume the aspect of history. The principle, that faith must have a field for exercise, is not disregarded, even in chronological prophecy. *Moral results*, in the Divine economy, always have the pre-eminence. It is of more consequence to man, that he should learn to trust God—that he should walk by faith, instead of sight—than that he should be enabled to ascertain the day, the hour, or even the year, when some purpose in the Divine counsel, shall receive an accomplishment. This great end is effected, in what are termed "chronological prophecies," either by an *indefiniteness* as to the point from which a given period of time is to be reached,—by the language which describes that time, and not unfrequently, by a combination of *both*, in the same case. This kind of *indefiniteness* has been happily expressed by the phrase, DEFINITE INDEFINITENESS. As an illustration, suppose one of the seers had said to David, "It shall come to pass, that he who is to sit on thy throne for ever and ever, shall be born of a virgin, one thousand years after this generation." There would have been "A DEFINITE INDEFINITENESS" as to the commencement of the thousand years, and this would have proceeded from the use of the words, "after his generation." David might have inquired, "Must this period be reckoned from the era, when the *great mass* of those now living, shall have been joined to their fathers?—or from the time when the last one of the generation shall have died? In either case, how shall the fact be so ascertained, that it can be said, 'this month, or this year, is the point where we must begin to reckon the thousand years?'" Still, he would see that this *indefiniteness* was not *absolute*.

It must have its *limits*. On any principle, he could not commit an error of one hundred and fifty years. He would be sure that the virgin would not bear her son at a point nearer to the period, when he heard the communication, than one thousand years, nor more remote than one thousand one hundred and fifty. The moral end of awakening the attention to the birth of the Messiah—of leading all, who looked for the consolation of Israel, to pray and wait for that great event, would be fully attained by this *definite indefiniteness*; while others, who would give no heed to the sure word of prophecy, would be left to grope like the blind at noon-day,—to inquire, “where is the promise of his coming?”—to wonder and to perish.

In reference to the *indefiniteness* caused by the language in which prophetic chronology is expressed,—it is enough to say, that *days* are sometimes used by the prophets as symbols of *years*. The discussions, which have recently taken place on this subject, both on the Continent, in Britain, and in our own country, are regarded by the intelligent and candid, as having put the question, as to this symbolic use of *days*, at rest for ever. Now, it is obvious, that in any given case, when a *day* signifies a *year*, this point could only be determined by the lapse of time. If the phrase, “seventy weeks,” were used, it might be urged seventy *literal* weeks constituted the range of time,—until they had passed by, without bringing the predicted event,—and then only it would be certain that the larger period, of four hundred and ninety years, was that, which was contemplated in the prophecy.

3. As to the position, in reference to a limited *indefiniteness* in chronological prophecy, has been recently questioned,—and it has sometimes been confidently asserted, that we can, in such cases, make estimates of time with such accuracy, as not only to ascertain the very last year of a long series, but even the month and day.—it may be proper to appeal to the law and the testimony.

Previous to the Flood, when the earth was filled with violence, God announced his intention to destroy the old world in this language: “My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred and twenty years.” (Gen. 6: 3.) So far as can be ascertained from the concise narration of Moses, no *definite point*, whence these years were to be reckoned, was given; so that Noah could not say, “On such a day, in such a year, the fountains of the great deep will be broken up, and the windows of heaven opened.” This is evident from the fact, that entire *definiteness* was only attained, by the declaration which the Lord made to the Patriarch, at a subsequent period, (Gen. 7: 4.) “For yet seven days, and I will cause it to rain upon the earth forty days and forty nights,” &c. Verse 10: “And it came to pass, after seven days, that the waters of the flood were upon the earth.” As Noah was “a preacher of righteousness,”—as we are informed (1 Pet. 3: 20) that “the long suffering of God waited in the days of Noah, while the ark was a preparing?”—we are authorised to infer, that the period of one hundred and twenty years was revealed, not simply for the benefit of Noah and his family, but for that of those, whose wickedness was great in the earth,—who, while they heard the warning voice of the Patriarch, saw his labors in fabricating the ark, and witnessed the remarkable assemblage of the birds of heaven, and the beasts of the earth,—still continued blinded by unbelief, until they were swept away in their sins.

The servitude of Israel, in a land which was not theirs, and their subsequent deliverance, was announced to Abraham (Gen. 15: 13): “And he said unto Abraham, know of a surety, that thy seed shall be a stranger in a land that is not theirs, and

shall serve them; and they shall afflict them four hundred years.” Verse 16: “But in the fourth generation, they shall come hither again,” &c. The *indefiniteness* here is obvious. The inquiry which would be natural in the case of Abraham, and his posterity, would be this: The affliction is to last four hundred years,—how is this language to be harmonized with the phrase, “in the fourth generation.” Does the time of the first generation synchronize with the commencement of the affliction, or with that of its termination? The afflictions in Egypt did not commence until Joseph, and his brethren, and all that generation, had died. (Ex. 1: 6.) The act of the ‘new’ Egyptian ‘king,’ in reducing them to servitude, could not have been consummated in a day: a process of injuries and oppressions, always precedes the change of a nation of freemen into slaves. Hence, the *precise* time for the commencement of the four hundred years, must have been entirely uncertain. Yet, the time of this servitude was not unlimited. There was a time when Israel enjoyed as much freedom as the Egyptians: there was another time, when they were “made to serve with rigor.”

The *indefiniteness*, as to time, is strikingly exhibited, if we look at the fulfilment of this prophecy. Ex. 12: 40, 41—“The sojourning of the children of Israel who dwelt in Egypt, was four hundred and thirty years. And it came to pass, at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt.” This was in the year B. C. 1491. Jacob, according to Usher, went down into Egypt, B. C. 1706. Between these two dates, there is a period of 215 years. Hence, the time of sojourning runs back from the Exode of Israel, to the period when Abraham entered Canaan, and was a sojourner and a pilgrim there, that is, to the year of B. C. 1924. According to the Apostle, four hundred and thirty years intervened between “the covenant confirmed before, (that is, with Abraham) of God in Christ,” and the giving of the law at Sinai. (See Gal. 3: 17.) Forty years after leaving Egypt, the posterity of Abraham entered the land of Canaan.

The removal of the Israelites to Babylon, as a punishment for their sins, was announced by the Prophets Isaiah and Jeremiah. In the predictions of the latter, specifications of the time of their residence in that land, are found. In one instance, this specification is made by a reference to the kings of Babylon, commencing with the capture of Jerusalem by Nebuchadnezzar. Jer. 27: 1-3, 6, 12, 7, 8. Now, *apparently*, the time of service, or captivity, must commence with the victories of Nebuchadnezzar, be continued during the reign of his son, Evil Merodach, (2d Kings 52: 27), and terminate with that of his son’s son, Belshazzar. When Belshazzar was slain (Dan. 5: 30, 31,) it would seem that the period of servitude must end, and the Jews be restored to their own land. Yet, in point of fact, the proclamation which relieved the Jews from their servitude, was not issued until the *first* year of the reign of Cyrus (Ezra 1: 1): “Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing,” &c. It is a singular *fact*, that Daniel, in the first year of Darius, presented his supplication to God in behalf of his people and their city. Dan. 9: 1-3: “In the first year of Darius, the son of Assuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the Prophet, that he would accomplish 70 years

in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes.” Darius reigned two years. Hence, two years, and part of the third, which was the first of Cyrus, elapsed before the captivity terminated, although, from the prophecy, which has been quoted, it would seem certain that it must terminate with the close of the reign of Nebuchadnezzar’s “son’s son,” Belshazzar. The economy of prophecy thus left a *space*, in which the faith of God’s people might be tested; and this was evidently the case with Daniel. He witnessed the truth of the prophetic annunciations, respecting the termination of the captivity, since he had his last vision at Babylon, in the *third* year of Cyrus. See Daniel 10: 1.

There are other predictions in the prophecy of Jeremiah, where the duration of the captivity is limited to seventy years. Jer. 25: 9-13: “Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar, king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover, I will take from them the voice of mirth, &c. . . and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations,” &c.

Now, if we will examine the historical facts respecting the servitude, it will be found, that portions of the Israelites were carried into captivity at *three different* epochs. Jehoiaikim (or Eliakim) was placed on the throne by the king of Egypt, Nebo, B. C. 609. He subsequently became tributary to Nebuchadnezzar, but finally rebelled against him. Nebuchadnezzar sent forces from Chaldei, Syria, Moab, and Ammon, who ravaged Judea, and carried part of the inhabitants into captivity, B. C. 606. See 2d Kings 24: 1, 2. His successor, Jeconiah, Jehoiachin, or Coniah, was besieged and taken by the king of Babylon, B. C. 598, and with 10,000 of his people, led into captivity. Nebuchadnezzar placed the uncle of Jehoiachin on his throne, changing his name from Mattaniah to Zedekiah. Zedekiah having confederated with the king of Egypt, was besieged and taken prisoner by Nebuchadnezzar, B. C. 588, with most of his people. In reference to this *last* captivity, we find the following language used (2 Chron. 36: 20, 21: 6)—“Them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons, until the reign of the kingdom of Persia; to fulfill the word of the Lord by the mouth of Jeremiah.” &c. Now, previous to the liberation of the Jews by Cyrus, it might very naturally be inquired, “From which of these three *eras* of captivity, are we to reckon the term of seventy years?” From the *first* to the *third* captivity, there is a period of eighteen years. As the *entire desolation of the land* is often alluded to by the prophet, as standing in connection with the removal of the people, it would have seemed to those, who lived when the displeasure of God was manifested, in sending them into exile, that the era of Zedekiah,—when the city was destroyed, the temple burnt, and only a miserable fragment of the people left,—must be the proper point, whence to date the commencement of the seventy years. In short, until the promulgation of the proclamation of Cyrus, it must have been impossible for the Jews to arrive at *perfect definiteness* as to the time. Yet, there were events, which marked the approach of the joyful era of their restoration, on which

faith could repose, amidst the afflictions of captivity. A sign had been announced, which was to indicate the ruin of Babylon. Jer. 51: 44-46: "And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up; and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall. My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord. And lest your heart faint, and ye fear for the rumor that shall be heard in the land; and a rumor shall both come one year, and after that in another year shall come a rumor, and violence in the land, ruler against ruler." When these rumors were heard, and there was violence in the land, ruler against ruler, there was a pledge afforded, that "the end was near, even at the door." So, when "the families of the north" assembled, and besieged Babylon, B. C. 541, the Jews saw another verification of prophecy; and another, when the city was captured, B. C. 539. It is now generally admitted, that the seventy years must be reckoned from the captivity of Jehoiakim, B. C. 606: for if we deduct them from that period, we reach the year B. C. 536, coinciding with the first year of Cyrus. While, therefore, God could with ease have given such *clearness* as to the point whence the term of captivity was to be reckoned, that no question would have existed in the minds of the Jews on the subject.—the higher object, of leading them to repentance, under the anxiety which such a question must naturally produce, led Him to give his revelation such a form, that the principle of "definite indefiniteness" should be preserved. This object is distinctly announced, Jer. 29: 10-13: "After seventy years be accomplished at Babylon, I will visit you, and perform my good word toward you in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart."

The first advent of the Messiah, might naturally be expected to hold a prominence in the prophetic writings, proportioned to the importance of its object,—a more clear revelation of the Divine will,—the establishment of a new and better covenant, founded upon better promises,—the manifestation of the new and living way into the holiest of all.

It has this prominence. With the exception of Isaiah, however, the prophets have, after announcing the character and works of the Messiah, noticed certain events, which were to precede his coming, such as "shaking the thrones of kingdoms," &c. The time of the advent was revealed to Daniel; yet to those, who lived before God was manifest in the flesh, the time had a limited indefiniteness, similar to that which has already been the subject of remark. The following translation of Dan. 9: 24-27, is given, as being more literal than that in our common version:—

"Seventy weeks have been cut off upon thy people, and upon thy holy city, to finish the transgression, and to make an atonement for iniquity, and to bring in everlasting righteousness, and to seal the vision (Heb. *the vision and the prophecy*), and to anoint the Most Holy (Heb. 'a holy of holies'). Know therefore and understand, that from the going forth of the commandment (Heb. *word*) to the Messiah the Prince, shall be seven weeks and sixty and two weeks, the street shall be built again, and the trench even in troublous times. And after the sixty and two weeks shall Messiah be cut off, and not for himself (Heb. *and it is not to live*), and the people

of the prince that shall come, shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and to the end of the war desolations are determined."

When this prophecy was first announced, the difficulty as to the interpretation to be given to weeks, as *literal or symbolical*, would present itself. When the lapse of time had removed this indefiniteness, it would be seen that *each day* in a week represented a *year*. Hence the following result would be reached. Four hundred and ninety years have been cut off, or separated from some other portion of time,—during, or at the expiration of these years, transgression was to be finished, and an end of sin-offerings effected,—atonement made for iniquity,—everlasting righteousness brought in,—vision and prophecy sealed, and the Most Holy anointed. Now, it is worthy of notice, that the order of events in this prophecy, is not the order of time, as the anointing is here placed *after* the act of making atonement; when, in point of fact, according to the New Testament, Christ was anointed by the descent of the Spirit upon him at his baptism, which rendered him the Messiah, or Anointed One,—while the atonement was made on the cross more than three years subsequent.

Again. How were those, who were first made acquainted with this prophecy, to interpret the phrase, "Messiah the Prince," otherwise than by referring it to the time of his *birth*? So interpreted, the period of seven weeks and sixty-two weeks, or 483 years, would fail of reaching the point, where he was manifested to Israel by about thirty years. And this would have been a necessary result, even if the time when the commandment went forth, "to restore and re-build Jerusalem," presented no difficulty. But to show more clearly, that prophetic times are always characterized by *definite indefiniteness*, let us look at Isa. 44: 28—"That saith of Cyrus, He is my shepherd, and shall perform all my pleasure:—even saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid." Connecting this passage with the prophecy just quoted from Daniel, it would seem that the Hebrews must have concluded, that the proclamation of Cyrus was a virtual "going forth of the command," to restore and re-build their city, and consequently, the first year of *his* reign,—the epoch of that proclamation,—must be the point whence they were to reckon the seven weeks and sixty-two weeks, or 483 years, to Messiah the Prince. But if this estimation is made, as the first year of Cyrus synchronized with the year B. C. 536—four hundred and eighty-three years brings us to the year B. C. 53. In other words, it falls short of the vulgar era of the Messiah's birth, by *fifty-three years*. The true period of his birth (we believe) has never been carried further back, than the year B. C. of the vulgar era 7. Hence, reckoning 483 years as above, we should still fail to reach the earliest period assigned for his birth, by *fifty-six years*. The Hebrews would, therefore, in view of these two prophecies, find the prophetic time *expire* (as they would estimate it) long before the birth of Christ, and might be taunted by those who gave no heed to the prophets, with the saying, "the days are prolonged, and every vision faileth." The result of such an *apparent failure*, would *try*, but not *destroy* the faith of those who were saints,—they would pray and be patient unto the coming of the Lord—the wicked might rage, and be confident.

Seventeen years after the proclamation of Cyrus,—that is to say, in the year B. C. 519—Darius Hystaspes issued a decree, by which he confirmed that of Cyrus.—Ezra 5th and 7th. It would have been natural for the Hebrews, who waited for the consolation of Israel, to look at this event, in the absence of any one of a similar character, as furnishing the *datum* for estimating

the prophetic period of Daniel. But in this instance, another disappointment would arrest them in the lapse of 483 years, as they would only reach the year B. C. 26, of the vulgar era, when, on any chronological theory, the Messiah had not become incarnate. Here, then, would be a *second failure*—a second trial of faith—a second occasion for scollers to question the truth of prophecy—a full opportunity for them to ridicule "*all prophetic arithmetic*."

It is well known that the era of the accession of Artaxerxes Longimanus, has been the subject of much controversy. The critical investigations on this subject, have originated in the wish, to fix the chronology of the 7th year of his reign—the period at which Ezra obtained his commission, to regulate the Jewish polity. In England, the system of Usher, who supposes that this seventh year corresponds with the year B. C. 467, has had many followers,—while that of Prideaux, who professes to have corrected the errors of Usher, and which makes the seventh year synchronize with the year B. C. 456, (or more strictly, with B. C. 457)—has found numerous advocates. On the continent, Kruger, Hengstenberg and others, reckon the year B. C. 468 as the seventh of Artaxerxes. Without attempting to settle these conflicting views, it may be enough to say, that if the last named writers are not mistaken, and if Ezra's commission was obtained B. C. 467—then the 483 years reached the period A. D. of the vulgar era 15. This estimate does not bring us to the period of the Messiah's manifestation, anointing, and public ministry. On this hypothesis, there would have been a *third apparent failure* in the prediction,—certainly, *real failure* in the calculation, in the interpretation of the terms in which the time was presented by the prophet, when combined with an ever which would be supposed to furnish the proper point whence that time must be reckoned. It proper to remark, in passing, that Usher and Hengstenberg suppose, that the commandment went forth in the 20th year of Artaxerxes, B. C. 454 or 455. It is not necessary to dwell long on this subject. It is believed that enough has been said to establish the proposition, that the prophetic times have the characteristic which has been stated, and that *mathematical exactness* in announcing them, would have been inconsistent with the moral discipline of faith under which man is placed, in his earthly state. If, as firmly believed by many, the period of seven weeks, or four hundred and ninety years, is *correct* from the longer period of two thousand three hundred days, or years, noticed in the 8th chap of Daniel; or in other words, if the 490 years is the first part of the longer period of 2300 yrs at the end of which the sanctuary is to be cleansed,—then, whatever *indefiniteness* belongs to one of these periods, must necessarily affect the other. Those, therefore, who look for the appearance of the Messiah, that the sanctuary must be cleansed, must expect to have the field open for the trial of their faith, in reference to the second advent; as it certainly was to those who, in ancient times, waited for the first advent of Him of whom Moses and the Prophets wrote. When we reflect, that the learned are divided as to the year of the Crucifixion—some having fixed it on A. D. 28; others on A. D. 29; others on A. D. 33; and one, at least, of no common name, Sir Isaac Newton, on A. D. 31;—when we know Chronologists have assigned the birth of Jesus to the different years 7, 6, 5, and 4 before the vulgar era,—it will readily occur to the reader, that estimates in reference to the day, hour, month, or even the year, when Christ will appear, without sin unto salvation, cannot be received with much confidence. The accomplishment of the signs noticed by Christ and the apostles which were to precede that stupendous eve

would seem to indicate that he will come quickly. The counsel which he gave his apostles, should be adopted by all who regard their highest interests. Luke 21: 34-36: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, OCTOBER 14, 1846.

The Cause.

In this city our meetings are very interesting, though no conversions. The brethren are united, devoted, and as a general thing, strong in the faith of soon seeing the Lord. Bro. J. Pearson Jr. is still with us, laboring for the salvation of the flock to which he stately ministers. Bro. Chapman, formerly of Hartford Ct., called and spoke the word of comfort to the saints here, a few evenings since.—He is faithfully engaged in the good work, and brings a cheering report, for these cold perilous times, of the prosperity of the cause in a number of places where he has recently labored. In Buffalo, we learn that the good cause is prospering: a number have been baptized there recently by Bro. J. J. Porter, who is still located and laboring in that city.

Bro. J. B. Cook gave us a call last week on his way to Cleveland O. We were happy to learn from his own lips that he does not go with Mr. Jacobs in many of his wild and fanatical notions into which he has fallen. It has generally been supposed that Bro. Cook was a full believer in the doctrine of the shut door: but this, according to his own declaration in our office, he has never believed or advocated. He is still a full believer in the personal advent of Christ near at hand. In short, in the brief time we had to converse with him, we could perceive no material difference between his views and those entertained by our brethren in general, with the exception of some unimportant ideas he entertains on the doctrine of divine guidance, and washing feet.

Bro. Cook, perhaps, has not been fully sensible that very many of his brethren have considered him, to a great extent, identified with the doctrine of Mr. Jacobs, and highly responsible for the fall of that misguided and very unfortunate man. This being the case, and entertaining the sentiments he does, we think it due to the greatly injured cause of Christ, for Bro. Cook to disabuse the minds of his aggrieved brethren, and the community in general, on these things. We think the cause demands from his own hand a frank statement of his disapproval of those pernicious doctrines with which it has been supposed he has been identified with Mr. Jacobs in propagating. We open our columns, to a reasonable length, to Bro. Cook for this purpose. Will he occupy them?

Finally, the cause of our soon coming Lord throughout these United States and the world at large, is as prosperous as the prophetic word warrants us to expect at this momentous crisis; this closing up of the history of sin of our fallen world. When the harvest is ripening, we cannot reasonably expect to see the tender blade just springing from the soil, nor the ear in the blossom; neither shall we, if we rightly understand the subject, look for a general turning to the Lord, when the great mass have evidently closed their ears and eyes against the truth.

But we may and should expect that so long as God requires us to labor in his vineyard he has *something* for us to do there. Doubtless souls may and will yet be saved: how many, it is not our duty to enquire—*one* is of more value than this entire world. The Lord enable us to pluck some more *new* brands from the fire.

Meeting at Arcadia.

Our recent meeting at Arcadia, Wyoming Co., about seventy miles from this city, was very interesting, and we trust attended with some good to the cause of our coming Lord. We reached the place Saturday morning. Found Bro. J. C. Bywater and B. Morley, ministers of the everlasting gospel, and a goodly number of brethren from different places, had already reached the place, and commenced the meeting the day previous.

The meeting was held in the Chapel owned by the Baptists of the place, which they kindly permitted us to occupy, though, as we were told, it was the time for their regular covenant meeting and communion season. The Lord reward them for this act of kindness. But why do we talk thus? As though it were some wonderful act of courtesy, or kindness, or a great sacrifice for one body of professed Christians to open their house of worship to another!—In fact, there is no virtue, no condescension in such acts: for if we were all Christians, true worshippers of that God we all profess to love and serve, it would be our highest pleasure to open our house of worship to visiting brethren, to join with them in their devotions; and if praise were given to any body, it would be due to those who had taken the pains to come and worship with us. It is wicked sectarianism that makes it necessary to say occasionally,—we thank you for the use of your house, in which to worship the gracious and common Father of us all. Let this principle give place to pure brotherly kindness throughout Christendom, and such compliments would no longer be necessary.

We found our brethren in the ministry, and the saints generally who attended the meeting, well engaged in the work of the Lord, and we think immovably settled in that 'blessed hope,' and 'precious faith' of the gospel. The former 'entereth into that within the veil whither the forerunner is for us entered, even Jesus.'—And the latter unwaveringly believes that 'this same Jesus' will very soon appear for the redemption of his people. Their faith we think rests on the word of the Lord, and will not therefore meet with a disappointment. One brother we found quite tenacious for precise definite time, but as a general remark this extreme view of this question is not taken by the brethren. They are however full believers in the time, as definite as the Bible reveals it, 'nigh at hand.' They believe we are justified in looking for the Lord every moment. This we believe is safe Scriptural ground. The time of the advent is a prominent truth of revelation, and cannot be discredited by those who understand the prophecies of that perfect book. Though some mistakes in the very definite termination of the prophetic periods may be made, those mistakes will not cause those who make them to become sceptical in the general theory of time, but will serve to drive them to that word, and to settle and ground their faith more and more in the time as the Bible reveals it.

Finally, our meeting was one of deep and joyful interest. A goodly number, Sabbath afternoon, joined in celebrating the supper of the Lord, and in the evening we parted with the blessed hope of soon meeting in the kingdom.

At this meeting, as at others we have attended, the most weighty truths seemed to produce no lasting effect on the unconverted portion of the assen-

ably. They appear to have judged themselves unworthy of eternal life! And, painful to say it, the ministry and popular churches of the day, instead of faithfully apprising these thoughtless ones of their danger, are telling them they have nothing to fear from the immediate coming of the Lord to reward every man as his work shall be. Oh, the blindness of the times! Our teachers put light for darkness and darkness for light—are crying peace and safety, when sudden destruction is at the door. May they see the danger that is approaching, and faithfully warn their hearers to flee to Christ for refuge before the devouring storm of the final day shall break upon the ungodly.

Articles Declined.

The vision of I. Child we think best not to publish. Though it contains many good things, yet there is no evidence that it was of God. We should be exceedingly cautious, in matters of religion, how we follow any other guide than the visions, or rather, the revelations of God as plainly recorded in the Bible.

Bro. T. H.'s epistle to his brother in a foreign land, is valuable for the end for which it was written; but it is better suited for its individual object than for the public in general; and besides we cannot spare the time it would require to prepare it for the press: it would have to be re-written.

We do not decline publishing Bro. Dutton's good letter, for it was not written for publication, but we simply say in this place, that we see the force of some, at least, of his questions. The events to which they refer have occupied our thoughts much for some time past. We will try to give our views on these things before long.

PARABLES.

We think it advisable not to publish *either* of the articles but recently received from two worthy correspondents, on certain parables of the Savior, 1st, because they materially differ in their expositions of the same parable: it would be unprofitable to publish views so conflicting as are contained in these two articles. 2nd. We think each writer mistakes the true principle of understanding the meaning of the parables. They seem to have lost sight of the fact that a parable never lays the foundation of a doctrine, but is invariably used to illustrate or enforce a doctrine or fact already stated, or in existence. We believe this statement will hold good relative to every parable in the Bible. Another thing is also true of parables, which many do not seem to understand, viz; that a few, frequently not more than one or two, important truths are designed to be taught or enforced, instead of many. It is strictly true that 'parables were not designed to go on all fours.'

These statements are justified by the parables recorded in 2 Sam. 12: 1-7; 14: 6-11. The one spoken by Nathan was designed to show to David the enormity of his sin in procuring the death of Uriah in order to obtain his wife Bathsheba. The other, spoken by the woman of Tekoah, was designed to obtain from David a pardon for his son Absalom, who was then in banishment for the death of his brother Amnon. These were the prominent objects of these parables. They were also spoken in reference to already existing familiar facts. Without a knowledge of these facts, the parables would be unmeaning; but when the facts in the case are understood then the design, beauty and force of the parables are seen.

Looking into the New Testament we find these views relative to the nature and design of parables greatly strengthened. We cannot now call to mind a single parable uttered by the Savior that lays the foundation of a doctrine, or reveals a truth not already plainly taught, or which is not clearly taught.

in the explanation which immediately follows the parable. In justification of this statement, consult Matt. 13 : it is a chapter of parables. 'The doctrine of the chapter is found not in the parables, but in their explanations : the parables illustrate and enforce the doctrine taught. This is true of the parable in Matt. 15:11. It was unmeaning to the disciples of Christ until he told its design, as verses 15-20 clearly show. The doctrine taught was not to be learned from the parable. In Matt. 16: 6-12, the parable of the 'leaven of the Pharisees and of the Sadducees,' was not understood until explained by the Savior : his Disciples 'then understood' its design. The parable of the lost sheep, in Matt. 18 : 13, 14, has its doctrine or explanation in these words, 'Even so it is not the will of your Father which is in heaven that one of these little ones should perish.' Also, in the same chapter is a lengthy and very minute parable of a certain king and his servants, which was spoken in answer to a question by Peter, asking how often he should forgive an erring brother, and its point, doctrine, or design is clearly seen in these words, 'So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother his trespasses.' vs. 21-35.

The lengthy and very minute parable of the householder, hiring laborers to work in his vineyard, at different hours of the day, recorded in Matt. 20: 1-15, was spoken in reference to the young man named in chap. 19: 16-22, who 'went away sorrowful,' after being told what he must do to 'have eternal life.'—Christ tells his disciples that a rich man shall hardly enter into the kingdom of heaven,—that it is easier for a camel to go through the eye of a needle.—This filled their minds with astonishment. He tells them, with men this is impossible, but with God all things are possible. 'Then Peter said, We have forsaken all and followed thee : what shall we have therefore ?' Jesus tells them, 'When the Son of man shall sit in the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life.'—It is then added, before giving the parable, (in reference to the Jews rejecting, and the Gentiles receiving the gospel) 'But many shall be first that are last, and last that are first.' Then, as a reason for this assertion, the parable is added, commencing thus, 'For the kingdom of heaven is likened unto a man that is an householder, &c. And at the close it is again repeated, 'So the last shall be first, and the first last : for many are called but few are chosen.' The parable teaches no new doctrine : but simply illustrates that which is repeated before and after the parable.

Matt. 21 : 28-30, contains the parable of the obedient and disobedient sons. Verse 31 shows its meaning in these words, 'Verily, I say unto you, that publicans and harlots go into the kingdom before you.' See also the next verse.

Verses 33-41 contain the very interesting parable of the vineyard and the wicked husbandman. Vrs. 43-45 explain its meaning, 'Therefore I say unto you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof. And whosoever shall fall upon this stone [kingdom of God] shall be broken ; but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.' Observe, they perceived that he spake of them. And such was their rage that, as the next verse says, 'they sought to lay hands on him.' Then the very next verse (the beginning of chap. 22) commences the parable of the marriage of the king's son ; and that it is

spoken with special reference to the preceding parables, and explanations, is evident from the manner in which it commences. It reads, 'Then Jesus answered and said unto them again in parables, and said'—here follows the parable of the marriage of the king's son ; one of the parables which in a special manner has called forth these remarks.

Circumstances render it impracticable to close our remarks on this subject now ; they will therefore be continued and perhaps concluded in our next.

THE EXTRA HERALD.—The article commencing on our first page is copied from the 'Extra Herald.' Prof. Whiting, we believe, is its author. There are several other communications contained in that sheet which we design to publish soon.

The Sea Rouring.

On her recent passage from Liverpool to New York, the Steam ship Great Western was overtaken by a most terrific storm, which commenced Sept. 19 and continued until the 31st. The entire account of this tempest, as given by the New York papers, is too lengthy for our columns : we can only give a short extract. Says the account before us—

'To convey an idea of the appearance all around, is out of my power. In the words of Sheridan, 'the tempest roamed in all the terror of its glory.' The atmosphere was surcharged with a thick spray, rendering a look far out to seaward impossible. The wind howled, roared and bellowed, like the constant mutterings of the thunder cloud. Huge waves of tremendous light and volume, rose in mad display around the ship, threatening every moment to break over us amidships, and crush the vessel. Sea after sea striking us with terrific noise, caused the gallant ship to stop for an instant, tremble, and shake in every timber, from her stem to her stern post, reeling and lurching, tossed to and fro ; again would she gather fresh strength, and with her wheels half hid in the wild waters, again and again receive the thundering blows of an element that seemed armed for our destruction.

The sails on the yards, strongly secured by ropes and gaskets, were blown from their furls, and strewn out to leeward in ribbons. But all this was nothing. About 1 P. M., while most of us were seated in agonizing suspense in the lower cabin, holding fast to the tables and settees, a sea struck the vessel, and a tremendous crash was heard on deck. Instantly the cabin was darkened, and torrents of water came pouring down upon us through the sky-lights.

Scarcely had the waters reached the floor, when all in the cabins and state-rooms sprang to their feet, and simultaneously, as if by concert, the ladies uttered a scream of agony so fearful, and so despairing, the sound of it will never be forgotten ; and Heaven grant that such a wail of anguish may never again be heard by me. Several fainted—others clasped their hands in mute despair, while many called aloud upon their Creator.

The crash to which the writer alludes was caused by the tearing up of the benches and other wood work on the quarter deck. These were hurled with violence against the sky-lights, by the same sea which broke the windows of the saloon, drenching the berths on the larboard side, driving out their affrighted occupants, while it smashed by its weight the glass over the main cabin, and thus forced its way below.

This was a period of intense emotion. I was sitting in the upper saloon, trying to protect some ladies from injury. So violent were the shocks of the vessel, although firmly braced, it was with great difficulty we could prevent ourselves being hurled from our seats, and dashed with such violence against a part of the vessel, as to endanger life or limb. Many received severe contusions and bruises, notwithstanding all their efforts.

'Twas an anxious hour. My eye wandered over the different groups in the saloon : resting one while on a father passing from one to another of his family, and cheering with a kind word, an interesting group of daughters ; then on a young wife, folded to the bosom of her husband without a syllable being uttered, but the action spoke volumes, and again upon a mother whose children had been left in America, as she clasped her hands as if in secret prayer, while her husband and her father gathered around, and all seemed bowed down to earth in one common feeling of tender solicitude, for those who might so soon become helpless orphans.

It was an awful hour. The most thoughtless among us cowered in their secret heart before a danger which none but a fool or a brute would have mocked, and all therefore accepted the invitation to meet in the cabin for prayer.

Rev. Mr. Marsh read the 107th Psalm. Rev. Dr. Smucker prayed. Rev. Dr. Beecher made a few solemn remarks. Rev. Dr. Balch repeated the words of our Savior, "Let not your hearts be troubled : ye believe in God, believe also in me ;" commenting briefly on their consoling import, and then invited all present to join with him in the Lord's prayer : after which, he pronounced the Apostle's benediction.

Night approached. And I quote again from the gentleman who has kindly given an account of what took place below :

'Amid this accumulation of horrors, and still more to add to our alarm, night gathered in around us. The wind, far from abating, was on the increase. The lulls in the storm being less frequent, and the squalls, if any thing, more terrific. The whole ocean was one sea of foam, lashed up into terrible waves, wild and angry, while the spray and the wind seemed driven through the rigging and over the ship, as if with demoniacal power. As darkness came, clustering together in the cabin, we all thought and reflected on our fate.—Most, if not all of us, had given ourselves up for lost. For what, with the heavy laboring of the ship, the terrible noise and howling of the wind, the continued thumpings of the sea, the quivering and shaking of the groaning timbers, the carrying away of so many portions of the vessel's upper works, and the knowledge that we were perhaps for another night to be exposed to the full power of a raging hurricane, left us little to hope for.

In the evening, about 9 o'clock, Rev. Mr. Balch, at the request of several passengers, administered the Holy Communion in the cabin, to upward of sixty persons—many of whom received it there for the first time in their lives. Several applied to him as to the propriety of their embracing that occasion to fulfil a long cherished purpose of their hearts, but which, like many other 'good thoughts,' had been deferred to 'a more convenient season.' They all communicated, together with others of almost every creed and nation, thus reminding us of the promise of Scripture, 'they shall come from the East and the West, the North and the South, and sit down with Abraham, and Isaac, and Jacob, in the kingdom of God.'

It was a most solemn scene. Mr. Balch first read the service appointed for a storm at sea. After which, the whole communion office. The terrible conflict of the elements which raged without, was rendered yet more striking by the impressive stillness which pervaded that company of Christ's disciples within.

Gathered around the table, they received into hearts deeply moved, the consecrated emblems of the Redeemer's body and blood. All felt comforted by the blessed ordinance of grace. Many a bosom before tossed with fear, was now tranquil through faith. Once more all renewed their vows, and realized the peace of God shed abroad in their hearts, and felt with a vividness perhaps

never before known, 'Your life was hid with God in Christ.' Oh! it was a night and a communion long to be remembered.

Three things specially impress the mind on reading this highly interesting account.

1. The *howling, roaring and bellowing* of the storm. Says the Savior, speaking of the sea at or near the time of his coming, 'the sea and the waves roaring.' We admit that terrific storms in all ages have been witnessed on the ocean, but that they have been more frequent and disastrous in their effects for a few years past, no one acquainted with the history of our world will deny. They are among the signs of the last day.

2. The communion under the fearful circumstances, and by persons of the faith of at least some of the communicants. 'The true design of the Lord's Supper is to shew the Lord's death till he come.' 1 Cor. 11: 26. 'The Lord's death.' It was a real person who died. 'Till he come.' Who? The Lord who died. Now Dr. Beecher, and we presume the other ministers with him, does not believe in the personal advent of Christ, but thinks his coming and reign will be spiritual. With this faith, what could be the object of the supper at this fearful moment? It could not have been to express their faith in the advent of Christ, the true design of the ordinance. What then? We know not, unless it was designed as an expiatory act. If this was the object, we leave the reader to judge whether a perversion of the ordinances of God's house, by his ministers, will or will not expiate for the sins of the frightened mariner: we think not.

3. The utter ignorance of the most learned divines, so called, of this age, relative to the locality and nature of the kingdom of God. There this helpless, despairing and ready-to-perish company were apparently at the mercy of 'the prince of the power of the air,' and yet we are told that they were in the kingdom of God, enjoying that blissful state, too, predicted by the Savior, when many should come from the east, west, north and south, and with Abraham, Isaac and Jacob, sit down in the kingdom of God! Alas, what blindness! If such ministers as were present at this perilous moment understand their Bibles no better than this, relative to what it teaches about the kingdom of God, hopeless indeed must be the condition of their blindfolded and blind led flocks. Truly, the mass have been turned aside from the truth into fables.

THE DOCTRINE OF CHRIST.

Our Lord, in sending forth those he had called to preach his gospel, said to them—"go teach all nations," &c. It is admitted that this command is equally binding on the ministers of Christ of all generations, since it was given. As a body, they are bound to preach to all nations: and more, they are instructed what to preach—"teaching them to observe all things whatsoever I have commanded you." Where are the ministers of this generation, who, irrespective of sect or party, teach the people "to observe all things whatsoever Christ has commanded." The people generally are taught that the Jews, according to the flesh, must be restored to the enjoyment of peculiar privileges: and that Christ cannot come till this is accomplished. But our inquiry is, and ought to be, what is the doctrine of Christ on this subject.

In Matt. 21: 33-45, is recorded a parable which our Lord spake against the Jews. But before they perceive the intention or application of the parable, he gets their own decision in the case: and then (like Nathan to David) declares, *ye are the men.* "The kingdom of God shall be taken from you and given to a nation bringing forth the fruit thereof." If the time should come, when the Jews, according to the flesh, should have re-

stored to them those privileges connected with the kingdom of God, which Christ declared should be taken from them, then this bold parable, with its truthful application, would need to be erased from the Divine record.

At another time he assures them in the most solemn manner, that their house shall be left unto them desolate, until his second coming; when all believing Jews will say, blessed is he that cometh in the name of the Lord. [Matt. 23: 38-39.]

Again he says, Jerusalem shall be trodden down of the gentiles, until the times of the gentiles be fulfilled. But the prophets leave no space between "the times of the gentiles fulfilled" and the kingdom of God. [See Dan. 2: 44.] The gentile governments cease [their times being fulfilled] with the standing up of Michael, as did the Persian Empire, with the standing up of Alexander the Great, (Dan. 11: 3), "and then shall be a time of trouble such as never was since there was a nation, to that same time." Or as Paul says, tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. Then every one found written in the book of life, whether waking or sleeping, will be delivered. Dan. 12: 1. I understand Christ to teach, that the Jerusalem which now is desolate with her temple, will thus remain until the end of all earthly kingdoms: when the Jerusalem which is above, will be made a rejoicing and "a praise on the earth." Now let the Great Teacher decide who "her people" are, that are to be created "a joy" in that day.

Then said Jesus to those Jews which believed on him, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, ye shall be made free? Jesus answered them, verily, verily, I say unto you, whosoever committeth sin, is the servant of sin. And the servant abideth not in the house forever: but the son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed: but ye seek to kill me, because my word hath no place in you. I speak what I have seen with my Father; and ye do that which ye have seen with your father. They answered and said unto him, Abraham is your father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. Jesus saith unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why, do ye not understand my speech? even because ye cannot hear my word. Ye are of your father, the devil, and the lusts of your father will ye do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. Comment is unnecessary. Let me just say, that those who encourage the Jews to expect peculiar favors from God because they are 'Abraham's seed,' do not hold to them the doctrine of Christ, and, of course, they stand in the way of the Jew's salvation. The doctrine of the national restoration of the Jews, so readily believed by them, is manifestly a lie, because they, in their unbelief believe it, and because it is opposed to the teachings of Christ.

Again: the people are taught that all nations will be converted to Christ before his second com-

ing. On this subject also, our only appeal is, to the doctrine of Christ. He says, in explaining the parable of the tares of the field, recorded in Matt. 13: 24-30—"The field is the world: the good seed are the children of the kingdom: but the tares are the children of the wicked one,—the harvest is the end of the world, and the reapers are the angels."

As therefore, the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of Man shall send forth His angels; and they shall gather out of his kingdom all things that offend, and them which do iniquity: and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun, in the kingdom of their Father. Paul says, [1 Cor. 15: 23.] Christ the first fruits, afterwards they that are Christ's at his coming. Then cometh the end, [of the world] the great harvest time when the field, which is the world, will be 'cleared,' and afterwards (as we are elsewhere taught) cleansed or regenerated. [See Psa. 46: 6; 2 Pet. 3: 10, and Heb. 1: 10-12.] Paul also places the resurrection of all the righteous dead, the change into immortality, of all the righteous living, in a moment, in the twinkling of an eye, at the last trump, when also death will be swallowed up in victory; all this he places at the coming of Christ, the harvest, or the end of the world, up to which time, Christ teaches us that the children of the wicked one, and the children of the kingdom, will occupy the same field. If we wish to know which fruit will predominate and be the most abundant, let the following be considered: Matt. 7: 13, 14; Dan. 7: 21, 22. Let those who profess to be members of the church of Christ, not talk about prevailing for a thousand years before the Ancient of days comes, unless they are willing to join the Romanist communion, for "the saints" cannot prevail until the time comes that they possess the kingdom, which will be after the Ancient of days comes. [The coming of the Ancient of days, and "the glorious appearing of the great God," I understand to be the same.]

Again: in the parable of the nobleman, [Luke 19: 11-27] we are taught that the servants of Christ will be on probation until his second coming: and that some of those who professed to be "fellow-citizens of the household of God," would protest against his personal return and reign, up to the time of his coming, to reckon with them, when he will order them to be slain before him.

From this parable we may also learn, that that church or body of people who profess to be the kingdom of God, in the absence of the King, are in the attitude of rebellion against the king elect. True, they profess to have a spiritual king, but it cannot be Christ, for he declared: "a spirit hath not flesh and bones, as ye see me have." Not a single passage can be found in the teachings of the great founder of the christian religion, supporting the doctrine of the conversion of all nations to Christ. He himself said, I pray not for the world, but for them who shall believe on me through their word.—Jno. 17: 9, 20.

There is, evidently, much sectarian praying in christendom: and it comes clashing around the throne of God, if indeed, it ascends as high, which he cannot hear but to abhor. Let our prayers, then, be modified right down to the Savior's example—"Thy kingdom come, thy will be done in earth as it is done in heaven. I pray not for the world, but for them which thou hast given me; for they are thine, Amen."

But, positively, what is the doctrine of Christ? He says, "Go teach all nations, and teach them to observe all things, whatsoever I have commanded you." This condition fulfilled, he will be with us always, even unto the end of the world; if we refuse thus to teach, he is bound to forsake us. The very reason why, as they say, "the

Lord has forsaken us," is, they have violated the condition on which he promised to be with them. They have preached, and still persist in preaching, a sectarian Gospel, or what their creed teaches, instead of the doctrine of Christ. Let this be verified.

Christ, in discoursing upon his second coming, after revealing the signs which should just precede his coming in the clouds of heaven with power and great glory, commands, "And when these things begin to come to pass, then look up, and lift up your heads, [or be elated with joy] for your redemption draweth nigh." Many say, "We are willing to preach the gospel—we will cling to the great commission, but as for this 'Advent Doctrine,' we have never had any commission to preach it." Only let these ministers teach the people to observe this one command with reference to Christ's second coming, in its length and breadth, and just as Christ has given it, they would soon be charged with the crime (!) of preaching the "advent doctrine."

Let us read a little farther, with hearts fully set, to follow out the letter and spirit of the commission.

"And he spake to them a parable; behold the fig-tree and all the trees; when they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

Again: "take heed to yourselves, lest at any time your hearts be overcharged with surfeiting [satiety, produced by over-eating,] and drunkenness, and cares of this life, and so that day come upon you unawares."

And again: "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—Luke 21: 24-36. The doctrine then, of joyfully looking for the coming of the Son of Man, and of knowing, by the fulfilment of his signs, when his coming and kingdom are nigh at hand, of taking heed to ourselves to be ready for his coming—of watching and praying always, with especial care to escape all these things that are coming on the earth, and that we may stand before the Son of Man at his coming, is the doctrine of Christ.

BUTLER MORLEY.

Cuba N. Y., 1846.

Importance of Diligently Searching the Scriptures.

We have first a few remarks to offer, and it is hoped these may not be altogether unprofitable. Generally speaking, we are aware that the brethren know the things whereof we write, but some do not, and others again, who are entitled to our sympathetic regard, claim also an interest in our prayers and unceasing efforts, for their salvation, till the door of mercy and hope is forever closed against the finally impenitent. Besides, it is our duty to stir up one another by way of remembrance, and so much the more as we see the day approaching. For this we have apostolic authority; and we need no more, but ought never to be satisfied with less, in regard to any point of faith, duty, or matter of practical importance. Had the professed friends of Jesus, revered as they ought to, the authority of God in his word, instead of being now scattered like stragglingsheep on the mountains, they might have gone forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners," against the hosts of darkness. But every word of God must be fulfilled, and it is now the part of true wisdom, to keep the final consummation full in view, and "watch and pray always, that ye may be accounted worthy to escape all these things that are coming on the earth, and to stand before the Son of Man."

Now, even now, at this critical moment, the

paramount importance of diligently, carefully, and prayerfully examining the word of truth, must be evident to all who fear the Lord, and wish to be guided and led in safety to the celestial city. If the duty of searching the word, when diligently practised, elicited commendation, when inspired men preached the gospel of the kingdom, (Acts 17: 11) and when men, full of faith and of the Holy Spirit, ministered in holy things, to the living members, of which Christ is the head, it is certainly as laudible, and more needful for us to search the Word, and meditate upon it day and night, when, through the baneful influence of erratic, wayward, un sanctified teachers, false apostles, deceitful workers, apostolic and worldly-minded professors, truth has fallen in the street, and because of the abounding of iniquity, the love of many has waxed cold. Truly, it is a time of little faith, comparatively speaking, and every thing connected with the "christian world," to use a cant phrase, whether at home or abroad, returns, as it were, an emphatic negative, to the query of our blessed Lord, relative to his second advent, and the wide spread unbelief that would then prevail; Luke 18: 8. "Nevertheless, when the Son of Man cometh, will he find this belief upon the earth?"—Camp. trans.

Luther, Milaethon, and the lights of the Reformation, were God-fearing, truth-loving, ardent, disinterested, devoted spirits, men who assiduously studied, believed, and enforced, all that the Old Testament Scriptures, and the clearer developments of the New revealed, concerning the advent of the Lord from heaven, to raise the righteous dead, change the living saints, destroy those who have destroyed the earth, purify, and remove the curse from the groaning earth, and set up his righteous, everlasting kingdom "under the whole heaven," for an everlasting possession to the saints of the Most High. After they had served their generation, according to the will of God, they fell asleep in Jesus, and were gathered to their fathers, to rest from their labors, and rise with the "blessed and holy," at the first resurrection. But others, of a different stamp, succeeded them, men who loved present ease, emolument, and "fat benefices," more than Christ's work, with the hate, reproach, and evil treatment of the world, the flesh, and the devil, as a present portion. Satan, who at first beguiled Eve with a specious falsehood,—“ye shall be as Gods,” and whispered into the ears of these willing servants of his, a "white lie," about a heaven for the soul at death, far beyond the starry skies, and they in turn preached the "falsehood" to the 'flock' who first believed and then applauded the deceived ones, without one scrap of testimony from the sacred pages, or even consulting them, by which "all things" should be proved, and so the poor, blind-led, deluded bride, lost sight of the true inheritance, and quite forgot her calling.

Through the blessed instrumentality of a few enlightened, devoted, humble, pious, unpretending men, the glorious hope of the gospel was lately dug out from the rubbish of human doctrines and traditions, and the "everlasting gospel," was preached through the length & breadth of the land, with apostolic fervor, plainness, and simplicity; and when the hour of his judgment has fully come, all will then know the result.—Certain it is, that the popular clergy, who seek honor one from another, and love the praise of men more than the praise of God, have, with one consent, rejected the overwhelming mass of testimony, which incontrovertibly shows, that the second advent of Jesus is nigh, even at the door. And when one reflects on the deliterious influence over the mass of mind in the community at large, may we not with the prophet exclaim,—“Who shall abide the day of his appearing!” “for the time is come that judgment must begin at the house of God; and if it first begin at us,

what shall the end be of them that obey not the gospel of God!” O my God, in view of the tremendous scenes just before us, "what manner of persons ought we to be in all holy conversation and godliness." "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness; but grow in grace and in the knowledge of our Lord and Savior, Jesus Christ; to him be glory both now and forever, Amen."—2 Pet. 3.

The concurrent testimony of God's children, through all time, proves that the entrance of the Word gives light, and we know from the divine Word, that "the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat;" but the word of God abideth forever. The Word therefore, holds forth light and life to the obedient disciple, and what more does he need, even at this awfully momentous crisis? The nutritious aliment of the mother, is not more necessary to the nourishment and support of the child, than the sincere milk of the Word is to the spiritual life of the believer. But in order to receive strength and vigor from it, he must feed on it by faith, and then let his light shine, that others seeing his good work, may glorify the Father in heaven. He must take heed to it, and endeavor to perfect holiness in the fear of the Lord; hating even the garment spotted with the flesh.

On a certain occasion when the disciples murmured, these words fell from the lips of the divine teacher: "It is the spirit that quickeneth the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."—John 6: 63. We are exhorted to search the Scriptures, because they testify of Jesus, and the Revelator tells us, "the testimony of Jesus, is the spirit of prophecy." With this before the mind, how very appropriate is the admonition of Peter 2: 1-19. "We have also a more sure word of prophecy, whereunto ye do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." O let us give heed to the sure Word, and it will surely be a light to our feet and a lamp to our path, until we hail the perfect day.

We have already witnessed the signs which were to premonish us of the near advent of the Lord, and ought, therefore, to lift up our heads and rejoice, knowing that our redemption is nigh. Why rejoice? Because, when Christ who is our life, shall appear, then shall we also appear with him in glory. Hear the word of the Lord:—"Ye that tremble at his word, your brethren that hated you, that cast you out for my name's sake, said, let the Lord be glorified, but he shall appear to your joy, and they shall be ashamed."—Isaiah 66: 5. Jesus is coming, but not to be despised and rejected of men as at his first advent. O no, He comes in his own and in the Father's glory, as King of kings and Lord of Lords, to wrest the kingdom from the grasp of the usurper, destroy the works of the devil, and make all things new; glory to God. O what a glorious hope is ours, and every one that hath this hope, purifieth himself, even as Christ is pure. Blessed are the pure in heart, for they shall see God.

Brethren, let us take the lamp in our hand, and let the word in our heart, and the fruits of the spirit will spring up to the praise and honor of the great God and our Savior, Jesus Christ. Now, the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such, there is no law, and they that are Christ's, have crucified the flesh with affection and lusts.

JOHN MOFFATT.

Ellicott's Mills, Md., Sept. 19, '46.

If the clock of the tongue be not set by the dial of the heart, it will not go right.

The Christian.

Though the murky waves of pollutedness roll,
(A delight to the wicked and sinful soul)
The Christian, undaunted, unshrinking, alone,
Pursues the short journey to Heaven his home,
And ever as he bends the suppliant knee,
A fervent prayer ascends silent and free.

When dangers are lowering with fearful display,
And nought but trials seem to darken his way,
Nerved by the arm of Jehovah alone,
He clings to the cross till the victory is won,
And his soul is buoyant as he nears that home
Where sin is debarred and sorrow cannot come.

When the vital spark of his frame grows cold,
And the body with sorrow and care is old,
His joy is increased in a ten-fold rate
As he quits the scenes of this mortal state,
For his is a part in the regions of rest,
Where the sanctified dwell and ever are blest.

W. J. McWILLIAMS.

Buffalo, N. Y.

Poetry.

The desert drear will soon rejoice.
With joyful shouts shall ring,
The wilderness shall hear the voice
Of praises to our King.
Ye fearful hearts, fear not, be strong :
Your God will quickly come,
The vision will not tarry long,
It soon will surely come.

To Zion's hill, with joyful songs.
The ransomed ones will come,
The little flock, with shouts prolonged,
Shall quickly reach their home.
Sorrow and sighing then shall flee,
And joy and gladness reign ;
The poor oppressed shall then be free,
The dead shall live again.

ANN ELIZA.

Colchester, Vt.

Letter from Bro. A. N. Seymour.

Bro. Marsh:—The blessed hope referred to in the Bible, of the immediate coming of our glorious King, and the consummation of the weary pilgrim's journey, the unfading diadem, and the eternal rest that appears at his revelation, cheer us more than ever, and afford God's waiting people great consolation: for while they take heed to the sure word that shines in a dark place, and will till the day dawn, and examine those luminous way-marks that point to the heavenly light-house, they are solemnly convicted of the irresistible and unequivocal testimony, that ere '47 A. D. true era shall pass away, the world will witness the termination of the vision, the righteous receive their reward, and the wicked theirs. O how delightful is the future to the poor, way-worn traveller, who is of a contrite spirit, and trembleth at the word of God. But how gloomy to the unregenerate.

Is it possible that any of God's servants, or children, enjoying this precious hope, can allow themselves for a moment to sit down, when there is such an extensive field for usefulness, and idle away their time which God has allotted them for doing good, and suffer multitudes to perish, without hearing or knowing any of the reasons of the hope that we cherish in this last age of infidelity, apostasy and crime? May the prophet Ezekiel's instructions rest with due weight upon all of God's servants. He says, "If the watchmen see the sword coming and blow not the trumpet, and the people be not warned, and they are taken away in their iniquity, their blood will I require at the watchman's hand." O, what responsibility! I never realized it so much as of late: for while traveling from place to place, as we have since we came to Michigan, demonstrating from the Bible, that the Savior is even at the doors, we have seen a number of the professed watchmen willing to acknowledge the force of this truth, still, would remain inactive. Well,

says James, "Faith without works is dead, being alone." The fear of being reproached, or called a Millerite, will shut out many a soul from the kingdom of God, but Peter says, "If ye be reproached for the name of Christ, happy are ye, for the Spirit of glory and of God resteth upon you." Moses esteemed the reproaches of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of reward—he chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

Doubtless, it would be interesting to you and others, to know how the cause is prospering in Michigan. There are two public speakers only that preach this truth in the State, that we have any knowledge of, and most all of their time is consumed at home, except on the Sabbath. Bro. Case however, is arranging his business so as to spend the most of his time in proclaiming the truth. There are quite a number of warm hearted brethren and sisters here, who love the truth of Christ's appearing, and are willing to sacrifice for the cause.

Spiritualism has desired to stop with the brethren, but they choked it by adhering to the law and the testimony, and that tells them not to believe every spirit, but try them, for there are seducing spirits, false teachers, and false prophets, gone out into the world. Two wandering stars made their appearance from the East a short time since in Jackson, but they were like dark lanterns: did not shine; and the reason why they did not, was because their lamps had "gone out."

We came into this State the 17th of June, and since the Conference, we have visited Napoleon, Manchester, Saline, Ann Arbor, Milford, Howell, Climax, Constantine, Mishwaka, and we are now at Battle Creek. In all of these places, and some of the neighborhoods beside, we have had large congregations, and better attention we never saw: people will listen for hours, without manifesting any weariness. We have frequently spent five hours on the Sabbath in giving three lectures, and after dismissal the people seemed loth to leave, desiring to hear more. The good result of these meetings will only be known when the secrets of all hearts shall be brought to light. Quite a number have confessed the truth of the Savior's speedy coming, and have been afflicted by it. Some have desired to seek the Savior, and some have resolved to seek until they obtain the prize, even the incorruptible inheritance that never disappears.

A word to the dear saints scattered over the dominions of Satan. You now have severe trials, perhaps they will increase: the wicked may scoff and ridicule the pure hope you entertain—the world will hold out her inducements to charm you if possible, but look to Jesus continually; love not the world, nor the things that are in it. Be diligent in business, fervent in spirit, serving the Lord. Remember that now we are absent from each other, but soon we shall have a joyful meeting and greeting, in the kingdom of God.

Yours in hope of the glory of God,

ALVA N. SEYMOUR.

Battle Creek, Mich., Sept. 15, '46.

Letter from Bro. J. I. Whitman.

Bro. Marsh:—I have been absent from home six weeks, on account of the late sickness and death of my dear father, Mr. John Whitman, who died at the residence of his son-in-law, Mr. S. Judson, in Mayfield, Fulton Co., on the 18th of last month, in the 78th year of his age. My father experienced religion in the 16th year of his age, which he publicly professed by baptism, on entering his 17th year, and which he perseveringly maintained during the remainder of his life. In the last four years of his life, his mind was much occupied and comforted with the doc-

trine of the speedy coming of the Lord Jesus.—His sickness, which lasted three weeks, was most excruciatingly distressing, yet his mind was peaceful, and his spirit joyful, in prospect of final victory over all the effects of sin, through our Lord Jesus Christ, at his glorious coming. His funeral sermon was preached by Elder A. Beach, from 1 Cor. 15: 22, 23.

Since my absence from home, I have preached in three different Baptist churches. In Whitesboro, on the hope of the Christian—at three mile Bay, Jeff. Co., on the coming of the Lord and its near approach—also on the salvation ready to be revealed in the last time—and also on the kingdom which God has promised to all them that love him. Last Sabbath in the Bap. church, in Warren, Herkimer Co. 1st, endeavored to show that we might know that the coming of the Lord was nigh—2d, the character and glory of it—3d, the salvation that would be completed—4th, characters illustrated. I am happy to say, that in all of these churches, I found precious souls who were feasted on these precious and glorious doctrines. I also preached to a little company at Cranberry Creek, one Sabbath. In all, my own soul was richly blessed. It was my father's request, that you send his paper, heretofore directed to Mayfield Four Corners, to my sister, widow H. A. Eaton, Troy, Miami, Co., Ohio. I must close. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

J. I. WHITMAN.

Little Falls, Sept. 29, 1846.

Letters recently received from Jerusalem, state that all Palestine is a prey to the horrors of famine, caused by the drying up of the rivers and streams. At Safet, numerous persons had died for want of food.

MEETINGS IN ROCHESTER.

Our Meetings in this City are removed from Tulman Hall, to Shaw's new Brick Block, on the East side of the River, corner of Main and Stone Streets. Entrance from Stone Street. Meetings held three times on the Sabbath; also, Tuesday and Friday evenings.

APPOINTMENTS.

We hope that the Conference appointed at Lockport, commencing this week on Friday, will be remembered and generally attended by our brethren in this western region.

A Conference, the Lord willing, will be held at Seneca Falls, commencing Wednesday evening Oct. 21st, to continue over the Sabbath. We hope there will be a general attendance of the brethren from abroad. Our brethren, let us make a rally, and come up to the help of the Lord.
E. R. FISHER.

At Cuba, Allegany Co., a Conference is appointed, to commence Friday Nov. 6th, 2 p. m., and hold over the Sabbath. Bro. Bywater and Morley are expected to attend. Bro. Davis and Seldon are requested to be there.

At Spring Mills, Allegany Co., Nov. 13th, 2 p. m., and hold over the Sabbath, where Bro. Davis and the friends may appear.—Bro. Bywater and Morley will attend, the Lord willing.

At Hornby, Steuben Co., Nov. 20th, 2 p. m., and hold over the Sabbath. Enquire for Bro. Ambrose Pond. Bro. Bywater and others are expected to attend.

⚠ This last notice is different from the one sent, because we knew the original one would interfere with other appointments. If it does not suit the friends at Hornby, they can have it changed.

BUSINESS NOTES.

J. Fuller—We have credited you the 50 cts.
J. Weston—Bro. Chisam's name was not entered. It must have been overlooked. We now enter it, and credit him the dollar.
W. Clark Jr.—We should like to see the article.
J. F. H.—Obituary next week.

⚠ Bro. B. Morley has located at Yorkshire, Wyoming Co., and wishes to be addressed there.

Letters and Receipts for week ending Oct. 8th '46.

R. R. York: J. B. Mitchell: Anonymous, Perys Mills; E. E. Hill, Danvers, Mass. \$1; for C. Morrison \$1, and M. B. Hart \$1, to v. xi. no. 13; S. M. Wordin; J. Hazleton; N. Jones; S. I. Roper; Robinson; J. C. Judson; Colba Corners, O. \$3; A. Morse, Union, Ct. \$2; H. Orr, Darlington, C. W. \$3; and for West Ind. Mission K. Coburn, Braintree, Vt. \$1; G. W. Burnham; J. C. Wall; J. G. Whipple, Perys Mills, \$1; W. A. Morse, Lockport, 50 cts.; and for Mrs. Gregory 50 cts.; D. Burgess, New York City, 50 cts.; J. T. Boyer, for B. Metzker, Middletown, Pa. \$1; S. Myra, Elizabethtown, H. 50 cts.; and D. Myers, Oswego 50 cts.; J. Adams, vol. xiv no. 7; N. Norton, Richford, \$1; E. S. Bryant, Rhine, 50 cts. and H. B. Squires, 50 cts.; H. H. Johnson; B. Clark; A. S. Knebley, St. Catharines, C. W. \$1; W. Devorell, Delaware, \$2; R. \$3; and for books two dollars; P. Raymond, Bridgewater, Vt. \$2; T. H. Gridley, North, 50 cts.; B. Ransom, Plymouth, Mass. \$2; Wm Clark Jr. Newton, Mass. \$2; L. Arthur, Clarkson Corners \$2; A. Beebe & C. Crawford, Castaga, \$1.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XII.

ROCHESTER, N. Y.—WEDNESDAY, OCTOBER 21, 1846.

NO. 4.

THE VOICE OF TRUTH

IS PUBLISHED EVERY WEDNESDAY

IN SIMPSON'S BLOCK, WORKS STREET, ROCHESTER.

By Joseph Marsh, Editor.

TERMS—30 cents per Volume of 13 Numbers. \$2 for Five Copies. Without charge to those who are unable to pay.

All communications for the "Voice of Truth," and orders or remittances for Books, should be addressed to Joseph Marsh, Rochester, N. Y., post paid. Subscribers' names, with their Post-Office, should be plainly written.

The Watchman's Song.

Air—Eden of Love.

Arouse ye, my brethren, awake from your sadness,
The Savior is coming! the Kingdom is near!
Your harps tune anew with the sweet strains of gladness,
The City Jerusalem soon will be here.
The night is far spent, and the auspicious morning
Rolls onward in haste with its heralds of warning,
Your souls now with patience and meekness adore him,
Our toils will be over this year, ay, this year.

Long, long have we sought for a bride for our Master,
And care-worn and weary, have roamed up and down;
And borne from his foes hatred, scorn, and disaster,
In hope of soon winning an unfolding crown:
And oh! have we trod on the thorn and the brier,
Through rivers of sorrow, and trials of fire;
But O the sweet hope of an immortal life
Has buoyed up our spirits to bear the world's frown.

O who, who can tell of the joys of the blest ones
That reign in eternity, holy and free:
Where nought will be heard save the warblings and rich tones
Of Saints and of Angels, in sweet harmony!
No more for our "hope" will the worldling deride us,
The bitter "farewell" ne'er again shall divide us,
With seraphs, and saints, and Immanuel beside us,
For ever and ever we shall happy be.

Our sighing all ended, our sins all forgiven,
Our songs of redemption in rich anthems sing;
Our Savior our joy, and his smile be our heaven,
The name of ambassador changed now to king:
The cross for the crown, and the sword sheathed forever,
Bright diadems sparkling with gems from life's river
We'll cast at the feet of our glorious Deliver,
While loud alleluia the kingdom will ring.

Away, then, ye watchman, the glad message carry,
Of peace and of pardon, to all who will hear,
That vengeance still lingers; and bid them not tarry,
But quickly repent, for the Judgment is near.
O win them to Jesus, and Eden's bright bower,
Where storms of red vengeance will ne'er darkly lower;
And tell the dear saints that the long-looked-for hour
Of Jubilee's coming, and soon will appear.

Then haste ye away, and repent the glad story,
The cry, "Lo! He cometh!" with loud echoes swell;
For ye shall soon join in the rapturous glory
Of seraphic legions, where ransomed ones dwell.
The haven of rest we are now swiftly nearing,
The promise is sure, and the prospects all cheering,
The green fairy fields of our sweet home appearing,
I'll meet you in glory, farewell, oh farewell! D. T. T.

Rouses Point, N. Y.

THE NEW EARTH.

A SERMON BY THOMAS CHALMERS, D. D. & L. L. D.

Professor of Theology in the University of Edinburgh, and Corresponding Member of the Royal Institute of France.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Peter 3: 13.

There is a limit to the revelations of the Bible about futurity, and it is a mental or spiritual trespass to go beyond it. The reserve which it maintains in its informations, we also ought to maintain in our inquiries—satisfied to know little on every subject, where it has communicated little, and feeling our way into regions which are at present unseen, no further than the light of Scripture will carry us.

But while we attempt not to be "wise above that which is written," we should attempt, and that most studiously, to be wise up to that which is written. The disclosures are very few and very partial, which are given to us of that bright and beautiful economy, which is to survive the ruins of our present one. But, still there are such disclosures—and on the principle of the things that are revealed belonging unto us, we have a right to walk up and down, for the purpose of observation, over the whole actual extent of them. What is made known of the details of immortality, is but small in the amount, nor are we furnished with the materials of any thing like a graphic or picturesque exhibition of its abodes of blessedness. But still somewhat is made known, and which, too, may be addressed to a higher principle than curiosity, being like every other Scripture, "profitable both for doctrine and instruction in righteousness."

In the text before us, there are two leading points of information, which we should like successively to remark upon. The first is, that in the new economy which is to be reared for the blessed, there will be *materialism*, not merely new heavens, but also a *new earth*. The second is, that as distinguished from the present, which is an abode of rebellion, it will be an abode of righteousness.

1. We know historically that earth, that solid material earth, may form the dwelling of sinless creatures, in full converse and friendship with the Being who made them—that, instead of a place of exile for outcasts, it may have a broad avenue of communication with the spiritual world, for the descent of ethereal beings from on high—that, like the member of an extended family, it may share in the regard and attention of the other members, and along with them be gladdened by the presence of Him who is the Father of them all. To inquire how this can be, were to attempt a wisdom beyond Scripture: but to assert that this *has been*, and therefore *may be*, is to keep most strictly and modestly within the limits of the record. For, wo there read that God framed an apparatus of materialism, which, on His own surveying, He pronounced to be all very good, and the leading features of which may still be recognized among the things and the substances that are around us—and that He created man with the bodily organs and senses which we now wear—and placed him under the very canopy that is over our heads—and spread around Him a scenery, perhaps lovelier in its tints, and more smiling and serene in the whole aspect of it, but certainly made up, in the main, of the same objects that still compose the prospect of our visible contemplations—and there, working with his hands in a garden, and with trees on every side of him, and over with animals sporting at his feet, was this inhabitant of earth, in the midst of all those earthly and familiar accompaniments, in full possession of the best immunities of a citizen of heaven—sharing in the delight of angels, and while he gazed on the very beauties which we ourselves gaze upon, rejoicing in them most, as the tokens of a present and presiding Deity.

Man, at the first, had for his place this world, and at the same time, for his privilege, an unclouded fellowship with God, and, for his prospect, an immortality, which death was neither to intercept nor put an end to. He was terrestrial in respect of condition, and yet celestial in respect both of

character and enjoyment. His eye looked outwardly on a landscape of earth, while his heart breathed upwardly in the love of heaven. And though he strode the solid platform of our world, and was compassed about with its horizon—still was he within the circle of God's favored creation, and took His place among the freemen and the denizens of the great spiritual commonwealth.

This may serve to rectify an imagination, of which we think that all must be conscious—as if the grossness of materialism was only for those who had degenerated into the grossness of sin; and that, when a spiritualizing process had purged away all our corruption, then, by the stepping-stones of a death and resurrection, we should be borne away to some ethereal region, where sense, and body, and all in the shape of audible sound or of tangible substance, were unknown. And hence that strangeness of impression which is felt by you, should the supposition be offered, that in the place of eternal blessedness, there will be ground to walk upon; or scenes of luxuriance to delight the corporeal senses; or the kindly intercourse of friends talking familiarly, and by articulate converse together; or, in short, any thing that has the least resemblance to a local territory, filled with various accommodations, and peopled over its whole extent by creatures formed like ourselves—having bodies such as we now wear, and faculties of perception, and thought, and mutual communication, such as we now exercise.

Many forget that there is really no essential connection between materialism and sin; that the world which we now inhabit, had all the amplitude and solidity of its present materialism before sin entered it—that God so far, on that account, from looking slightly upon it, after it had received the last touch of His creating hand, reviewed the earth, and the waters, and the firmament, and all the green herbage, with the living creatures, and the man whom He had raised in dominion over them, and He saw every thing that He had made, and beheld it was all VERY GOOD.—They forget that on the birth of materialism, when it stood out in the freshness of those glories which the great Architect of Nature had impressed upon it, that then "the morning stars sang together, and all the sons of God shouted for joy." They forget the appeals that are made everywhere in the Bible, to this material workmanship—and how, from the face of these visible heavens, and the garniture of this earth that we tread upon, the greatness and goodness of God are reflected on the view of His worshippers.

No, my brethren, the object of the administration we sit under, is to extirpate sin, but it is not to sweep away materialism. By the convulsions of the last day, it may be shaken, and broken down from its present arrangements; and thrown into such fitful agitations, as that the whole of its existing frame work shall fall to pieces; and with a heat so fervent as to melt its most solid elements, may it be utterly dissolved. And thus may the earth again become without form and void, but without one particle of its substance going into annihilation. Out of the ruins of this second chaos, may another heaven and another earth be made to arise, and a new materialism, with other aspects of magnificence and beauty, emerge from the wreck of this mighty transformation; and the world be peopled as before, with the varieties of material loveliness, and space be again lighted up

into a firmament of material splendor.

Were our place of everlasting blessedness so purely spiritual as it is commonly imagined, then the soul of man, after, at death, having quitted his body, would quit it conclusively. That mass of materialism with which it is associated upon earth, and which many regard as a load and an incumbrance, would have leave to putrefy in the grave, without being revisited by supernatural power, or raised again out of the inanimate dust into which it had resolved. If the body be indeed a clog and a confinement to the spirit, instead of its commodious tenement, then would the spirit feel lightened by the departure it had made, and expatiate in all the buoyancy of its emancipated powers, over a scene of enlargement. And this is, doubtless, the prevailing imagination.—But why, then, after having made its escape from such a thralldom, should it ever recur to the prison-house of its old materialism, if a prison-house it really be? Why should the disengaged spirit again be fastened to the drag of that grosser and heavier substance, which many think has only the effect of weighing down its activity, and infusing into the pure element of mind, an ingredient which serves to cloud and to enfeeble it? In other words, what is the use of a day of resurrection, if the union which then takes place, is to deaden, or to reduce all those energies that are commonly ascribed to the living principle, in a state of separation?

As a proof of some metaphysical delusion upon this subject, the product, perhaps, of a wrong, though fashionable philosophy, it would appear, that to embody the spirit is not the stepping-stone to its degradation, but to its preferment. The last day will be a day of triumph to the righteous,—because the day of the re-entrance of the spirit to its much-loved abode, where its faculties, so far from being shut up into captivity, will find their free and kindred development in such material organs as are suited to them. The fact of the resurrection proves, that, with man at least, the state of a disembodied spirit is a state of unnatural violence—and that the resurrection of his body is an essential step to the highest perfection of which he is susceptible. And it is indeed an homage to that materialism, which many are for expunging from the future state of the universe altogether—that ere the immaterial soul of man has reached the ultimate glory and blessedness which are designed for it, it must return and knock at that very grave where lie the mouldered remains of the body which it wore—and there inquisition must be made for the flesh, and the sinews, and the bones, which the power of corruption has perhaps for centuries before, assimilated to the earth that is around them—and there, the minute atoms must be re-assembled into a structure that bears upon it the form, and the lineaments, and the general aspect of a man—and the soul passes into this material frame-work, which is hereafter to be its lodging-place forever; and that, not as its prison, but as its pleasant and befitting habitation; not to be trammelled, as some would have it, in a hold of materialism, but to be therein equipped for the services of eternity, to walk, embodied, among the bowers of our second paradise—to stand embodied in the presence of our God.

There will, it is true, be a change of personal constitution between a good man before his death, and a good man after his resurrection; not, however, that he will be set free from his body, but that he will be set free from the corrupt principle which is in his body; not that the materialism with which he is now surrounded will be done away, but that the taint of evil by which this materialism is now pervaded, will be done away.—Could this be effected without dying, death would be no longer an essential stepping-stone to paradise. But it would appear of the moral virus,

which has been transmitted downwards from Adam, and is now spread abroad over the whole human family—it would appear, that to get rid of this, the old fabric must be taken down, and reared anew; and that, not of other materials, but of its own materials, only delivered of all impurity as if by a refining process in the sepulchre. It is thus, that what is “sown in weakness, is raised in power;” and for this purpose it is not necessary to get quit of materialism, but to get quit of sin, and so to purge materialism of its malady. It is thus that the dead shall come forth incorruptible, and those, we are told, who are alive at this great catastrophe, shall suddenly and mysteriously be changed.

While we are compassed about with these vile bodies, as the apostle emphatically terms them, evil is present, and it is well, if through the working of the Spirit of grace, evil does not prevail. To keep this besetting enemy in check, is the task and the trial of our christianity on earth;—and it is the detaching of this poisonous ingredient, which constitutes that for which the believer is represented as groaning earnestly, even the redemption of the body that he now wears, and which will then be transformed into the likeness of Christ's glorified body. And this will be his heaven, that he will serve God without a struggle, and in a full gale of spiritual delight; because, with the full concurrence of all the feelings and all the faculties of his regenerated nature. Before death, sin is only repressed; after the resurrection, sin will be exterminated. Here he has to maintain the combat, with a tendency to evil still lodging in his heart, and working a perverse movement among his inclinations; but after his warfare in this world is accomplished, he will no longer be so thwarted, and he will set him down in another world, with the repose and the triumph of victory for his everlasting reward. The great constitutional plague of his nature will no longer trouble him; and there will be the charm of a general affinity between the purity of his heart, and the purity of the element he breathes in.—Still it will not be the purity of spirit escaped from materialism, but of spirit translated into a materialism, that has been clarified of evil. It will not be the purity of souls unclothed as at death, but the purity of souls that have again been clothed upon at the resurrection.

But the lightest homage that we know of to materialism, is that which God, manifest in the flesh, has rendered to it. That He, the Divinity, should have wrapt his unfathomable essence in one of its coverings, and expatiated amongst us in the palpable form and structure of a man; and that he should have chosen such a tenement, not as a temporary abode, but should have borne it with Him to the place which He now occupies, and where He is now employed in preparing the mansions of His followers—that He should have entered within the veil, and be now seated at the right hand of the Father, with the very body which was marked by the nails upon His cross, and wherewith He ate and drank after His resurrection; that He who repelled the imagination of His disciples, as if they had seen a spirit, by bidding them handle Him and see, and subjecting to their familiar touch the flesh and the bones that encompassed Him; that He should now be throned in universal supremacy, and wielding the whole power of heaven and earth, have every knee to bow at His name, and every tongue to confess, and yet all to the glory of God the Father: that *humanity*, that substantial and embodied *humanity*, should be thus exalted, and a voice of adoration from every creature, he lifted up to the Lamb for ever and ever—does this look like the abolition of materialism, after the present system of it is destroyed; or does it not rather prove, that, transplanted into another system, it will be transferred into celestial honors,

and prolonged in immortality throughout all ages?

It has been our careful endeavor, in all that we have said, to keep within the limits of the record, and to offer no other remarks than those which may fitly be suggested by the circumstance that a new earth is to be created, as well as a new heavens, for the future accommodation of the righteous. We have no desire to push the speculation beyond what is written; but it were, at the same time, well, that in all our representations of the immortal state, there was just the same force of coloring, and the same vivacity of scenic exhibition, that there is in the New Testament. The imagination of a total and diametric opposition between the region of sense and the region of spirituality; certainly tends to abate the interest with which we might otherwise look to the perspective that is on the other side of the grave, and to deaden all those sympathies that we else might have with the joys and the exercises of the blest in paradise.

To rectify this, it is not necessary to enter on the peculiarities of heaven—a topic on which the Bible is certainly most sparing and reserved in its communications. But a great step is gained, simply by dissolving the alliance that exists in the minds of many between the two ideas of sin and materialism; or proving, that when sin is once done away, it consists with all we know of God's administration, that materialism shall be perpetuated in the full bloom and vigor of immortality. It altogether holds out a warmer and more alluring picture of the clysium that awaits us, when told that there will be beauty to delight the eye, and music to regale the ear; and the comfort that springs from all the charities of intercourse between man and man, holding converse as they do on earth, and gladdening each other with the benignant smiles that play on the human countenance, and the accents of kindness that fall in soft and soothing melody from the human voice. There is much of the innocent, and much of the inspiring, and much to affect and elevate the heart, in the scenes and the contemplations of materialism; and we do hail the information of our text, that after the dissolution of its present framework, it will again be varied and decked out anew, in all the graces of its unfading verdure, and of its unbounded variety—that in addition to our direct and personal view of the Deity, when he comes down to tabernacle with men, we shall also have the reflection of Him in a lovely mirror of His own workmanship—and that instead of being transported to some abode of dimness and of mystery, so remote from human experience, as to be beyond all comprehension, we shall walk for ever in a land replenished with those sensible delights, and those sensible glories, which, we doubt not, will lie most profusely scattered over the “new heavens and the new earth, wherein dwelleth righteousness.”

II. But though a paradise of *sense*, it will not be a paradise of *sensuality*. Though not so unlike the present world as many apprehend it, there will be one point of total dissimilarity betwixt them. It is not the entire substitution of spirit for matter, that will distinguish the future economy from the present. But it will be the entire substitution of righteousness for sin. It is this which signalizes the Christian from the Mahometan paradise; not that sense, and substance, and splendid imagery, and the glories of a visible creation seen with bodily eyes, are excluded from it, but that all that is vile in principle, or voluptuous in impurity, will be utterly excluded from it.—There will be a firm earth, as we have at present, and a heaven stretched over it as we have at present; and it is not by the absence of these, but by the absence of sin, that the abodes of immortality will be characterised. There will both be heavens and earth, it would appear, in the next great administration—and with this speciality to

mark it from the present one, that it will be a heaven and an earth, wherein dwelleth righteousness.

Now, though the first topic of information that we deduced from the text, may be regarded as not very practical, yet, the second topic on which we now insist, is most eminently so. Were it the great characteristic of that spirituality which is to obtain in a future heaven, that it was a spirituality of essence, then occupying and pervading the place from which materialism had been swept away, he could not, by any possible method, approximate the condition we are in at present, to the condition we are to hold everlastingly. We cannot etherialize the matter that is around us, neither can we attenuate our own bodies, nor bring down the slightest degree of such a heaven to the earth that we now inhabit. But when we are told that materialism is to be kept up, and that the spirituality of our future state lies not in the kind of substance which is to compose its framework, but in the character of those who people it—this puts, if not the fulness of heaven, at least a foretaste of heaven, within our reach.—We have not to strain at a thing so impracticable, as that of diluting the material economy which is without us; we have only to reform the moral economy within us. We are now walking on a terrestrial surface, not more compact, perhaps, than the one which we shall hereafter walk upon, and are now wearing terrestrial bodies, not firmer and more solid perhaps, than those which we shall hereafter wear. It is not by working any change upon them, that we could realize, to any extent, our future heaven. And this is simply done by opening the door of our heart for the influx of heaven's affections—by bringing the whole man, as made up of soul, and spirit, and body, under the presiding authority of heaven's principles.

Our Savior came down amongst us in the full perfection of heaven's character, and has made us to see that it is a character which may be embodied. All its virtues were in his case, infused into corporeal framework, and the substance of these lower regions was taken into intimate and abiding association with the spirit of the higher. The ingredient which is heavenly, admits of being united with the ingredient which is earthly; so that we, who, by nature, are of earth, and earthly, could we catch that pure and celestial element which made the man Christ Jesus to differ from all other men, then might we too be formed into that character, by which it is that the members of the family above, differ from those of the outcast family beneath. Now, it is expressly said of Him, that He is set before us as an example; and we are required to look to that living exhibition of Him, where all the graces of the upper sanctuary are beheld as in a picture; and instead of an abstract, we have in His history, a familiar representation of such worth, and piety, and excellence, as could then only be stamped upon our own persons, and borne along with us to the place where He now dwelleth—instead of being shunned as aliens, we should be welcomed and recognized as seemly companions for the inmates of that place of holiness. And, in truth, the great work of Christ's disciples upon earth, is a constant and busy process of assimilation to their Master, who is in heaven. And we live under a special economy, that has been set up for the express purpose of helping it forward. It is for this, in particular, that the Spirit is provided. We are changed into the image of the Lord, even by the Spirit of the Lord. Nursed out of this fulness, we grow up into the stature of perfect men in Christ Jesus; and instead of heaven being a remote and mysterious unknown, heaven is brought near to us by the simple expedient of inspiring us where we now stand, with its love, and its purity, and its sacredness. We learn from Christ, that the heavenly graces are, all of them,

compatible with the *wear of an earthly body*, and the CIRCUMSTANCES OF AN EARTHLY HABITATION. It is not said in how many of its features the new earth will differ from, or be like unto the present one; but we, by turning from our iniquities unto Christ, push forward the resemblance of the one to the other, in the only feature that is specified, even that "therein dwelleth righteousness."

And had we only the character of heaven, we should not be long of feeling what that is, which essentially makes the comfort of heaven. "Thou lovest righteousness, and hatest iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Let us but love the righteousness which He loves, and hate the iniquity which He hateth; and this, of itself, would so soften and attune the mechanism of our moral nature, than in all the movements of it, there should be joy. It is not sufficiently adverted to, that the happiness of heaven lies simply and essentially in the well-going machinery of a well-conditioned soul; and that according to its measure, it is the same in kind with the happiness of God, who liveth forever in bliss ineffable, because He is unchangeable in being good, and upright, and holy. There may be audible music in heaven, but its chief delight will be in well-poised affections, and of principles in full and consenting harmony with the laws of rectitude. There may be visions of loveliness there; but it will be the loveliness of virtue, as seen directly in God, and as reflected back again in family likeness from all His children; it will be this that shall give its purest and sweetest transports to the soul. In a word, the main reward of paradise, is spiritual joy—and that, springing at once from the love and the possession of spiritual excellence. It is such a joy as sin extinguishes on the moment of its entering the soul; and such a joy as is again restored to the soul, and that immediately on its being restored to righteousness.

Let us attend, then, to the way in which the services of the upper sanctuary are rendered; not in the spirit of legality, for this gendureth to bondage; but in the spirit of love, which gendureth to the beatitude of the affections rejoicing in their best and most favorite indulgence. They do not work there, for the purpose of making out the conditions of a bargain. They do act agreeably to the pleasure of God, in order to obtain the gratification of any distinct will or distinct pleasure of their own, in return for it. Their will is, in fact, identified with the will of God.

Let the will of God, then, be done here, as it is done there, and not only will character and conduct be the same here as there, but they will also resemble each other in the style, though not in the degree of their blessedness. The happiness of heaven will be exemplified upon earth, along with the virtue of heaven; for, in truth, the main ingredient of that happiness is not given them in payment for work; but it lies in the love they bear to the work itself. A man is never happier than when employed in that which he likes best. This is all a question of taste; but should such a taste be given as to make it a man's meat and drink to do the will of his Father, then is he in perfect readiness to be carried upward to heaven, and placed beside the pure river of the water of life, that proceedeth out of the throne of God and of the Lamb. This is the way in which to make a heaven upon earth, not by heaping your reluctant offers at the shrine of legality, but by serving God because you love him, and doing his will because you delight to do him honor.

And here we may remark, that the only possible conveyance for this new principle into the heart, is the Gospel of Jesus Christ; that in no other way than through the acceptance of its free pardon, sealed by the blood of an atonement, which exalts the Lawgiver, can the soul of man

be both emancipated from the fear of terror, and solemnized into the fear of humble and holy reverence; that it is only in conjunction with the faith that justifies, that the love of gratitude, and the love of moral esteem, are made to rise in the bosom of regenerated man; and, therefore, to bring down the virtues of heaven, as well as the peace of heaven, into this lower world, we know not what else can be done than to urge upon you the great propitiation of the New Testament—nor are we aware of any expedient by which all the cold and freezing sensations of legality can be done away, but by your thankful and unconditional acceptance of Jesus Christ and him crucified.

The "Better Country."—Heb. 11: 16.

It will be a healthy country. One of the numberless miseries of all present countries, and which is fearfully dreaded, is sickness and contagious diseases; but there, in that better country, "the inhabitants shall not say I am sick,"—"there shall be no more pain." In this world, we see mortals hurrying in all directions to escape the withering foe, and gain the precious boon of health. They pant, they strive, freely yield their golden treasures, they quail eagerly of the celebrated fountains, breathe the mountain air, visit distant climes, but all in vain:—the terror fills their nights, the poisoned arrow flies by day—no perfect health is found; but in the new earth, the blooming inhabitants will fear not the pestilence that walketh in darkness, nor the destruction that wasteth at noon-day;—no plague shall come near their dwelling.

It will be a safe country. On the 'high mountains of Israel, in their own land,' shall Jesus the good shepherd 'make his flock to lie down in a good fold and in safe habitations' shall they rest.—'They shall then 'dwell safely in the wilderness, and sleep in the woods:'—God will have 'made the wild beasts to cease out of the land,' while those beasts which are found therein as in Eden, 'shall not hurt or harm in all God's holy mount; No false shepherd will oppress or scatter them—no thief will break through and steal:' that country will never be shaken by the ruinous earthquake. Its extended plains, overspread with Eden's variegated beauties, shall never wither under the hail-stone or whirlwind blast. The once fiery, sin-cursed element, which rolled its waves down the mountain's side, or broke in fury from the lowering skies, laid mighty cities desolate in smoky desolation, or pressed its raging front on earth's wide spread forests, will there be harmless: God will have changed the elements.—Through the fervent, melting heat of the last day, will He bring forth a safe habitation for his people.

It will be a peaceable country. No hostile foe shall invade our peaceful walks or scale the walls of our beloved Jerusalem. In that land shall be no 'confused noise of warriors, and garments rolled in blood,'—our glorious Conqueror will have made wars to cease unto the end of the earth, and will brake the bow and cut the spear in sunder, and burn the chariots in the fire.—'There the glorious Lord shall be unto us a place of broad rivers and streams, wherein shall go no galley with oars, nor gallant ship pass thereby.'—'The 'Prince of peace' shall there reign universal, without an enemy to oppose. Soon, ah, very soon, will the proud monarchs of earth, and their bloody armies, have fought their last battle, and with all the former hating, lustful hosts of Satan, be marshaled to drink the cup of unmixed wrath, and fall before the Son of God! Then shall the song of 'peace on earth,' and glory in the highest, swell loud and long, by countless hosts of saints and angels; not in anticipation, but in the abundance of possession! for in the days of David's son 'shall the righteous flourish, and abun-

dance of peace, so long as the moon endureth.'

No death shall be there! Now, earth is one vast sepulchre: death reigns throughout the land, from the palace of kings and the habitations of the rich, to the cottage of the poor, and hut of the beggar. His relentless hand is laid on enfeebled age, vigorous manhood, blooming youth, helpless infancy, the precious and the vile. The brightest of human prospects fade before him—the fairest flower that ever flushed on nature's stalk, wither in his grasp. The tenderest of earthly ties are rent asunder, as though there was none to dispute his claim. Nearly six thousand years has this ghastly foe been throwing captives into his benighted chambers. It was he that pierced the hearts of Israel's mothers and caused the cry 'of lamentation and weeping' to ascend for their slain innocents, 'refusing to be comforted, because their children were not.' He has filled the land with sighing widows, and left the fatherless and orphan to wander solitary, amid an unfriendly world. But O, thou record of life, thou everlasting covenant of Israel's God, what exceeding great and precious promises are unfolded by thee to the eye of faith, of that better country,—fair Eden restored! In her blissful bowers, by her chrysal river, and in all her vast extended plains, eternal life! eternal life! 'They,' says Jesus, 'who are accounted worthy to inherit that world, and the resurrection from the dead, can die no more, but are equal to the angels of God.' Godly parents will there meet their offspring who died in infancy, and both be called, 'the blessed of the Lord,' to 'die no more.'—From the 'land of the enemy,' death, will 'Rachael' receive her children all immortal, within the borders of the 'land of the living.' She will then be eternally comforted, and 'her work rewarded.' The 'appointed time' is come, and God remembers his promise to Abraham, and his oath to David. 'He remembers the land.' He whose right it is to reign, comes in power and great glory, descends from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ rise first; the living saints are 'changed in a moment, in the twinkling of an eye,' to immortality, and with the resurrected, are caught up in the clouds, to meet the Lord in the air. But not to sing, we shall reign in the air, no; but 'we shall reign on the earth!' When God 'makes all things new,'—cleanses his sanctuary by fire, cuts off the 'proud and all that do wickedly' out of the earth, 'gathers out of his kingdom all that offend, and them that do iniquity,'—'binds him which has the power of death,—that is, the devil;' then will the 'meek of the earth' come down with the Lord of life and glory, to 'inherit the land forever.'—O blessed day! O sweet song of victory for the once mourning children of the bride chamber!—the once pensive, broken hearted children of captivity! their day has at length dawned, the night of weeping is past, and behold life and endless joy has come; the long wished for moment of deliverance from corruption and death, and an eternal release from his cruel 'sting!' Well may the ransomed armies of heaven sing the song which never, till the last trumpet sounds, can be sung,—'O death! where is thy sting? O grave! where is thy victory?' Well may the bright multitudes shout 'again' and 'again,'—'Hallelujah!' 'worthy is the Lamb'

'The new heavens and new earth, will remain before him forever.' The 'kingdom shall have no end.' The 'inheritance of the meek, shall be forever.' There shall not be found the least trace of the curse. 'No tear shall fall, nor heart be sad.' No 'hunger' shall prey upon them:—'bread shall be given them, and their water shall be pure;' 'fountains of living waters, freely' may they drink. No sun shall smite them by day, nor heat oppress them. The gates of their bless-

ed and heavenly Jerusalem shall be open continually by day: for there shall be no night there.'

The country will be beautiful. The 'place of God's feet will be made glorious.' 'Instead of the thorn, shall come up the fig-tree. Instead of the briar, the myrtle-tree, the pine and the box-tree, the olive and the cedar.' The country shall abound in the choicest fruits, and blessings in their season. 'Behold the day's come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes, him that soweth seed; and the mountains shall drop sweet wine, and the hills shall melt.' And I will make them and the places round about my hill, a blessing; and I will cause the showers to come down in his season: there shall be showers of blessings.—'And the tree of the field shall yield her fruit, and the earth shall yield her increase.'

This blessed, heavenly country, is that for which we seek and sigh: that for which our fathers sought, and which God has sworn to create. And O, when we consider that we are so near to possessing it, never to be plucked out of it, shall we not rejoice! shall we not be humble, self-denying, willing to bear the reproof of Christ for a season? O my brethren, with this goodly land, by God's own word presented for our comfort in this dark wilderness, shall we repine or murmur, as some of them also murmured, whose carcasses fell in the wilderness! tempt Christ as some of them also tempted, on whom the dread judgments of the Most High were poured. God forbid. May our cheerful, obedient hearts say, we are well able to go up through the help of the Captain of God's host, and possess the goodly land.

GEO. W. BURNHAM.

Vergennes, Vt., Sept. 26, '46.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, OCTOBER 21, 1846.

To Patrons.

From the scanty remittances recently received, we have thought that perhaps some of our subscribers have overlooked the fact that we have entered upon another volume of our paper since their last remittance was made. We will again inform them that we have but recently commenced vol. XII, and of course it is time for payment to be made on that volume.

We earnestly solicit all who can do it without injury to themselves and families, to make payment on the present and past volumes of our paper for which they may be indebted. This request is just, and will be promptly heeded by all who are able to pay, and love the cause, not in word and tongue only, but in deed and truth.

THIS NUMBER contains a choice article from the celebrated Thomas Chalmers, on the New Earth: it will be found to be meat in due season. Bro. J. B. Cook's letter will also be read with deep interest by many. We are glad to receive this frank expression from his pen: it was due to the precious cause, which we rejoice to see is still dear to Bro. Cook.

THE MEXICAN WAR is still raging. The American forces are victorious. In a battle between the two armies, of three days continuance, it is reported that 300 Americans were killed! and 200 wounded! The number of Mexicans killed and wounded is not stated. The Mexican army capitulated, and surrendered the city of Monterey into the hands of the American forces. Oh, the sin that must be charged upon this Christian (?) nation for this human butchery! The day of retribution is at hand!

Thoughts on the Parables.

In our remarks on the Parable, last week, we had reached the parable of the marriage of the king's son, recorded in Matt. 22: 1-14, which we quote in full.

"And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, who made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them who are bidden, Behold! I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come to the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants and treated them spitefully, and slew them. But when the king heard thereof, he was wroth: and sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man who had not on a wedding garment: and he saith unto him, Friend, how earnest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen."

What is the true design of this parable? The context must give the answer, or it cannot be given with any certainty from any other authority. If the Bible does not explain its parables, then they are inexplicable. We believe it explains them. That the one under consideration relates to a doctrine previously stated, is evident from the fact that it commences thus,—'And Jesus answered and spake unto them again in parables.' He had uttered the parable of the vineyard, and explained its meaning so clearly, in the preceding chapter, that the 'chief priests and Pharisees perceived that he spake of them;' and in their malice 'sought to lay hands on him.' Under these circumstances, Christ 'answered them' in the language of the parable under consideration.

The doctrine previously stated, which this parable was designed to illustrate, is contained in vs. 42-44, of the previous chapter. They read,

"Jesus saith unto them, Did ye never read in the Scriptures, The Stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?—Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this Stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."

The Stone becoming the 'head of the corner,' and its breaking in pieces and grinding to powder, is clearly proved by other portions of scripture, to relate to the final triumph of Christ and his kingdom, and the utter destruction of all his enemies, the Jew not excepted. So the chief priests and Pharisees understood it, as before stated. The ultimate design, then, of this parable was to bear upon this important point, viz; the final doom of all, Jew and Greek, who reject Christ, when 'the Stone which the builders rejected' is become 'the head of the corner,' when Christ shall appear in his glory.—Then, as the guests, at a literal wedding of a king's son, who have not on the wedding-garment, are cast

into 'outer darkness,' dishonored, turned out of doors, so, in like manner, when Christ comes to be united to his saints forever in his glorious kingdom, all who are unprepared to meet him in peace, will be punished with everlasting destruction from the presence of the Lord and the glory of his power.' The Stone will then fall on them, and grind them to powder, destroy them.

There are other *subordinate* points in this parable. One is clearly seen in verse 7th, and doubtless relates to the destruction of the Jews as a nation, by the Romans, in consequence of their rejection of Christ. Another point is seen in verse 9th, and evidently refers to the preaching of the gospel to the Gentiles, after its final rejection by the Jews. But the *ultimate* design of the parable evidently was, as before said, to show the fearful doom of the wicked at the appearing of Christ: for it is added at the close of the parable, 'For many are called, but few are chosen.'

The other parable which called forth these remarks we will try to notice in our next.

Meeting at Scottsville.

This meeting was one of unusual interest. In company with Bro. E. R. Pinney, we reached the place in time to attend service on Saturday morning. Bro. Bywater had arrived and commenced the meeting the day previous. A goodly number of brethren from different places also assembled before and during the day of our arrival. And such was their love and zeal for the good cause, that the time designed for preaching, Saturday afternoon, was nearly all occupied by them in prayer and exhortation. It was a joyful hour to those present, who were looking for immediate redemption.

Though it was a time of rejoicing on account of the present blessings our heavenly Father bestowed on us, and future glorious prospects; yet it was deeply painful to contemplate the deplorable condition of the surrounding community. With scarcely an exception, professors of the different churches, and the thoughtless sinner, were alike uninterested in our blessed hope and most precious faith. We judge thus from the fact that they did not attend our meetings, excepting a very few, evenings and on the Sabbath. They have, to all human appearance, rejected the Bible truths we believe and advocate, relative to the appearing of Christ, and his glorious and everlasting reign or the earth.

We are astonished beyond measure at the manner the sects treat this subject. In the first place it is universally admitted by themselves that they are cold, corrupt and dead in things of pure godliness. Family devotion is observed by but a very few of their members, and in some of the largest churches it is with much difficulty that a stated prayer-meeting is kept up. In a word, the blessing of God is not upon them, as a body. This they see, feel, and acknowledge. They also, in many instances, have acknowledged (and we know not that any one has ever said to the contrary) that *we*, though, as they think, deceived in doctrine, have nevertheless *good, spiritual, old-fashioned, lively and heavenly* meetings. What does this argue? We answer, not boastingly but with humility and self-abasement, that it proves that God is with us, and not with the opposing sects. O that they would see the force of their own admission, humble themselves at the feet of the Lord, receive, love and obey his truth, and be happy in his favor. These things should also greatly humble us before the Lord, and serve to strengthen our faith in the correctness of the position we occupy. For if God be for us, or his blessings rest upon us, we most certainly are pleasing him, and therefore have nothing to fear from any who may be against us.

The Sabbath was a day of deep interest. Not on-

ly on account of the feast of love we enjoyed while celebrating the supper of the Lord, and the cheering exhortations and songs of heavenly praise of the saints, at suitable times during the day, but on account of the precious truth presented, especially by Bro. Pinney, Sabbath afternoon. We will here state that though the health of Bro. Pinney is much improved, yet he is unable to stand while preaching, on account of an affection of the back. He however speaks with apparent ease while seated in a chair. His discourse on this occasion was, as near as we can now recollect,

1. A brief statement of the difference between us and the sects on sundry fundamental doctrines of the Bible. He very justly stated that our difference on *time* was a mere unimportant circumstance. There are other points on which we widely differ, of much higher magnitude than the definite time of the Lord's coming. And in fact, with the leading influences of the sects, we are agreed on the time; not of the *advent* of Christ, but of *some* important predicted event, to be witnessed at about this time.—Dr. Beecher, Mr. Dowling and others, now use the *same* evidences to prove the time has come when we should look for the ushering in of their fancied millennium, that we use to prove that the coming of the Lord is at the door. Our difference lies not in the *time*, but in the *event* expected. If they are right in looking for the immediate conversion of this wicked world, (and daily increasing in wickedness) why, all we shall have to do will be, to give up our errors, share in the glorious change in common with the great mass, and rejoice in the unexpected yet glorious work wrought. In short, if they are correct, *we* shall have nothing to lose. But if *they* are mistaken, and instead of this world, steeped as it is in crime, being made holy, it is soon to be dashed in pieces as a potter's vessel, smitten, and ground to powder, or destroyed, as the Scriptures abundantly affirm, then our *gain*, if ready to meet the Lord, will be great, while the *disappointment*, if not the *loss*, of those of *opposite views* must be incalculably great.

2. He showed what the world lost by the sin of our first parents, viz; a right to the tree of life—to the Paradise of God, and consequently personal communion with Him. The earth was *cursed* for man's sake—he lost dominion over the world, and became subject to all the dangers and ills of this life, and finally death itself. He then showed that all and more than man lost by the fall of the first Adam would be restored by the second; and that this 'restoration of all things, spoken of by all the holy prophets since the world began,' would soon be witnessed.

We think Bro. Pinney could not at this time subserve the cause better than to furnish the substance of his discourse for publication. We hope his health will admit of his doing it soon.

Finally, the meeting at Scottsville, like other similar ones which we have recently attended, furnished very conclusive evidence that this precious cause yet lives in the hearts of its advocates; and is destined to live until He who is its glory and ultimate hope shall come and justify it, and those who love his appearing.

Fly swifter round ye wheels of time,
And bring that welcome day.

"Shakers and Adventists."

This is the caption of an article in a recent number of the 'Christian Herald,' by a prominent correspondent of that paper. After showing that Mr. Jacobs, Peavy and some others, have run into Shakerism, the writer thus concludes his remarks:—"Thus from the embers of Millerism arises this new 'Day Star' for Mother Ann. Shakers are delighted." They are no more 'delighted' at their gain than

this writer appears to be in the fall of a few unfortunate brothers!

The object of the writer evidently is to make 'Millerism,' as he calls it, but properly the doctrine of the second advent, responsible for the delusions of these misguided brethren. Has this writer and the conductors of the Christian Herald forgotten the history of their own favorite denomination—the Christians? If they have, we have not. And we ask them, if 'Millerism' is responsible for the delusions of Mr. Jacobs and others, what *'ism* is responsible for the *licentious doctrines and practices of Farnumism and Cochranism*, which sprung up among them in their early history? Will they tell us?—Such kind of charges against us as a people, come with quite an ill grace from the Christians. And indeed the same may be said of every other sect in existence; as their histories fully show. They have all been troubled with fanatics; and even the pure cause of Christ and the Apostles had to suffer reproach on account of the treachery of Judas, the errors of 'Hymeneus and Philetus,' and the licentiousness of the Nicolaitanes. Would the Christian Herald say, or suffer its correspondents to say, that these delusions had arisen 'from the embers of' the doctrine of Christ and the Apostles! It would be justified in doing this, if it has justly charged the doctrine of the advent with being the cause of the delusions which have sprung up among us. We truly pity any body who will resort to such means to put down any cause: it betrays either ignorance or dishonesty.

Thanking the Most High by Resolution.—We place below the following resolution, adopted by the passengers, on board the Great Western, after the storm had abated. The idea of thanking God by proxy, in this manner, and deputing a *Committee* to draft the resolve, is certainly novel. The clause, including the 'Captain, officers, and crew,' in the same vote of thanks, is not the least curious part of the affair:—

Resolved, That a *Committee* be appointed to draft a resolution expressive of our gratitude to Almighty God for his great goodness in our almost miraculous deliverance from destruction; and also to the Captain, officers, and crew of the ship, for their arduous labors, and their skill, firmness, and perseverance, in carrying the ship through her late perilous condition.

The serious reader will probably be still further astonished to learn that this was actually carried out, and that the Lord received a vote of thanks for his exceeding kindness and providential care in the same manner that captains of packet ships are frequently complimented at the close of dangerous and protracted voyages.—*N. Y. Globe*.

And we will add, that the understanding, 'serious reader will probably be still further astonished to learn' that such men as 'Rev. Mr. Marsh,' 'Rev. Dr. Smucker,' 'Rev. Dr. Balch,' and 'Rev. Dr. Beecher,' took a very active part, if not the entire lead, in this work of solemn mockery, and dishonoring God: for all must readily see that it is greatly lowering the Omnipotence of the Almighty to associate his high and holy name in a vote of thanks with the names of the 'Captain, officers, and crew' of a steam ship.

Letter from Bro. J. B. Cook.

Bro. Marsh:—At your suggestion, enforced as it was by the supposed fact, that my influence had led the Day Star and its editor, E. Jacobs, I write. It is proper in such a case, to disabuse the minds of brethren, so far as facts may do it.

Duty demands me to say, first of all, that I was not conscious of being subject to such an imputation. No, no. My conviction has been, and still is, that the editor of the Day Star has pursued a course as peculiarly his own, as other advent editors have done, and that consequently, I am no more responsible for the one, than the other. This is a reason why nothing has been said by

me. I have felt no accountability in the case, except to confess Christ and his truth, whenever called on to speak or write at all. This was done when I wrote in the Day Star relative to "the shut door." That it was not the door of mercy, but the existing state of things, induced by the preaching of the advent,—the rejection of God's truth in the case, and the concurring providence of God, the facts exist. Relative to Christ's having come, I have spoken most definitely. His distinctive existence had become more real to my conceptions by converse with unbelievers: and his coming I have declared to be as certain as his distinctive existence. Surely no more need be said.

Then, in relation to any personal influence exerted to lead the paper into spiritualism, let me say, that I had not seen the editor for about four months prior to the Cleveland conference, up to which time, he was decidedly opposed to it. We have not met since. A private letter I wrote him, advising him not to attend that conference. I urged that no good would be done. Those views had appeared dangerous, and I was, at that time, in my humble sphere, endeavoring to counteract them. My letters then published, attest this. It is true, that funds were frequently forwarded by me to the paper. God had given me most precious truth, relative to those great themes then canvassed; also on the doctrines of Providence, and Divine guidance. For the publication of these, it was my privilege to pay. This is a matter of principle with me. I love to do it, so far as my most blessed Master shall give me means. But when my humble testimony lost its effect in that paper, and the editor rushed on still farther, losing himself in the delusive folds of the garments of the impious Ann Lee, my connection with it ceased.

Ann Lee the mother of Mount Zion! the Bride, the Lamb's wife!! Abraham "looked for a city that had foundations, whose builder and maker is God." The Jerusalem above, is the mother of apostles, and all the brethren, believers—"the children of promise." Did Paul refer to Ann Lee? Did Abraham look for Ann Lee? Did the apostle John in holy vision, see the Shaker settlements come down from God out of heaven? Why she might, with as much reason and less impiety, assume to be the mother of the moon! The idea is as monstrous as it is impious. It is on the principle that S. S. Snow assumes to be "the prophet," in the place of Christ. My frequent letters before that were designed to furnish all the food possible to the flock of our good Shepherd. The motive and the effort, are known to him, whose eye is on us all. As to my conduct and conversation toward those who have been overcome by the adversary, and led away, it has been prompted by Christian compassion. A feeling of sadness has pervaded my heart, in contemplating "the shipwreck of faith," which many made. The Spirit seemed to whisper, "consider thyself, lest thou also be tempted." Now, if these facts are needed to disabuse any minds on this subject, they are freely furnished: but hitherto having felt "clear in this matter," it has been left with an overruling Providence. We must, every one of us, give account of himself to God, therefore, I have not called that paper or its proprietor, to my bar, nor do I now. My connection therewith, gives me no such right. I only, in my humble sphere, testify when called on. He who judgeth us all, is the Lord.

Seeing the Scriptures cannot be broken, we find that "many spirits have gone out into the world." If one of these, assuming to be the true "spirit of the advent," flaps or falls in the way, wants lifting up when down, or goading on when going, I go on without it. If another darts off, first in a straight line, as did the Day Star, then

rushes for its life, round and round, bringing up with a dance and "the roll," (as if under a touch of turpentine) I neither follow, or watch its evolutions. Each spirit will have its day, each will run its race. We need neither fret at, nor follow them. If God let them live to deceive and destroy, it is from some dreadful necessity, that we may not see; but he will not hold those responsible who adhere to the truth of Holy Scripture, and "keep the commandments of God, and the faith of Jesus."

If any need my further testimony relative to the doctrines of the Day Star, for about 8 months, let me add, they are subversive of all Bible truth. The second advent must become as much a matter of fact as was the first, else both promise and prophecy will fail. The terms which record the first, are no more plain or positive, than those which predict the second. To doubt the latter, is to act on the infidel principle, which doubts the former. The marriage institution, which God calls "honorable in all," is by that paper, made dishonorable and polluting in all. The spirit which thus dares give the lie to Jehovah, must be one of the predicted "seducing spirits" of the last days—Their victims are those who "depart from the faith:" of course they must have been in it,— "speaking lies in hypocrisy, and forbidding to marry."

It has been a time of distraction and recrimination, the effects of which I have not dared, intentionally, to promote by any act or word, not deemed really necessary to sustain the faith of believers: hence, I have been so far silent. Then as to public self vindication, it has seemed to me sinful, at such a crisis. Blame was cast on me, but I left it with Him whose I am, and who has been infinitely more dishonored, than any poor mortal can be.

Let me in closing, add, that the principle which made me a Christiana, viz: a conviction of the truth relative to God and our Savior—the principle which led me into the baptismal waters, was the principle which led me into the doctrine of the advent. It is on the inspired page plainly and positively stated, just as I believe it. To this principle I adhere with more tenacity, than to my natural life. It is true, that we are all liable to mistake in our inferences from the positive statements of Scripture; but still, let me say, "sink or swim, live or die," I will, by God's grace, act on this principle of doing right—believing and doing the Divine will, as found in the Bible.—This blessed book is the standard of right, the fountain of truth in our world, and the rule of duty; to contravene the Bible, is to assail its author. Jehovah has "magnified his word, above all his name." The pillars of his throne will sooner fall, than a "jot or tittle" of it fail. He will speedily, gloriously vindicate the advent doctrine, with its proclamation, by the judgment now just impending. "Amen, even so, come Lord Jesus!"

My rule relative to truth, is this. It is not my feelings or experience that constitutes truth.—God's word is truth. Then my view of a doctrine or duty can be expressed most naturally and powerfully in the language of the Bible, given by the Holy Spirit to convey the Divine mind, on that particular subject,—if on comparing scripture with scripture, I find the view which harmonizes all beautifully, perfectly, divinely;—if I can expatiate with holy pleasure in the harmonies between prophecy and history, precepts and facts, things lost by "the fall," and things to be restored in the promised restitution;—if I may revel at will amid the heavenly visions of things present and things to come,—if my soul flows spontaneously, and at times joyfully, in the channels of thought and feeling, prayer and praise, opened up in Holy Scripture, and if I find myself 'helped' in expressing my most devout rev-

erence for God, and his Christ, and salvation, (in the words which the Holy Ghost useth) then I may conclude that I am "in the way:" then the truth has made me free, and I am "free indeed" to hold fellowship with prophets and apostles, whose fellowship was with the Father and his Son, Jesus Christ. It is no small privilege to attain this Divine freedom in the truth, as it is in Jesus; such a soul, whoever he be, is like 'Mount Zion, which cannot be moved,' except as it moves forward, by a still further view, of the opening glory of God's great plan of providence and grace.

That this is the general character of the views entertained by me, I can most solemnly appeal to our coming Judge. Before Him, my whole being dissolves into humble, heartfelt gratitude, for being permitted to believe and obey His word so far. Glory to His holy name forever!

Please excuse my lengthy article: I could not be short in my circumstances. Where misunderstandings exist among brethren, I feel that God has made me neither 'judge' nor 'divider,' therefore it is best to let them alone: or if compelled to hear them, to forget as soon as possible. It is my habit to labor wherever a door is open. The little character I once had, seemed all gone some time since. I never expect forgiveness for having announced, so solemnly and sincerely, and soon, the judgment of God on this world. Reputation, distinct from God and his truth, seems too worthless to be looked after, or even picked up if it came in my way. God helping me, I will never make peace with the unbelieving and idolatrous rejectors of our coming King, except it be by their reception of the truth; the judgment is just opening, whoever may be unprepared for it. Jesus is coming, whatever may be thought of those who have announced it. It will, I believe, be honor enough for us poor mortals in the great day, to have had part in '43, "in the 10th day," and in all those predicted events, which God has so ordered as to set a snare for this doomed generation. It was a great thing to believe, "in the days of Noah." It has ever been a bold thing, to believe. Let us brethren, one and all, who are holding fast "the beginning of our confidence steadfast unto the end," take heed to yourselves.—Such faith condemns the world, thus God intends. Such faith will still triumph, and make us through Jesus, more than conquerors! Amen.

Yours waiting and groaning for redemption,
J. B. Cook.

Lockport, Oct. 10, '46.

Letter from Bro. L. Dudley.

Bro. Marsh:—The Lord is with us still in this section. The advent cause is rising in the field where I am laboring, in Caldwell's Manor, and Stanbridge, C. E. We have had a number of two days meetings. On Saturday and Sabbath, the 22d and 23d of August, we had a great gathering of people: the good Lord was with us of a truth—he owned and blessed his children in a glorious manner. The brethren thought it was equal to any thing connected with the 10th day movement. On Monday evening, nine persons came forward for prayer, and five were converted and reclaimed, in the course of the week.

The brethren and sisters have been greatly revived and blessed; to God be all the glory forever. Publish the above, as there a number of brethren scattered abroad that would be glad to know where I am, and what I am about. I would say to all, that I am looking for the redemption of Israel this year. Yes, glory to God, I expect the saints will soon be delivered from a world of sorrow, and sin, and reign with Christ on the renovated earth.

This, from your unworthy brother looking for speedy redemption,
L. DUDLEY.
Perry's Mills, Sept. 1, 1846.

Letter from Bro. H. Pratt.

Bro. Marsh:—The more I read and hear on the subject of the resurrection, the more I am confirmed that the dead in *Christ* shall rise first; not simply before we are changed; then it would have read, the dead shall rise, then we shall be changed, but emphatically the dead in *Christ*, implying that the rest of the dead will not then live as the Revelator says; now for the consolation—'the dead in *Christ*,' O glory hallelujah! are just about to come up. Brn. Fitch and Barry, are soon to understand and realize the force of these words—"the dead in *Christ* shall rise first." Yea, and Sisters Fitch and Barry, and most of the dear pilgrims, feel this comforting promise, while their loneliness apprises them that their beloved ones have been torn from them by that monster, death. Yes, and while bowing by pale moonlight in prayer over the grave of a dear little sister, who exclaimed in her dying moments, "I love you all, but I love Jesus more;" it was a cordial to my soul, as the tombs re-echoed back the sound, "the dead in *Christ* shall rise first." Glory be to God! "I will ransom them from the power of the grave, I will redeem them from death: O death, I will be thy plagues, O grave, I will be thy destruction."—Hosea 13: 14. "The last enemy that shall be destroyed, is death."—1 Cor. 15: 26. Then the Revelator has it just right:—"There shall be no more death there."

I attended the Camp-meeting at Enfield, and a more comforting season to the children I never witnessed. The questions of Bro. Jacobs in the Bible class, and the presence of a large number of Shakers on the ground, (with their tent) brought forth in almost every discourse emphatically, the glorious, literal, and personal appearing of 'this same Jesus,' just to be realised. Bro. Kent spoke at length, on the time in Daniel, much to the confirmation of the brethren. It was his last work: he has fallen asleep. 'Help Lord, for the godly man ceaseth.'—Psa. 12: 1. Bro. Cole showed our hope from 1 Thess. 1: 10. 'And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.' Most of the teachers came in the fulness of the blessing of the gospel of *Christ*.

When we toil day and night, and deprive ourselves of every thing but the bare necessities of life, in order to help the teachers and papers, feeling that every cent is to be accounted for in that day, then see some of them dressed in the fashions of the world, we sigh, we mourn; but when we see them willing to bear part with us in denying ourselves of all worldly-mindedness, we greatly rejoice, and feel willing to double the sacrifice in their behalf. Again, we met the children of the little flock at Brimfield, Sept. 3—and here again God showed forth his power to save. Brn. Cole, Turner, and Matherson, spoke to us from the word of life, with great plainness and earnestness, showing from the Word, that in all probability, this fall is the set time to favor Zion. Even so Lord Jesus, Amen.

Yours in hope,

H. PRATT.

Wales, Sept. 12, 1846.

Letter from Bro. Sherwin.

Bro. Marsh:—The subject of the coming of the kingdom of God, is one full of interest, full of glory. Around its establishment, clusters all the dearest, the fondest hopes of the Christian;—insomuch that the glorious period has been looked for with the deepest anxiety, by the people of God in all ages. 'The kingdom was promised to Isaiah, claimed by Peter, seen by the Revelator, and is soon to be possessed by all the redeemed, the glorified saints, who have made it a subject of 'diligent search.' The period of its establishment has been held in admiration by patriarchs,

prophets, apostles, and martyrs; by them it was looked for, prayed for, and earnestly desired;—but they died without the sight—they did not receive the fulfilment of the promises; the kingdom is still future, yet to come, to be set up at the fall of the fourth universal monarchy, which is to be destroyed by the brightness of *Christ's* coming. The light upon the time to set up the kingdom, seems to have been reserved more particularly for the 'time of the end,'—the age in which we live.

How interesting to live in a day which is to witness the glorious appearing of the great God, and our Savior, Jesus *Christ*—to witness the accomplishment of all the blessed and soul-cheering promises to the righteous, of glory, honor, immortality, and eternal life. According to the testimony of the prophets, and signs not to be mistaken, these things are at the door; according to the testimony of the Book of God, the end of all things is at hand: the abominations of earth, betoken the speedy coming of the day of God.

We are full in the faith, that this world's wickedness and wrongs are about to close up—that the day is at hand when all these things shall be dissolved; and therefore, what manner of persons ought we to be, in all holy conversation and godliness. O ye sons of sloth and slumber, awake, awake! before you are confounded by the last trump—before the burning day to sinners overtake you, and ye are made fuel for the fire: for "behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts." Wherefore, beloved brethren, seeing we look for such things, let us be diligent, always abounding in the work of the Lord; let us live watchful, live prayerful, live humble, that we may be found of him in peace, without spot and blameless.

Yours in the blessed hope,

A. SHERWIN.

Drewsville, N. Y., Sept. 7, 1846.

Bro. J. M. Judson. Sandusky, O., Sept. 12th, writes:—We have recently moved from *Olmsted* to this place, and find ourselves alone, with not a soul to sympathise with us in the glorious truth of the near approach of "Him, whose right it is to reign,"—yet there are a few who once believed Him to be near, but now—cannot see the propriety of advocating this part of Divine revelation. The Lord grant that they may be speedily aroused from their lethargic situation. Under such circumstances, you may readily conceive the joy and consolation we receive from that weekly messenger, the "Voice of Truth and Glad Tidings." Oh, the benevolence of that God, with whom we have to do. A reasonable degree of health, food sufficient, clothing enough, (though not near as much as our neighbors,)—the Voice of Truth, my Bible, and my Savior.—O that we may more duly appreciate these blessings, sink into the dust, and walk softly before our God. My soul feels to bless his holy name, and pour forth all its energies in this blessed cause. I am firm in the belief that that same Jesus will soon appear, to take his ransomed ones home.—The moral world, and prophetic periods, combined, hold this blessed truth so vividly before the mind, that I should do violence to my own convictions and the word of God, if I should, for a moment, doubt it. And how can any doubt it? and yet they do.

I have the privilege granted me, of occupying the Wesleyan house in this place, the 2d Sabbath in the month, for the present. O, for grace to occupy it to Divine acceptance. I only regret that a more able advocate cannot improve the time, yet I will not complain that I have but the one talent, but humbly implore divine assistance to improve it to the honor and glory of God, and to his name be all the praise.

An instance rarely occurs, like one which happened in *Olmsted* recently. A good brother, who, last winter, openly contended with Bro. E. Miller, against the truth of *Christ's* personal reign on the earth, &c., is now a firm believer, not only in his personal reign, but in his soon, very soon filling the whole earth with his glory, and reigning King of nations, as he does now, King of saints.

Letter from Bro. R. T. Haskins.

Bro. Marsh:—I have the blessed privilege of going to and fro in the land covered with sin and death, warning all men, every where, to repent: but sad indeed to say, almost all that I meet with, both in and out of the nominal church, treat the views I advocate, with the utmost ridicule and contempt. While dwelling mostly on the signs, which indicate that glorious day when Jesus shall be revealed, and trying to persuade poor sinners to prepare for that event, I am assailed on every hand, and the reputed ministers of *Christ*, and church members especially, charge me with being a false teacher, &c. Well, I praise the Lord that he does thus far enable me to pity and pray for such people that oppose themselves against the truth—surely, I am very happy in the Lord, when they say all manner of evil falsely.

I called on a Congregationalist minister the other day, by request of some of his people, desiring of him the privilege of holding a meeting at the house where he preaches, but he told me he did not want any such humming among his people, and that if they should grant me leave to preach, he would ask a dismissal from the society at once. O, what an awful account such men will have to give. I believe with all my heart, that such corrupt churches have fallen to rise no more, and that all the good I can do in the name of the Lord, is to try and save some out from under this heap of rubbish, before the vials of God's wrath shall be poured out upon this world, which is being rocked into a profound sleep, only to be aroused by the last trump. Whoever doubts this, in view of the overwhelming evidence we have from the sure word of God, must be in a sad condition indeed. But few will be found ready, when our dear Lord shall appear in power and great glory.

Through the goodness of God, my labor has not been lost in this part of the land, for some few souls have been aroused to see their danger, and I trust they will continue to the end. I do exhort my dear brethren every where, to increased watchfulness, to see if, after all their belief in the Lord's coming, there may not be some idol in the heart. Let us try ourselves by the blessed word, and find out by close teaching, whether we have been enabled to get complete victory over every selfish propensity. I fear there are many among us who profess to be looking for Jesus, who have not arrived to that perfection to love our neighbor as ourselves. May the Lord help us to grow in grace till our dear Savior shall appear.

R. T. HASKINS.

Pownal, Sept. 10, 1846.

Bro. F. A. Wildman, Clarksfield, O., Sept. 11, writes:—There is a little band of advent believers in this place, who meet weekly for exhortation and prayer, 'looking for and hastening unto the coming of the Lord.' We have not been rent by the dissensions and spiritualism, which have so sadly torn and divided the dear brethren in other places. We have no preaching of the Word, except what we receive through the Herald and Voice.

If length of days be thy portion, make it not thy expectation. Reckon not upon long life; think every day the last, and live always beyond thy account.

OBITUARY.

Bro. Marsh:—I address you at this time, at the request of the widow and relatives of our beloved brother, John H. Kent, who fell as a faithful watchman on the walls of Zion, the 3d inst., aged 23 years and 10 months, after a severe, though short illness, (the sinking typhus fever,) to sleep in Jesus a little season, till the glorious morning of the resurrection of the just.

Middletown Conn., Sept. 29. J. F. H.

The following sayings of Bro. Kent, on his sick and dying bed, will be interesting to many:—

His sickness commenced Wednesday, August 26th, 1846, though his health suffered considerably for some time previous, in consequence of excessive labor in preaching the Gospel of the Kingdom, which was the delight of his soul.

On the above mentioned day, August 26th, he appeared to have had some presentiment of his approaching dissolution; wherefore he wished to make, and did make, some statements to his wife, bearing upon the subject of the Lord's laying him aside from his work for a little while, which he repeatedly said, he could with cheerfulness yield to, if it was his master's will; though he should like to labor a little longer in the vineyard of the Lord.

At other times, he said he was glad he had preached the coming of Christ as near, as he could bring it from the word of God; and he believed it still with all his soul, that the Savior was very nigh, and would soon come. He would be glad to live until Christ's appearing, but it seemed as if the Lord would let him sleep a little while before the resurrection morn, when he hoped, through grace, to rise with all the saints of God.

He was willing to meet his preaching at the Judgment, especially his labors at the recent Camp-meeting at Enfield, and Guilford—(where he appeared to have enjoyed an unusual measure of the unction of God's blessed Spirit) though he felt deeply that he had been but an unprofitable servant—(and who of all the saints of God will not have to make a like confession?)

When asked, whether he felt the Savior present and precious to his soul, he very readily replied with a smile, 'Oh yes, very precious;' and then expatiated somewhat on the amazing goodness and wonderful love of God, as manifested in the plan of redemption, and prayed that himself and others might duly appreciate it.

His fever soon ran very light, and continued thus, causing his mind to wander frequently on various subjects, though the gestures of his hands, and the expressions of his lips, very often exhibited him in the attitude of preaching; and thus proved that he desired still with his latest breath, to proclaim a *dying, risen, and coming Savior*, in whom were centered all his hopes of a glorious resurrection and a blissful immortality, and whom he felt constrained by love divine, to press upon the acceptance of all, who would come and partake of the waters of life.

He suffered much during his sickness, but bore it with great patience and submission to his heavenly Father's will, believing, as he said, that our present afflictions are but light, and for a moment, and work out for us a far more exceeding and eternal weight of glory!

Singing the praises of God, like preaching the Gospel of the Kingdom, was the delight of his soul, living and dying—he broke out several times, in attempts to hymn some songs of Zion, though unable through extreme weakness, to complete it.

At one time he sang most sweetly:

"We shall all rise together in the morning."

Showing that the glories of the resurrection morn, as connected with the appearing of our blessed

Savior, filled his heart, while they inspired his tongue.

And though, in consequence of the nature of his sickness, as has been before alluded to, he was often wandering, and could not collect the thoughts of his mind, he would on such occasions remark, 'that though his mind was not clear, nothing could destroy in him *that blessed hope!*'

On Monday night, (Aug. 34,) he seemed to revive considerably—was quite sensible, and apparently recovering strength—and when about 1 o'clock in the night, his father, mother, and sister came, he was very anxious and glad to see them—and talked for a short time freely with them—saying to his father, who had scarcely expected to find him alive, that he had himself thought he should be called to sleep in Jesus a little while, though now he intimated that he might yet recover, as indeed his symptoms appeared much more favorable than before. Yet he did not fail again to express his submission to whatever might be the will of the Lord.

On Tuesday and Wednesday, (Sept. 1 and 2,) he appeared to grow worse, and there was less apparent ground for hope of his recovery; but in his lucid moments, he ceased not to give evidence of his continued sense of God's favor and acceptance.

At one time he said, 'O Lord have mercy on the people:' showing his deep and sincere sympathy, and his earnest desire for the salvation of souls—while at another time he sang with a voice almost unearthly and heavenly, a whole verse with the chorus:

"O glory! O glory!

There's room enough in paradise,

For all a home, in glory!"

His mind was evidently most of the time pondering upon the plan of redemption, and its glorious completion at the resurrection of the just, to which he looked forward with peculiar interest and exceeding joy. Said he in reference to it—'The resurrection looks glorious to me, and I want to have a resurrection,' implying it would be sweet to rest a little while in Jesus, and then to enjoy the promised pre-eminence of the sleeping saints, over the living believers at the coming of Christ, in being raised first, or prior to the glorious change of the latter.

But again: when he looked at his dear companion, and their lovely babe, both of whom he most tenderly loved, he would fain for their sakes be preserved until the Lord's appearing, if it might be consistent with the will of his heavenly Father—and when he thought how little he had done comparatively, for the cause of God, and as an instrument in the salvation of souls, (though he had been abundant in labors, and blessed under God in his ministrations, as the churches and communities where he broke the bread of life, will testify, and as the day of God will disclose by the stars in the crown of his rejoicing, given to him as seals to his ministry)—when he thought, I say, how little, comparatively, he had done for the cause of God, and how much remained yet to be done, to pluck sinners as brands from the burning, and to make a people ready for the Lord, instrumentally, he groaned and prayed that he might yet be spared, if it were God's good pleasure, to labor more in his blessed cause and service.

Though, as before remarked, he was abundant in labors, and at times he enjoyed much of the special presence of God, and of the gracious influence of His Spirit accompanying the word of his ministry, yet he felt deeply humbled under a sense of his imperfections, and would magnify and adore the grace and mercy of God in Christ Jesus, as his *only* trust for salvation complete, glorious and eternal, in the day of the Lord.

On Thursday, (Sept. 3,) he was all day evidently dying, and spoke but once, pronouncing

the name of '*his dear Mary Ann,*' (for whom he ever manifested a most tender solicitude) after which his speech failed him,—and he continued thus till between six and seven o'clock in the evening, when, without a groan or struggle, he *ceased at once to live and labor*, falling sweetly asleep in Jesus, to rest a little while, till the mighty trump of God on the glorious resurrection day shall call him forth from his dusty bed, to '*rise together in the morning*' with all the sleeping saints.

Thus, a *good man*—another *watchman* on the walls of Zion, has fallen—but he has fallen in a glorious warfare—soon to rise again, glorious and immortal, having fought the good fight, kept the faith, and finished his course, he is now awaiting that crown of righteousness, which the Lord our righteous Judge will give him in that day, and not to him only, but to all them also that love his appearing.

'Blessed are the dead that die in the Lord, from henceforth, you saith the spirit, that they may rest from their labors, and their works do follow them.'

J. F. HUBER.

Advices from Nauvoo give accounts of great distress among the poorer classes of the Mormons, who still linger about the deserted city.

Bro. L. E. Bates brings cheering intelligence of the state of the cause at Copenhagen, where he labors. He preached to good acceptance in our Hall Sabbath before last. A good state of things exist among the brethren here.

THE TRUMP OF JUBILEE.—Will Bro. Marsh say to those concerned that I am unable to supply any more orders for the Trump of Jubilee, having orders now on hand for 10 or 1200 more than I can supply. Those indebted for this sheet will confer a favor by forwarding the amount as soon as possible. E. R. PINKNEY. Seneca Falls, Oct. 9th.

MEETINGS IN ROCHESTER.

Our Meetings in this City are removed from Talman Hall, to Shaw's new Brick Block, on the East side of the River, corner of Main and Stone Streets. Entrance from Stone Street. Meetings held three times on the Sabbath; also, Tuesday and Friday evenings.

APPOINTMENTS.

The Editor, by divine permission, will meet with the friends at Honeye Falls, Sabbath, Nov. 1st; also, Saturday evening previous.

BUSINESS NOTES.

The dollar from Peter and Paul, West Troy, to Bro. E. R. Hancy, for us, was duly received. Also the two dollars for H. Howland, by Bro. Hancy, and credited on our books.

L. Dudley.—The papers you ordered sent to E. Smith, Alburg Springs, have been discontinued by order of the Postmaster.

B. Ransom.—Is L. Chase an old or a new subscriber? If an old, what is his address? We know not where to credit the \$0 cts.—If those who send remittances would be more definite, they would save us much trouble.

N. Jones.—you have paid for both to vol. xii no. 7.—We shall continue it till then.

R. W. Wells.—The bill, for the four volumes, from viii to xi inclusive, is \$2.

W. Look.—It was marked 'free' on our books, by the direction of some person who ordered it sent to your address, but if you are able to pay, the amount due to close of vol. xi, is \$1.

C. P. Thorn.—The \$2 was credited.

Ed. N. Phelps, Wm. Eames, & P. Little.—The Postmaster of York, Union Co. O., writes that the papers sent to these names are not taken out of the office. "I have made diligent inquiry, and cannot find that any such persons reside in this vicinity." There must be some mistake. We have sent papers to them two years.—N. Phelps is indebted \$2.75; P. Little \$1.25.

J. B. Cook.—The article on 'the Jew question,' we think would be acceptable.

T. C. R. Griggs wishes to be addressed, Mannsville, Jefferson Co N. Y.

Letters and Receipts for week ending Oct. 15th '46.

N. Jones; J. C. King, Seneca Falls, 50 cts.; V. R. Matthews 50 c.; J. Twining 50 cts.; S. Hewitt 50 cts.; and L. Wilcox 50 cts.; J. S. Richards, for M. Decker, Gardiner Me. \$1; E. Burdham, Dexter N. H. \$1, close vol. xii; I. R. Gates, for C. Knights \$1; D. Stacy; P. G. Pitts, Seneca, \$1, close vol. xii; B. Hollister; J. Hooker, \$1; W. Tamer, 30 cts.; M. Whitaker, 30 cts.; P. Williams, 30 cts.; S. Tilden, \$1; B. Goodenough, \$1; J. Farley, Jr. \$1; G. B. Moore, \$2; C. Calkins, \$1; E. Downs, \$1; J. Underhill, 30 cts.; C. Whitney, \$1; M. Waterman, \$1; C. Benjamin 50 cts.; T. Bates, \$1; A. Smith, 50 cts.; J. Woodgate, \$1; A. Carter, \$1; A. Payne, \$1; E. Wetmore, \$1; C. F. Sweet; R. W. Wells; A. White; J. Moditt, Elliot's Mills, \$1; L. D. Marsh; J. B. Cook, \$1; G. W. Burdham; G. H. Child, \$2; A. B. Andrews, \$1; E. Tompkins and H. Gayton; J. J. Porter, \$1.25; N. Miller, \$1; H. Luce, \$1; C. S. Martin, 25 cts.; G. Davis, \$1; and H. Brown, 50 cts.

ed be God, know the preciousness of the one before us, and are not, consequently, surprised to see Satan's peculiar spite against it. They observe how it has been made odious by the turbulent Anabaptists of former days, and how it has been cherished by unscriptural sects of our own. But this does not surprise them, for they are not ignorant of "the depths of Satan." The light which they possess on these subjects they cherish; by it they endeavor to walk more closely with their God, and they earnestly seek for more. May all who read this know the blessed power it exercises over the soul. May those who, like the writer in years gone by, are prejudiced against this heavenly doctrine, be led seriously to inquire into it. And, in the inquiry, may the same blessing which, through these things, has rested on his heart, be by the power of the Spirit, made to light on theirs. That which he has found to himself to be, as it were, a second regeneration, he cannot but recommend, and earnestly press on others. Knowing the effective working, and practical bearing of this blessed doctrine, he cannot but commend it to his fellow-Christians. This, with earnest prayer for a blessing, he now does, concluding in the words of the learned and pious Joseph Mede—"I give thanks to Almighty God, who hath made the light of these his wonderful mysteries to kindle that warmth in my heart, which I felt not till I began to see them, and which have made me that which they found me not."

Bro. Marsh:—I send you the following extract, which Thomas C. Upham introduces in his work on the "Interior of Hidden Life." He states that it "is copied from a tract published in Boston in 1810, entitled, 'The Life of Faith'—being an answer to the question, 'how to live in this world, so as to live in heaven.'" Let 'Martha' and 'Thomas' read it, and cease from anxious care and cruel unbelief, remembering—'Now the just shall live by faith,' and 'without faith it is impossible to please God.' B. M.

POMFRET, Sept. 20th, 1846.

Hidden Life.

"I will tell you familiarly what God hath done for my soul, and in what train my soul keeps towards himself. I am come to a conclusion to look after no great matters in the world, but to know Christ, and him crucified. I make best way in a low gale. A high spirit and a high sail together will be dangerous, and therefore I prepare to live low. I desire not much and pray against it. My study is my calling; so much as tends that way (without distraction) I am bound to plead for, and more I desire not. By my secluded retirement I have the advantage to observe how every day's occasions insensibly wear off the heart from God, and bury it in self, which they who live in care and cumbers cannot be sensible of. I have seemed to see a need of every thing God gives me, and want nothing he denies me. There is no dispensation, though afflictive, but either in it, or after it, I find that I could not be without it. Whether it be taken from or not given to me, sooner or later God quiets me in himself without it. I cast all my concerns on the Lord, and live securely on the care and wisdom of my Heavenly Father. My ways, you know, are, in a sense, hedged up with thorns, and grow darker and darker daily; but yet, I distrust not my good God in the least, and live more quietly in the absence of all by faith, than I should do, I am persuaded, if I possessed them.—I think the Lord deals kindly with me, to make me believe for my mercies, before I have them; they will then be Isaacs, sons of laughter. The less reason hath to work on, [that is, the more entirely reason is perplexed and is at a loss what measures to adopt,] the more freely faith casts itself on the faithfulness of God. I find that while faith is steady, nothing can disquiet me; and

when faith totters, nothing can establish me. If I tumble out amongst means and creatures, I am presently lost, and can come to no end; but if I stay myself on God, and leave him to work in his own way and time, I am at rest, and can sit down and sleep in a promise, when a thousand rise up against me. Therefore, my way is not to cast beforehand, but to walk with God by the day. Sufficient unto the day is the evil thereof. I find so much to do continually with my calling and my heart, that I have no time to puzzle myself with peradventures and futurities. As for the state of the times, it is very gloomy and tempestuous.—But why do the heathen rage? Faith lies at anchor in the midst of the waves, and believes the accomplishment of the promise through all the overturning confusions and seeming impossibilities.

Upon this God do I live, who is our God forever, and will guide us unto death. Methinks I lie becalmed in his bosom, as Luther in such a case, [viz. when beset with troubles.] I am not much concerned; let Christ see to it. I know prophecies are now dark, and the books are sealed, and men have all been deceived, and every cistern fails; yet God doth continue faithful, and faithful is he that hath promised, who will do it. I believe these dark times are the womb of a bright morning.

Many things more I might add, but enough.—O, brother! keep close to God, and then a little of the creature will go a great way. Maintain secret communion with God, and you need fear nothing. Take time for duties in private; crowd not religion in a corner of the day. There is a Dutch proverb, "Nothing is got by thieving, nor lost by praying." Lay up all your good in God, so as to be able to overbalance the sweetness and bitterness of all creatures. Spend no time anxiously in forhand contrivances for this world.—They never succeed.—God will turn his dispensation another way. Self contrivances are the effects of unbelief. I can speak by experience. Would men spend those hours they run out in plots and contrivances, in communion with God, and leave all to him, by believing, they would have more peace and comfort. I leave you with your God and mine. The Lord Jesus be with your spirit."

"Look not Behind Thee."—Gen. 19: 17.

Before thee, christian, is the "prize"—the "incorruptable crown"—the "eternal inheritance!" You have "put your hand to the plough," vowed to God to serve Him—declared before many witnesses that you "sought that heavenly country"—will you look back? Can you linger—"can you bear the thoughts of losing all those joys which are above?" The past utters an entreating voice of wisdom, "look not behind thee"—believe God and obey Him. He who has no delight in the death of the sinner, but graciously waits for him to turn from his evil ways and live, has furnished us with a faithful record of past disobedience. He has caused the dreadful universal waters of a flood to sound a warning. Sodom and Gomorrah, and the cities about them, suffering the vengeance of eternal fire, are set forth as examples of disobedience and vile lusts. "Remember Lot's wife."—ye that profess to be flying for refuge to the city of God, she *disbelieved* God: as a consequence, she *disobeyed* His word, "look not behind thee," and simply "looked back"—but God is just and her doom is *written*.

Behold the crooked track of Israel's thousands during 40 years in the wilderness, strewn with the carcasses of multitudes who forgot God, and, "in their hearts went back into Egypt." We are solemnly warned by them to "look diligently—to labor, to fear, lest a promise being left us of entering into that rest, we should come short after the same example of unbelief. May we keep

the eye of faith fixed to the end. Is Moab seeking enchantments against Israel at this late hour? or, in other words, has a wicked world and apostate church, been seeking at any sacrifice, a *curse* from their *Balaam ministers*, on the little company of pilgrims who expect soon to come into the possession of their blessed Canaan? Yes, verily, they have sought to curse, but, God has, does, and will *bless*.

Many have "turned from the right ways of the Lord, and gone in the way of" the covetous sorcerer, "who loved the wages of unrighteousness." Do you look back at Balak's call, my brother, or sister? Can ye dispise them that God does *bless*? Listen not for a moment ye heirs of that immortal kingdom—listen not to the murmuring words of this sinful adulterous generation, such as, "Oh shame to be looking for Christ—give up your foolish dreams of the world's coming to an end, and once more be respectable! "Unworthy voice, linger not to hear it, it is vain, it is against thy blessed hope, against thy king!"

Ye flock of Christ, hear the voice of the "good Shepherd, who giveth his life for the sheep;" follow Him, "look not behind thee." All is dark when faith dies. A theory good as it may be, with abundant ability to proclaim it, will not profit, unless we are truly looking up and pressing on in the way of daily obedience, towards our glorious reward. Two masters we can never serve. God requires our bodies to be presented to him, a living sacrifice, which is our reasonable service. Let your sacrifice lie at *his disposal*; for he has a right to *his own*. While at the altar, keep your eye of faith on the sinless sufferer of Calvary. Trace his footsteps from his humble cottage in Nazareth to his baptism in Jordan, then to the wilderness to endure forty days and nights a battle with the prince of darkness; and back again to his native town, to publish the glad tidings of the gospel, and soon through the cities and vilages of Israel. Poor as it regarded this world, despised by the great, vile hypocrites thronging his path; loved and believed by a few, behold he walks undaunted, unfaintingly onward. Not one *back step*, not one lustful glance *behind him*, "tempted in all points like as we are, yet without sin."

Though the bitter Cross was before him, the joy, the glory was beyond it. His eye was fixed on his Father's will—on a world's redemption! He did not fail, nor was he "discouraged." "Let us consider him who thus endured, lest we be weary and faint in our minds. Look unto Jesus, all charm and glory is there. He is altogether lovely. His name is adored by angels. His gazing faithful ones will admire him when he comes. The chorus of praise will burst forth from all the multitude of heaven to his glorious name. His throne shall be as the days of heaven. His kingdom and dominion shall have no end. Soon, very soon, and sudden will his coming be, and those who have from the heart obeyed the injunction, heading this article, will be found worthy to live and reign with him on the earth. Amen.

GEO. W. BURNHAM.

Vergennes, Vt., Oct. 1st, '46.

From the Pleasure Boat.

The Battle Field.

Ye religious voters of America, come, let us make a *pleasure excursion* to the battlefield of Mexico. An *excursion* to a *battlefield* would be rather painful to a christian or a decent heathen, it is true, but to you sword-wielding religionists, that were cradled under the war-song lullabies of your mothers and grannies—to you, who from your infancy have heard your priests pray to a god of *armies*, a Beelzebub of battles—a demon of hatred, revonge and bloody carnage—to you who can fiddle praises to Beelzebub on the first day of the week, and then vote under his sword-

supported and sword-supporting government on the second, an excursion to the battle-field must afford a feast of "fat things and full of marrow." There, you can gorge your turkey buzzard souls with the blood and brains of your religious brothers,—there, you can glut yourselves on the bleeding lives of your Mexican foe, and gather strength to travel on your heavenward journey in the broad way, with all your horrid load of sin, and guilt and blood and murder bound upon your guilty souls.

Come then, let us sail down to the ensanguined plain, and see what a *glorious* time your hired, religious brothers have had of it. There, see that puddle of stagnant blood—we must be near the battle ground, and some poor wounded creature has crawled out here to die in peace. See! there is a trail of blood! let us trace it—there look! a human being! or part of one! one hand is shot off and is hanging by the skin! his bowels are torn open, and he has crawled hither with his entrails dragging after him, torn and besmeared with blood and mud?

Behold your work ye voting religionists! and ye dumb dogs that bark in the temples for bread, and pray for hire to a God of battles, behold your work and feed your polluted souls on the miseries of this poor wretch! think what he must have suffered, and then down, ye serfs of superstition, down upon your knees and thank your deity for steadying the hands and directing the aim of your hired men to gain this "glorious victory."

Let us sail further. See, here is where the Mexican army stood, and where it fell! See how many dead bodies strew the plains! Look! those vultures picking out the eye of that fallen hero! Hoot ye ravenous birds! Ye are too much like the voting religionists of the United States, to disgrace your race by wings and feathers; you would best appear in the human form, while engaged in this bloody work! Hoot away, and hide your heads with shame? Look! here is a young man, the support of a blind father, and a decrepit mother. He left them amidst tears and entreaties to defend his country from your invading troops. And here he lies in a puddle of his own blood! your *religious arguments* have deprived him of both legs and an arm, the maggots are in the festering wounds and the vultures have torn out one eye while the other is hid in mud and gore. O horrors! he is alive! his lips move! hark "water—water" he whispers, but he will soon be unconscious of his wants.

Look! see that widowed mother hanging over her wounded son! She has been searching hours among the dead and dying, and at last has found him. A musket ball has passed in at the back part of his jaw, and out at his mouth, shattering the bone and carrying away the teeth. Five other balls have entered his body, and yet he lives, and amidst smothered groans, tries to smile through tears on his weeping mother. Poor fellow! he will not have long to smile; a company of cavalry are rushing towards them trampling the dead and wounded in the mud! See! the mother tries to save him! she screams and waves her hand but they heed her not! She falls upon her son to screen him with her frail form, and both are trampled to death by the horses of your *religious* troops.

Hark! they halt, and form a hollow square; the chaplain is in the centre, and is about to pray. let us listen, hear him, "We thank Thee, O, thou Most High, thou God of armies and battles, we thank thee that thou hast been with us in the fight! O, our God, thou wast with us in very deed, thou gavest courage to our hearts and strength to our arms. Thou taught our hands to war and our fingers to fight. Thou nerved our arms and enabled us to take sure and deadly aim, and our enemy fell before our leaden hail like grass before the scythe! Thou seest the plains strewed

with the dead and dying foe, and thou delighteth in the stifled groan that cometh forth from the souls of the departing. Thy angels hover over this blissful scene, and as they look with delighted eyes on these mangled, bleeding, dying beings, they rejoice with joy unspeakable and full of glory, and songs of praise ascend on high and mingle with the harmony of heaven, at the glorious victory Thou hast wrought out through us, thy chosen instruments; and we thy humble servants desire to render praise and thanksgiving to Thy holy name, for giving us this victory which will contribute so largely to the glory and valor of American arms, and will praise thee in thy congregations, and teach our children to adore Thee forevermore, Amen."

News of this horrid scene of religious murder and blasphemy has been carried through all parts of the Union. Religionists have run to post offices and periodical depots for the news, and have drank it down with a relish, and exulted over it with a satisfaction that must have caused a rejoicing in the infernal pit.

Reader, art thou a supporter of this blood-stained government? If so thou art guilty of thy brothers' blood, and no argument or sophistry will screen from justice.

West India Mission.

Dear Brother Marsh:—I have not neglected to write to you from a want of appreciation of your kindness and interest in our mission, but from a multiplicity of cares, incident to our delay, and from a want of definiteness in our arrangements, so I could not communicate anything satisfactory in reference to our enterprise. We have been delayed for want of a vessel, but now we are providentially provided with one, bound to the island of Antigua, which is the one we prefer on account of its being the residence of a son-in-law of Bro. Livingston, who is a missionary there, and will we trust facilitate our efforts for the spread of the truth and the salvation of souls. We have met a hearty response to our mission from the brethren in this city, who have contributed very liberally to the work. May the Lord reward them, and others of our dear brethren who have aided in this work of love. I feel to lay all upon the altar to be used in the cause of God, and I believe God will bless the efforts and save souls.

I trust we shall have the prayers and sympathies of our brethren throughout the land. O! to be filled with the spirit and made efficient in winning souls!! This is my great desire. I hope and pray the Lord will bless you and the dear brethren in our native land, in still sounding the cry, "Behold he cometh with clouds."

To my dear friends who may have expected a personal communication, I beg to say, that my multiplied cares and engagements must be my apology for not writing, and I trust that any remissness in writing will be attributed to similar causes rather than to a want of Christian affection. O! I long to meet them all in the kingdom, and expect rather to meet them there than in this present world.

We expect to sail to-morrow, the 17th inst. Farewell to you all! My heart is with you in the "blessed hope" of the speedy coming of the Lord. God grant we may be useful until the deliverance come. Yours, very affectionately,

L. DELOS MANSFIELD.

P. S. Correspondents please address at present—L. D. Mansfield, Missionary, Antigua, West Indies. Letter to be enclosed in a light wrapper—directed to W. Ide, 111 Wall-st., New York City—*post-paid to New York*. Bro. Ide will avail himself of the earliest opportunity of communication with the West Indies. I hope my friends will let us hear from them often—we shall be anxious to hear from you when away from all former associations. All remittances sent by this

way will be likely to be received promptly. God's stewards, will, I trust, so act in this matter as to be able to give a satisfactory account of their stewardship. Some I have no doubt have done this already—others will help as help is needed. I believe this is God's work and we will sustain it.

L. D. M.

New York, Oct. 16, 1846.

Letter from Bro. Wm. Clark, Jr.

Dear Brother Marsh:—For some time I have been thinking to write you as a subscriber to the "Voice of Truth" and send a mite for its continuance, and as evidence that it is valued also. I might say many things by way of your consistency as its conductor; but I refrain from this, being sensible in some measure at least of the frailty of human nature. Man in his lost estate, while bearing the image of the earthly, cannot bear praise. To speak highly of his acts, however deserving they may appear, has ever failed to make him better. The tendency always has been and must ever be, to exalt him above the cross of a crucified Redeemer, rather than humble him at the foot of it. We search the scriptures of truth in vain to discover when and where the great God with whom we have to do, has praised mankind much. God says, the heart of man is deceitful and desperately wicked, and who can know it. How true this is, my brother; and that man who knows his own heart, and is sensible that it is all that God says of it, knows more and is more wise than all the kingdoms of this world besides. There is one position of yours, however, that I will not refrain from touching upon, because I regard it as invulnerable. It is found in your editorial communication upon time: the position is, that any evidence upon time, based upon such promises that it obscures ordinary mind, so that it cannot be grasped by all classes of intellect, cannot embrace true faith. This is true, and is a truth that will always be valuable, and increases in value to every brother and sister who ponders it well. It is also a truth by which we can always try new or old religious foundations or promises, or in other words, any doctrine which man attempts to promulgate to his fellow man, which all classes of mind cannot comprehend most clearly, and embrace it with a full and understanding faith nothing doubting, is error, and must always be error. Why? Because God deals with the human family as a great whole, and is no respecter of persons—equally kind, equally ready to receive whoever may come unto Him, and upbraideth none for so doing.

Furthermore, if this position is not correct, common mind cannot be held responsible if it does not obey what God requires of it. Faith cannot, neither is it required to grasp what it cannot comprehend. Therefore all communications upon the great subject of God's everlasting Kingdom, should carefully be adapted to the most ordinary intellect; and when such a course fails to feed more favored minds, the evidence is, such minds have, in their pride, got above what is written, and need to be humbled. "Condescend to men of low estate," is the injunction of God; "mind not high things;" the foolishness of God is wiser than men, and the foolish things are chosen of Him also to confound the wisdom of men, and they are confounded now.

I do not, my dear brother, wish to throw any obstacle in the way of the truth we have on time,—but on the contrary, I regard our present evidence the best by far we have ever had. I rejoice in it, and also that my brethren and sisters are exhibiting a more trusty faith in view of it. I am disposed to think the day is passed when time will affect God's people; if they are affected by the presentation of it, it will be because it is put at a distance.

W. M. CLARK, JR.

Newton, Mass., Oct. 11th, 1846.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, OCTOBER 28, 1846.

We do not like to see duns in a religious paper, especially one which advocates the immediate coming of Christ. Such things are incompatible with the nature of its high and holy profession—or, we may more correctly say, it is incompatible with the professed character of one who is looking for the coming of the Lord, when he has the means to pay, to owe any man, especially a brother who toils day and night to furnish him with the glad tidings of the kingdom at hand.

We have no complaints to offer, or fears to express on this case: but wish simply to remind certain ones (not those who have paid, nor those who are unable to pay) of their duty in this case. We want our dues of such immediately: we have a heavy bill for paper to meet soon.

The Christian Alliance.

This long talked of meeting, under the imposing title, 'THE WORLD'S CONVENTION,' has met in the metropolis of the world, performed its work, dissolved, and its members are again scattered to the four winds, with no better feelings towards each other than when they first met. All the labors of this mammoth body, so far from doing anything towards effecting a union of the evangelical sects so called, have been like the labor of the mountain which brought forth a mouse.

Instead of trying to unite all Christians on gospel principles, the Alliance went to work to strengthen the unholy divisions which already exist among them, by forming another human creed, or unscriptural test of Christian union, in the following Nine Articles:—

1. The Divine inspiration, authority, and sufficiency of the Holy Scriptures.
2. The unity of the Godhead and the Trinity of persons therein.
3. The utter depravity of human nature in consequence of the fall.
4. The incarnation of the Son of God, his work of atonement for sinners of mankind, and his mediatorial intercession and reign.
5. The justification of the sinner by faith alone.
6. The work of the Holy spirit, in the conversion and sanctification of the sinner.
7. The right and duty of private judgment in the interpretation of the Holy Scriptures.
8. The Divine institution of the Christian ministry, and the authority and perpetuity of the ordinances of Baptism and the Lord's supper.
9. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous and the eternal punishment of the wicked."

In speaking of this Alliance, the Christian Herald very justly remarks—

"This famous gathering, as we sometime since predicted, has resulted in a complete failure so far as the blessed gospel of our Holy Redeemer is concerned. The result is however as might have been expected where human articles of faith are the ground of fellowship.

Again we could not expect much holy, heavenly work where faith alone is made the ground of justification in opposition to the language of the Apostle, who says, 'Ye see then how that by works a man is justified and not by faith only.' James 1: 24.

By this Alliance, Christianity has been wounded, in the midst of her professed friends to the joy of her enemies and the gratification of Prince of Darkness and all his hosts. This great meeting commenced Aug. 19th, and continued fifteen days. The number of members was over one thousand. The first act

of this body was to increase their articles of faith and fellowship. Having settled the creed, they came to the most solemn conclusion that no person should be a member of this alliance, unless he adopted this creed, while the slave holder and the beer and wine bibber could be received without opposition. Now if such a course is not straining at a gnat and swallowing a camel, then there is no moral meaning to such language. This is paying tithes of mint and annis and cummin, while the weightier matters of law, judgment, mercy and faith, are omitted."

To shed further light on the character and doings of this Alliance, we give the following—

LETTER FROM BRO. J. V. HIMES

My Dear Bro. Galusha:—I intended to have written to you before this time. But you know how difficult it is to get a moment's leisure, situated as I am. I however snatch a moment to write a few words.

My voyage was very pleasant—health has been good while here, with that of Bro. Brown and Hutchinson. Our work thus far has been preparatory, to future, successful effort. There are only three or four good congregations in this country with Pastors. There are little bands in many places that want ministers, who, with little effort, might build up good societies, and give publicity to the advent faith in their respective vicinities. We are visiting some of these places, and have crowds to hear. Birmingham is one. We are now lecturing to crowds in this town. It seems like the times in '42 and '43, in the U. S. The people are hungry—their preachers are spiritualists, and give them but little that is substantial. Very few of the Independents, or dissenters of any class, receive the Advent faith. There is a large number in the Establishment, but they are all Judaizers,—some of them good men—but most of them hold the advent faith in a dry theory. So we get but little sympathy from either class. We have to make our way to the common people, and rest our claims on them for sympathy and support.

We spent some weeks in London—in order to be present at the 'Alliance,' and the 'World's Temperance Convention;' in both of which we took part.

In the 'Alliance,' we had some hits from the American delegation. It was very evident that they did not wish to see Himes there. Job 1: 6 was quoted by one Doctor, in such a connection, as to show some of us, that it was not without its meaning.—But Dr. Cox, of N. Y., came out plain, in a Resolution to be added to the Basis, affirming the *Immortality of the Soul, Resurrection of the Body, and eternal Rewards and Punishments*. This was, as Howard Hinton said afterwards, designed to cut off the Millerites. The Doctor stated in his support of the Resolution, that the Millerites in the U. States had all gone into the doctrine of Annihilation, after their time passed. This gave me a good occasion before the Alliance to defend the poor Millerites.—I took the floor, defended a part of the Doctor's resolution, relating to the Resurrection of the Body, and cleared Mr. Miller, and the leading ministers of the Adventists in the U. States from the charge of Dr. Cox. At the close of the meeting the Doctor gave me his hand and expressed good feelings, and his gratification &c while I gave him the 3d No. of the *Advent Shield* for his edification. This little circumstance gave me a chance to explain to very many, personally, more fully our views—and to give our publications extensively to members from all parts of continental Europe, as well as England, Scotland and Ireland. I made a good use afterwards, also, of all the private sneers, and also the *gossip* about the dreadful effects of Millerism etc. by a certain member from Rochester, N. Y., and others.—But the worst part for the American Delegation was yet to come. The question of the membership of Slaveholders was introduced by I. Howard Hinton, (with whom you are acquainted.) He moved—I seconded, that no slaveholder be admitted. It was now that the Americans wished me in France, or some where else. They were really mad—some of them—but there was no help for them: the question was not to be dodged. The American Delegation were nearly all pro-SLAVERY. I was astonished to see in Methodists, and Presbyterians, and others of the North, such a spirit of sympathy with Southern slaveholders. And more, to see some of

the English yield to them. But we held on, and tested the whole Alliance. It resulted in *leaving it out* altogether, and deferring the perfect organization to the next session. So now each branch is independent, and there is no *general Alliance*.

We had 36 hours in committee, trying all ways to get over an avowal of the truth. I shall, if it please God, give you some account of it when I see you. They wanted me to *yield*—but I told them *either* we must say slaveholding was *sin*—or be consistent and say *nothing*.

Bro. Brown is with me, and sends his love to all. Bro. Hutchinson is in Scotland, doing well.

I wish to be remembered to all who enquire.

Yours, more firm than ever

in the Advent faith and hope,

JOSHUA V. HIMES.

P. S. Bro. Marsh may see this letter, if convenient, as I am disappointed in time about writing to him, the mail closing soon, fully intending writing him. Give him my best love, and assure him of my sympathies and prayers in his devoted labors for the cause of Christ.

J. V. H.

Birmingham, Eng. Sept. 18, 1846.

The grand secret why the English delegation winked at the sin of Slavery, is explained in the following remarks of the Christian Herald on this point. "Mr. K." it seems is an apologist for the slaveholder. The Herald says:

"One word more, showing how this union of the American apologist for slavery with the English Clergy was effected. Mr. K. says,—'But they (English ministers) must admit another point: if they cannot trust the American churches with that matter (meaning slavery) we shall find the same difficulty in trusting them to admit wine-bibbers and various other kinds of imperfect men.' Ah, here is the rub. Many of the ministers of England are not so temperate as total abstinence from all intoxicating drinks requires, and therefore for fear of having this sin exposed, they are willing to stop their ears against the cries of the oppressed, and thus a compromise is the result. If the conversion of the world is to depend upon such alliances, we may despair of ever seeing so glorious a day until the judgment of the great day shall sit."

From the Correspondence of the English Mission published in a recent number of the Advent Herald, we take the following pertinent remarks on this highly interesting point.

"The public mind is still agitated with the subject of the Evangelical Alliance, a large portion of some of the most popular journals being filled with it.—The 'Patriot' says:—

'We have conversed with those who pass for members of it, who are unable to say whether it really exists, and if so in what shape or form. Some openly avow it to be an abortion. Others, on the contrary, allow it to be indeed a sickly, but yet a living child. While some can be found bold enough to claim for it the character of an infant Hercules, already strangling with its heaven born energy, those twin sisters, Popery and Political Dissent? Could we persuade ourselves of the truth of this last opinion, there might be some hope of its yet turning the river of British indignation through the Augean stable of American slavery!'

On last Monday evening, at an early hour, Exeter Hall was filled to overflowing, by a very respectable audience, who listened with great attention for four or five hours to a review of the principles and measures of the Alliance in relation to the subject of slavery, by George Thompson, Esq., Wm. L. Garrison of Boston, and Frederic Douglass, a fugitive slave from Maryland. The object of Messrs. T. and G. was, to show the anti-Christian and 'hypocritical' position of the Alliance in the course they had taken—that the British portion of it had proved recreant to their long and solemnly professed principles, and had bartered away the interests of the slave for the

sake of an 'unrighteous union' with the abettors of slavery."

From this testimony, it is evident that the Alliance instead of accomplishing, has defeated the object for which it met: it was, as one of its members remarked, 'a splendid failure.' We think, however, taking the whole affair into account, that it has accomplished much.

1. It has put the hand and seal of the sects to the condemnation of their unholy divisions: they, by this act, stand self-condemned. For the very fact that they have united in sanctioning the call for, and have attended, this convention, clearly shows that they considered there was sufficient cause or evils among them to justify such a movement. They have acknowledged that they are divided, that their divisions are sinful, and that it is their duty to remove those evils, and unite as Christians.

2. The Alliance failing to accomplish the object for which it met, has conclusively shown that it is beyond the power of the sects to bring about their fancied millennium: for if there is not sufficient gospel principle among them to effect a union when their best ministers meet in a *World's Convention*, for this express object, most certainly they have not the power to convert an ungodly, infidel, and heathen world to love God and one another as the Bible directs. This movement puts the veto upon the fabled dogma of Mr. Dowling, Dr. Beecher, and others that their temporal millennium is soon to dawn upon us. The acts of the Alliance do not look much like its dawning very soon.

3. This movement is another exhibition of human folly, in trying to bring about by unscriptural policy that work which can only be accomplished on the pure principles of the gospel, viz: pure disinterested love to God and all his children. Had this principle actuated the members of the Alliance, they would have united in the holy bonds of Christian fellowship, without the aid of a world's convention to do it. No, no, this parade, this expense, and worldly show, does not look like the humble unassuming genius of the gospel of the Son of God.—The union which he approves is found in humble repentance at his feet. The sects will not stoop so low to receive it: therefore they will never be united.

Meeting at Lockport.

A severe storm of rain and snow prevented our reaching this meeting until Saturday evening the 17th. We were happy to find the meeting progressing with a good degree of engagedness on the part of the brethren assembled. Brn. Porter, Bywater and Morley, and a goodly number of brethren from Buffalo, were there; also, Bro. and sister Ongley from Syracuse, who are still devoting their whole time to the proclamation of the blessed truths concerning the appearing of Christ and his kingdom.—Bro. Galusha, who resides in the place, was also present, to take charge of the meeting, and as usual on such and all suitable occasions, gave the word of counsel, doctrine, comfort, and confirmation. We are glad, after quite a lengthy absence from the former field of his unwearied and useful labors, to find him again among kind friends and brethren, ready, as much as in him is, to preach the everlasting gospel to all who will hear.

We found Bro. Galusha and our other brethren in the ministry never more understandingly and immovably grounded and settled in the truth. When we say this we do not exclude the *time, Bible time*, of the Lord's coming. A discourse by Bro. Morley, followed with remarks by Brn. Bywater, Galusha, and the writer, showed that we were perfectly agreed in our understanding of the Savior's teaching on this subject, viz: that the *precise* point of termination of the prophetic periods is not revealed. He

will come 'suddenly,'—as the 'lightning,'—in an hour when *all*, both saint and sinner, 'think not.'—It therefore becomes of the highest importance that we constantly watch, and be ready for that moment, as the Savior has repeatedly warned us to be.

To prevent any one inferring that we did not believe in the *time* of the advent, because we took the position that the *precise* definite point of its occurrence is not revealed, and should therefore watch, it was clearly shown that it is a belief in the *time* that has caused us to take this position. This any one will see on a moment's reflection. A person who believes the precise termination is not revealed, of course must be a believer in those numbers, and the time of their termination at some period, at what 'day and hour' he cannot tell, but believes it is not far distant, is at hand, and may occur at any moment. Again, a person would not be very likely to watch every moment for the occurrence of an event, and on every suitable occasion be found warning others to do the same, if he did not believe it would soon come: his belief in the time of the coming of the thing looked for, would be a powerful motive for his doing thus. It is precisely so in the case under consideration: it is faith, unwavering faith, in the time of our Lord's coming, that contributes greatly to stimulate us to warn others, and to heed the warning ourselves, to be ready to meet him any moment.

He who has no faith in the time of the advent, in these perilous days, these days of apostacy, sensuality, and love of this world, will not watch for the appearing of Christ. This is painfully true of the opposing sects: they have no faith in the time, neither do they watch for the return of their Lord.—The prophetic numbers, historical prophecies, and the predictions of the numerous signs of the end of this world, occupy no small portion of the word of inspiration. Their moral design evidently is to influence men to be ready to meet the great and terrible day to which they all unitedly point. We have heard their infallible testimony, and believe it with all the heart; it speaks to all of the coming of the Lord at hand, be ye ready therefore to meet him at the most unexpected hour.

The discourse of Bro. Porter, Sabbath afternoon, on the prophetic numbers, was timely. It was conclusively shown that it is *positively* revealed in the prophetic word, that the Sanctuary will be cleansed at the end of the two thousand three hundred days, or years, of Dan. 8th; that Daniel, with all the saints, will stand in his lot at the end of the thirteen hundred and thirty five days, or years, of Dan. 12th. In short, it was shown that we have positive testimony to warrant this conclusion on these and similar prophetic numbers. Also, understanding the seventy weeks of Dan. 9th to be a part of the grand vision of the preceding chapter, it was urged, with much assurance, that Christ will come the second time just *eighteen hundred and forty seven years* from his birth. This positiveness, at the first view, may appear not justifiable, but we think it is fully warranted by the nature of the testimony in the case. But we think we are not warranted in fixing upon the precise time of the commencement of the prophetic periods, and consequently the precise year of their termination. The testimony in the case, however, makes it highly *probable* that the termination will be this year, and *positive* that it will be soon, very soon.

This view of the time we think our brethren in Western New York now generally entertain: and we believe it to be a correct Bible view of this highly important subject, and of course one that will not subject those who entertain it ever to become confounded by their opponents. It is the true faith, and will justify its practical possessor during his pilgrimage here, and furnish him with a sure

passport into that glorious city to which he is bound.

Our communion season, Sabbath afternoon, was strengthening and comforting to those who were looking for the return of Him whose death they commemorated. In the evening we occupied the Baptist house of worship in the place, which was kindly opened for our services. The Lord enable the minister and people who stately worship there, to so love and obey the truth, that with all the true heirs of the kingdom, they may soon possess a portion in that promised everlasting and heavenly inheritance.

Finally, our meeting at Lockport was one of much joyful interest to the saints in general who composed it. They are generally understandingly and in spirit engaged in this best of causes. The blessing of God we believe is and will be upon such a humble, self-denying, despised yet devoted people. They have nothing to fear but God, and oh, how prayerfully guarded we should be against offending him. The least departure from the truth and simplicity of the gospel will bring upon us his displeasure; while a strict adherence to both, will forever secure his favor. In his favor is life; under his displeasure death irretrievable.

Our absence from home to attend the recent meeting at Lockport, has prevented our examining quite a number of letters which were designed for this number. We will try to look them over soon.

Brn. Himes and Brown we expect will sail from England the 31st of the present month, in the Great Western for New York. If prospered, they will reach there about the middle of November.—*Herald.*

Our remarks on the parables are necessarily deferred.

Thoughts on Matt. 24.

I feel unworthy to write on a subject so glorious as the one which engages our attention, namely; the speedy coming of our Lord, to which event we look for the consummation of all our hopes, and which we believe to be emphatically "*nigh, even at the doors.*" Yes, the signs of the times, the termination of the prophetic periods, the state of the political and moral world, speak with words too loud, too emphatic, too plain, to be misunderstood by any candid, sincere inquirer after truth, with that blessed book the Bible in his hand. How can any unprejudiced mind, that has any observation, or information about them, be at a loss to determine that we are certainly living in the eve of time? Do not the signs spoken of by our Lord, (in Matt. 24, and its parallel in Mark and Luke) and hung out in their proper time, and order in the heavens, as forerunners of the great event to which the world is fast approximating, speak with tones like thunder to any mind that is void of infidelity, and is a lover of truth; that the Lord's Christ is about to be revealed from heaven with his mighty angels, personally, and visibly, as he went up. They do most certainly.

"But stop" says a modern theologian, "not so fast, the 24th of Matt. had its fulfillment at the destruction of Jerusalem." Ask them for proof, and they refer you to the 34th verse. "This generation shall not pass away till all these things be fulfilled." "There," say they "this chapter must have its fulfillment at that destruction, or in the generation that then lived." Well, let us look at such logic for a moment, (although it hardly needs to be noticed; for a school boy should know better,) suppose we admit that it had its fulfillment then, and at that destruction; how will some questions that would naturally arise, be answered? Such as the following:—Did the end of the world then come? Was the Son of man then seen coming in the clouds of heaven by all

the tribes of the earth? Did he *then* send forth his angels and gather his elect from the four winds? Did the first resurrection *then* take place? Did the kingdoms of this world *become* the kingdoms of our Lord, and his Christ? Did the saints *then* take the kingdom, and possess it forever?

Many such questions might be enumerated, but these are sufficient; and an affirmative answer cannot be harmonized with the facts in the case. Some however of our Doctors and Professors of Divinity, have endeavored to do it. But what has been the result? They have shown their infidelity—their ignorance of the scriptures, and the absurdity of their theory. Say they, “the end of the world spoken of means the end of the Jewish economy, or age, which ended at the destruction of Jerusalem.” But in what year was that destruction? A. D. 70. Then the Jewish rites, and sacrifices ended in A. D. 70. But what says Paul, (Eph. 2: 14 & 15.) “For he is our peace, who hath made both one, and hath broken down the middle wall between us; having *abolished in his flesh* the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace.” Again: Col. 2: 14. “Blotting out the hand writing of ordinances, that was against us, which was contrary to us, and took it out of the way, *nailed it to his cross.*” Whose testimony shall we believe? Paul’s, which says it ended at the crucifixion? or the teaching of modern Universalism, (for I consider it no better) which says it ended 36 or 37 years afterwards? Give me inspired testimony.

Again: What were the signs in the sun, moon, and stars given for? Why, according to teaching now-a-days, to show that the destruction of Jerusalem was near. But *when* were they to be given? Immediately *after* the tribulation of those days. Tribulation of what days? Why, according to modern teaching) the tribulation of Jerusalem’s disaster, and destruction. But does Jesus teach nonsense like that? Does he tell us Jerusalem shall be destroyed, and then tell us, that *after* it is destroyed he will give the signs of its destruction? Away with such ridiculous absurdity as this! “Take heed that no man deceive you.”

Again: When we tell them any thing about the Lord’s coming, or the *time* of his coming, they immediately quote, “But of that day and hour knoweth no man,” &c. But ask them *what day* and hour is there meant, and they find themselves in a dilemma; for if they say it means the day of Jerusalem’s destruction, they must see, that they have no right to apply it to our knowing nothing about the day of the Son of man, or end of the world; and if it means the day of the Son of man, or end of the world, then they must know that the Saviour has been teaching something about the end of the world, and the day of his revelation, in the chapter; and their superstructure must fall. Then just as sure as Jesus was talking about the end of the world, and his second coming; just so sure he has given signs, that are designed to benefit the last generation, which I fully believe is the one in which we live, and that, it “shall not pass away till all be fulfilled.”

The prophetic periods also terminate about this time. There are only about four years of disputed ground in which the periods will end, and that time of dispute is almost out. The end, therefore, must be near. Again: The state of professed christendom and the world at large show, that the present state of things cannot long exist. We are clearly in the ‘perilous times of the last days’ spoken of by Paul in 2 Tim. 3; when professed christendom would be guilty of all the sins there named. Well, what does this state of things prove to the Bible reader? It shows him that we are living in the last days.

The Jews *knew not* the time of their visitation. Neither do the nominal churches; and that is not all, for they say that the time of Christ’s coming is one of God’s secrets, and can not be known. But what says God? “The secret of the Lord is with them that fear him; and he will show them his covenant,” Psa. 25: 14. Again: “The secret things belong unto the Lord our God; but those things which are *revealed* belong unto us, and to our children forever.” Deut. 29: 29. “Surely the Lord God will do *nothing* but he *revealeth his secret* unto his servants the prophets.” “Yes he will,” cries a multitude of voices, “he is going to come the second time and no one will know any thing about it.” What a contradiction is this of revelation! “Behold the former things are come to pass and new things do I declare; before they spring forth, I tell you of them.” Isa. 42: 9. “No you don’t” says an infidel! An infidel did I say? nay, a professed teacher in Israel! one that professes to believe the Bible. Again: God says, “I am God, and there is none like me, declaring the end from the beginning, from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure.” “No, no,” says another, “you have declared nothing about the *end*, you have told us about the *beginning*, but, said nothing about the *end*!”

What a complicated mess of stuff it is; to call the word of God a revelation, and then in the next breath say it is a secret! Away with such inconsistencies! The word of God cannot be a revelation, and a secret at the same time. No, no. Our God is a consistent God. He has revealed in his word the second coming of his Son, and I believe the *time* also of his coming; as well as the event itself. “There is a God in heaven that revealeth secrets.” Let us then beware of the “sycen song,” that we are to know nothing about the time of the coming of our Lord. God help us to believe the Bible, and search it, and see if we cannot *know* something about “those things that are *revealed*,” that “*belong to us.*” Let us not be faithless, but believing. Let us not cast one lingering look behind, but—Onward, to the battle, heroes, on! On to bloodless victory! The strife will soon be o’er! The victory will soon be won! Immortality and eternal life will soon be given! Paradise restored, and all will be joy and peace in heaven. Glory to God. Redemption is near.

S. I. RONEY.

Chateaugay, N. Y., Sept. 23, '46.

This Generation.

Bro. Marsh:—Permit me through the columns of the ‘Voice,’ to say a few words to the brethren scattered abroad concerning a subject which has dwelt much upon my mind of late, and which if not rightly understood will deceive souls, and prove disastrous to many who do not “stand complete in Christ,” and ready to hail him at his coming. In so doing, I will endeavor to make it clear to all minds both by reason and the simple “Word,” affirming that we have truth enough on our side without forcing an application of, or straining any passage in the Bible. Oh my Saviour, help me to write with an eye single to thy glory, for the judgment is near.

I believe it is a conceded point by all, that the generation spoken of in Math. 24–34, Mark 13–30, and Luke 21–32, is the one which is to see the signs of Christ’s coming, “begin to come to pass,” “see all these signs,” and not pass away, (to the grave,) till He comes with power and great glory. That a generation scripturally understood, continues 70 years, and that the time denoted by the phrase “nigh even at the door,” is limited to, and bounded by the generation, or 70 years, is so plain to my mind that I can pin upon it unwavering faith. Now for the evidence.

The generation cannot mean the one who lived when Jesus trod the earth; for they passed away centuries ago. It cannot mean a number equal to 8 or 10 hundred millions, or the population of the world, for double that number have passed away since the first sign. Neither can it with any propriety be called a generation of Jews or Christians, both classes of which will be found alive on earth at the coming of Jesus; consequently we infer from the text, a *possibility* of those who saw these signs passing away prior to his coming. It must mean those who saw the signs, and who will see the event of which they are the forerunners. By a reference to, and a careful examination of Gen. 5th and 11th chapters, and Math. 1st, it will be found that all the generations from the creation of Adam to the birth of Christ, were 59 or 60, by which divide the time 4150 years or more, and we have about 70 years for each generation. This also proves the age of the world.

David and Matthew had a correct understanding of these things, and says the former, “the days of our years are three score and ten, (margin,) in them are 70 years.” The above in my humble opinion, forever settles the point, that the word generation as used by the Saviour in the above mentioned passages, denotes a period of 70 years, and that the time denoted by the phrase, “nigh, even at the door,” is limited to the generation. Amen. Will the brethren examine the Bible signification of the phrase, “this generation” closely.

And now I ask, when did the generation begin? The prevailing idea advanced, is that it commenced in 1780, at the first sign, and will consequently end in 1850, conveying the possible continuance of time for several years to come. This view of the subject I opine is not only wrong, but will prove fatal in its preaching. I have abandoned it for several reasons. In the first place it would not exactly harmonize with the termination of the prophetic numbers, none of which extend beyond the time A. D. 1847, which is *probably* this year. Again; from this fall to 1850 would be about 3½ years, during which time the Lord would come, commencing the generation in 1780. Now I say that the above 3½ years belong on the other end of the 70 years, or more properly speaking, the commencement of the 70 years should be *moved back* from its present acknowledged starting point, 3½ years, or as much later as time will prove, and as will bring the dark day within the memory of the living man; and why? If I understand the Saviour aright, some who saw the first sign will live to see the “glorious appearing.” Now commencing the birth of the living witness or generation in May 1780, and you synchronize it with the first sign. Do you see the difficulty? Move it back one year and you are still involved in the same difficulty. Move it back again to 1778 and you are in the same predicament. *Commence the generation in 1777, and you have a living witness three years old at the dark day, at which age he could certainly “see these things” and remember so remarkable an event; and you have also from this time till the spring of 1847, the extreme point to which the prophetic periods can extend for the termination of “this generation,” or 70 years, prior to which time we shall “see the son of man come in a cloud, with power and great glory.”*

O the wisdom of God and the harmony of the blessed Bible. For light on the above I am much indebted to Brn. Wyatt and Hurd. And now dear reader are these things so? Is this view a creature of the imagination, or is it the mind of the Spirit? Ye watchman examine it and give us the time of the night. Taking this view, the generation and numbers harmonize, and as definite time can be drawn from the former as from the latter, and the strong probability is that our God

will come this fall; indeed, reader, ere this reaches you the parting heavens may reveal the Son of Man!

Although I am as one born out of due time, yet when I look at the general history of the advent cause, I would not undo it. God has directed it. The whirlwind, the earthquake, and the fire, were of God. Yet he came not in thom. Every mutual move has been a fulfilment of *lesser* chains of prophecy, and is as clearly seen as is the *larger* chains of the four universal kingdoms, and others. The gospel of the kingdom arises from seeing the signs and knowing that the kingdom is near. The going forth to meet the bridegroom is the legitimate fruit of the gospel of the kingdom, &c. The marriage supper of the Lamb will be celebrated in the holy city. Every called and chosen guest, from righteous Abel to the last converted sinner must be there. The "supper time" came. "He (God) sent forth his servants to call in the bidden guests," (professed church,) and they refused. Did any servant doubt that supper would be eaten at the first call? Still it was delayed. God in his infinite wisdom had devised a tarrying time. Did the "virgins" clearly see it at the first going forth! And why to our understandings did the Bridegroom seemingly tarry? and why was supper delayed? Because "the Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." He sent them out again "quickly," and again they were disappointed. Supper was not eaten then, but I verily believe this quickly move, this "earthquake," was the commencement of the true midnight cry, which will be echoed from virgin to virgin till the "*while*" is past in which the foolish go to buy, and the Bridegroom comes. Some thought he had come, and said he was in the "secret chamber," but Jesus said "go not after them nor follow them for I shall come as the lightning, and every eye shall see me." He has sent forth his servants again, and denied access to the churches of the land, they go into the "highways and hedges." God's house must be filled! and he has given them the 'compelling power,' for although the nominal church and world are set in array against us, yet sinners are converted and brought into the "spiritual house." Will not supper be eaten when the third and last invitation shall have been sufficiently given? Most assuredly it will, and none of those which were bidden, and prayed to be excused, shall taste of God's supper, but "blessed is he that shall eat bread in the kingdom of God."

Oh the last three or four years have been a period of solemn interest to the children of men. It is not in the power of language to describe my feelings on this subject. The advent move I again repeat is a fulfilment of prophecy. It is seen in the unsealing of the book of Daniel and Revelations—in "writing and making plain the vision"—in its tarrying, and prolonging of the days—in the message of the advent angel—in the gospel of the kingdom, &c. The advent move is *typified* by the invitation to the supper at "supper time"—by the going forth to meet the Bridegroom—which parable be it remembered was a *likeness* of that which would take place at a certain time—"then shall the kingdom of heaven (children of the kingdom,) be *likened* unto," &c. It was typified by many analogous circumstances prior to the first advent—by the preaching of John the Baptist—by God's dealings with Elijah on Mount Horeb, and at his subsequent translation in a chariot of fire—by the days of Noah and Lot—and many other things. The advent move (extravagancies excepted,) is *justified* by the voice of inspiration—by God's dealings with his children in former ages—by the preaching of Jonah—by the state of the world and church—

by the signs of the times—by the fulfillment of prophecies—by the signal approval of Jehovah—by reason and many a "thus saith the Lord." The great day of the Lord is near and *hasteth greatly*; and we are commanded to be *hasting* its coming. Two worlds are rapidly nearing each other. Every means that consummate wisdom could devise has been used to make man believe, yet *he will not believe*. The sun, the moon, the stars, the heaven, the earth, the great ocean, the evil servant and wicked world by their fulfillment of prophecy, the wise servant, the faithful watchman, the *finer* chains of prophecy crowding us close to the end, evidence undisputed, overwhelming, indubitable, *all, all have preached* with a voice louder than ten thousand thunders, "The judgment is near, prepare, oh prepare to meet thy God!" And the *Lord himself* will speedily "descend from heaven with a shout," "avenge his elect," and vindicate his own truth to this faithless and Christ-rejecting generation.

My brother, my sister in the Lord, are you ready? Examine yourself hourly. It is a narrow way, and close work it will be to get into the kingdom. Let your loins be girded with truth, ("present truth,") and your *lamps burning*. The seal'd book—the darkened lamp, shedding no light on his present position, all caused by the sin that doomed Lot's wife—unbelief and consequent disobedience—will mark the foolish virgin! Nominial Adventist, cold-hearted theorizer, lay aside your vain disputes, and get your soul filled with humble burning love, for methinks the day of argument and speculation is past! Poor unrepented sinner, should this meet your eye, oh heed the warning, repent, be converted, and what you do must be done quickly! Faithful Christians! passing away but homeward bound, your toils are almost over, the last tear will soon be shed, the last sigh breathed, and you will go to your long, happy home. Home, home, home, how sweet will be the Christian's welcome home! how cheering the thought! Remember, none but *holy ones* will enter there. Oh my Saviour, prepare both writer and reader for that solemn hour, for I verily believe that when endless ages have rolled away in the world to come, it will be found upon the records of Jehovah, that on this the 24th day of Sept., 1846, we were within a few days of the judgment!

Reader, farewell, and oh meet in glory your unworthy friend and "companion in tribulation and in hope." Amen, and Amen.

D. T. TAYLOR, Jr.

Letter from Bro. J. T. Morley.

Bro. Marsh:

We have all been sick. Our youngest child, (for we have two) has been sick nigh unto death, and is now a mere skeleton. I have been lame myself in the best of the working season—three or four weeks. But I hope soon to be where the inhabitants shall no more say I am sick, and where the lame man shall leap as an hart. I have sympathized with you in your pressing duties and pecuniary embarrassment. I have received support and consolation from your views on true faith as to the time of the Lord's coming. I think it the right position. Not that I would delay the time: it is my earnest prayer, "Come Lord Jesus, come quickly." My heart is pained with every day's report of wrong and outrage with which earth is filled. O that the wickedness of the wicked might come to an end; but establish the just.

I have greatly desired to attend some of the advent meetings, but the distance of them from me and duties at home have prevented. I have longed for the social prayer circle; but people don't pray here. There is not a family in the school district in which family prayer is attended to. I am alone, yet have enjoyed the presence of God.

I have been chastened, and felt that the Lord dealt with me as with a son. I think there is a strong probability of the end coming this fall—if so, I believe that through grace I shall be gathered with the righteous. If time should continue beyond this season, I fear I shall become worldly again; but God is able to keep me until his own time is fulfilled. According to my experience, it requires a more determined perseverance in virtue and holiness to be in constant readiness for the coming of Christ, while we look for him as near, without a definite time, than when we have a definite time in our mind. In the former case we are to deny ourselves all ungodliness and worldly lusts, perhaps for a few years: in the latter only for this autumn. Now the just shall live by his faith. Faith on what? On time. How long a time? A little while. Who can tell how many days, months or seconds there are in a little while? O, we have need of patience. Were I waiting for an earthly inheritance, not knowing when I should be put in possession of it: and should thereupon ask my guardian when I should have the estate in my own hands, and he should reply, in a little while it shall all be yours—I think I should want a good deal of patience and great confidence in my guardian to wait patiently. But should he say in thirty days it shall all be yours, I could compose my mind and wait patiently. Much is said of patience in the scriptures and it is greatly needed by us all in the vexations of life: but James has spoken of patience as especially becoming to those who are looking for the coming of their Judge. Ye have heard of the patience of Job, and know how the Lord blessed him for his patience: be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh.

Yours, trusting in the God of patience and consolation, that we all be like-minded according to Christ Jesus,
JOHN T. MORLEY.
West Almond, N. Y., Sept. 16, 1846.

Bro. K. Coburn, Braintree, Vt., Sept. 28th, writes:—How unexpected the news that your brother-in-law and our former neighbor had fallen. Surely that house must be a house of mourning, as yours also must,—and yet I hope none "sorrow as those without hope." We would gladly drop a tear of sympathy and Christian affection with Sister Marsh in her oft repeated and heavy bereavements. But she knows in whom she has trusted, and will I trust, make the eternal God her refuge still.

What strange and perilous times are these last days. "As it was in the days of Noah so shall also the coming of the Son of Man be." This scripture seems to be fulfilling at the present time in relation to the people in this vicinity, while there are few if any like Noah, faithful teachers of righteousness. And though all are ready to make excuse now, I believe all will be without excuse in "that day." How fearful the account of unfaithful stewards shall be rendered then. Nor rocks nor mountains shall hide them from the wrath of the Lamb.

Bro. W. Devereil, Killworth, C. W., Sept. 29th, writes:—My family have been considerably affected of late, but they are getting some better through the blessing of God. As it regards the cause, it continues about stationary. The brethren and sisters, as a general thing, are strong in the Lord, and in the power of his might. I am pleased with your position on time; and I do hope that the dear brethren will make allowance for inspired and uninspired testimony. The former will stand, when the latter will be scattered to the four winds. My faith was never stronger than now, that the vision will soon speak and not lie. Ten were baptized recently, who are looking for redemption at the coming of our blessed Master.

Letter from R. R. York.

Dear Bro. Marsh:—I rejoice that you are receiving assistance from day to day to publish the glad news of the kingdom at hand, in the Voice of Truth. How it gladdens my heart, to receive this messenger of love and truth from week to week. It is truly food to the enquiring mind, and to all who love the appearing of our blessed Redeemer. How different in this respect from most of the papers now published throughout the length and breadth of our land and world. In but very few, if any, is any thing said in relation to the subject of the Advent of Christ. A subject, the contemplation of which cannot but fill the heart of the real christian with overwhelming emotions of joy and gratitude. Of joy, because he feels that his trials will then be over, and that he will forever dwell with the Lord whom he has been waiting to see, and whose presence he has long desired to enjoy. Of gratitude, because his blessed Lord has ever called him from "nature's darkness into His marvelous light," and sanctified him, and made him meet to be a partaker of the inheritance of the Saints in light.

Notwithstanding this is so glorious a theme, how few of those, even who profess to be Christians, love to talk and think about it. Can such ever expect to live and reign with Christ? If they love not his appearing, how can they love to be in His presence continually. Oh, my heart is pained within me when I see and hear such persons sneer at those who love the subject, and ridicule the idea that our dear Saviour is soon to come. With what earnestness should we pray for such, that they may find mercy of the Lord in that day. Your remarks upon "Evidence of Acceptance with God" in the Voice of the 16th inst., were to me as cold water to a thirsty soul. Go on my dear Bro., and ever be faithful, giving each their portions of meat in due season; and you will be blessed.

Yours, loving the subject of Christ's speedy appearing. R. R. York. North Yarmouth, Me., Sept, 28, '46.

Bro. J. J. Porter, Buffalo, Oct. 14, writes:—Last Sabbath we were permitted to meet again on the Lake shore to attend to the ordinance of baptism. The assembly was large and attentive; reminding us of the seasons of a similar character, that we were permitted to enjoy about the "10th day of the seventh month," 1844.

The candidates were three in number, and one of them was recently converted. May the Lord continue to carry on his work. But alas, how few there are who are willing to bear reproach for Christ's sake. The multitude choose rather to have the approbation of men, and risk their eternal salvation. The ears of the many are turned away from the truth of Christ's speedy coming, by the false teaching of these last days.

May those who have been made free by the Son of God, remain so until He appears in his kingdom and glory.

Bro. J. D. Boyer, Shiremanstown, Pa., Sept. 30th, writes:—We have just returned from the Perry county camp. We had a precious time. The preachers who took part in the meetings were Br'n Osler, Harlett, Adams and myself. Three professed conversions, five were baptised, and the saints were shouting happy.

Bro. Rodenbaugh, attended on Sabbath; but there was no opportunity for him to improve, on account of his short stay with us; sickness in his family rendered it necessary for him to return home the same evening, (he is a Christian preacher.) He seemed to be quite interested in the truths presented. Five persons tented out with us, whose agns taken together amounts to 400 years. The friends in Perry would be happy to have a visit from Bro. J. J. Porter.

Crumbs for the Children.

My beloved is mine, and I am his.—If a man love me he will keep my words.—He that loveth me not, keepeth not my sayings.—In the world ye shall have tribulation; but he of good cheer, I have overcome the world.—OUR SAVIOR.

I see thee not, but love thy name
Better than health, wealth, friends or fame;
For thee all idols I resign,
And joy to know that thou art mine.
Thy love requires me at thy call
To sacrifice my life, my all;
For me thou shed'st thy precious blood,
And liv'st to plead my cause with God.
Yes, Lord, thou bought'st me with a price,
And school'd me in thy precepts choice,
And cast me in the mould of love,
And drew my heart this world above.
Round thee, the true life-giving vine,
May all the branches sweetly twine,
That borne and nourished from the root,
They may abide and bring much fruit.
Gather me not with any sect
Who, Jesus, like the Jews, reject;
For when the Judgment sweeps the land,
Their creeds and compacts will not stand.
But those who shun the haunts of pride,
And in the Lord by faith abide,
Will in the end victorious prove,
And share the banquet of his love.
Out from the tents of sin depart,
God dwelleth with the pure in heart;
The righteous Lord loves the upright,
Who in his word and ways delight.
O how I pant and thirst to see
The dawn of God's great Jubilee;
Then those who sleep in Christ shall rise
And find their long lost Paradise.

A LITTLE ONE.

Fearful Mortality.

Accounts from India show that between the 14th and 23d of June, the Cholera at Kurachee had swept thousands to the shades of death. The Bombay Times says:

"Before midnight nine of the Eighty-sixth were at rest; and men began to be borne into hospital in such numbers that it was difficult to make arrangements for their reception. It was a fearful night. With morning came the tidings that the pestilence was overspreading the town, and fifty had in twenty-four hours fallen victims. The Eighty-sixth were the earliest, and continued to be the severest sufferers. They and her Majesty's Sixtieth had for six months been in tents close to each other; the day after the disease appeared, they were marched out for change of air, and encamped by the sea-shore, near Clifton. The Rifles were next attacked; then the Fusiliers; the Artillery and Native Infantry began to suffer after this. For five fearful days did the destroyer lay his hand most heavily upon them; and in this time more than a thousand men were carried to their graves! The pestilence now began to abate—it had done its worst, and seemed about to withdraw; within less than a fortnight 2000 Europeans, including 815 fighting men were carried away; 600 Native soldiers, and 7000 of the camp-followers and inhabitants of the town, had been hurried into eternity. So sudden was death with some, that they were seized, cramp'd, collapsed, dead, almost as fast as I have written the words. Previous health and strength were no guarantees; men attending the burial of their comrades were attacked, borne to the hospital, and buried themselves the next morning. Pits were dug in the church-yard morning and evening; sewn up in their beddings, coffinless, they were laid aside, one service read over all.—Public works were suspended during the 15th and 16th. Medicine seemed powerless: nothing that medical science could suggest took effect—they were, in fact, dealing with corpses. It was not until the third day that medicine assumed any sway; since it has done so, I should say two-thirds of the cases have been saved.

Christian Graces.

"Still exhort the brethren that they come behind in no gift, waiting the coming of our Lord Jesus Christ; and above all, that they have fervent charity among themselves." "for charity covereth a multitude of sins." Perhaps there is no grace that sits with more comeliness on the Christian, than humility, and I have sometimes feared that among us who are looking for the Lord, that there has been a lack of that grace. Perhaps we have been exalted through the abundance of revelations. It is said that knowledge has the tendency to puff up. Meekness and gentleness, what precious gems in the Christian character. How beautiful do they look, as ornaments hung about the neck, and developed in all our intercourse with our fellow men. I have often thought that Paul could make no stronger appeal than this to his brethren,— "I beseech you, therefore, by the meekness and gentleness of Christ." I love to contemplate that heavenly country that the saints are to inherit, and the character of the inhabitants: there shall be nothing to hurt or harm in all God's holy mountain; the people shall be all righteous. These blessed promises come like the refreshing shower to the soul of the pilgrim, while looking to his expected home. When anything arises in the heart contrary to love, how should we fear, lest the kingdom should come, and we be accounted not worthy to possess it.

BENJAMIN TILLEY, Jr.

Bristol, R. I. Sept. 8, 1846.

A wise man will dispose of time past to observation and reflection; time present, to duty; and time to come to Providence.

EXTRAORDINARY COINCIDENCE.

In the 7th chapter of Ezra and 21st verse, are all the letters of the alphabet, which are numbers, as under:—

Table with 2 columns: Letter and Number. A=1, B=2, C=3, D=4, E=5, F=6, G=7, H=8, I=9, J=10, K=20, L=30, M=40, N=50, O=60, P=70, Q=80, R=90, S=100, T=110, U=120, V=130, W=140, X=150, Y=160, Z=170.

Then, in the 13th chapter of Revelations and the 18th verse, are these words:—Here is wisdom: let him that hath understanding count the number of the Beast: for it is the number of a MAN; and his number is six hundred three score and six."

N. B. Go on to 9, and then count by tens; having completed every figure, spell the word Napoleon (being French) the prophetic number will be produced.

- Napoleon—Napoleon (1.)
Napoleon—Destroying (3.)
Napoleon—Cross (7.)
Ocean—Whole (8.)
Leon—A Lion (4.)
Eon—Going about (1.)
On—Being (2.)

Napoleon's name analyzed (each word being pure Greek,) reads thus:—"Napoleon being a lion going about destroying whole cities"—Adv. Her.

BUSINESS NOTES.

A. Hinds—Your papers have been regularly sent addressed, Adams Centre. Our Postmaster says there is no such office—that there is one called Adams, to which we now direct.

B. Ransom—L. Chase is now entered on our books, and papers sent from com. vol. xii. Have credited the 30 cts.

J. Kiloh—We enter J. M., and send a copy 'free.' The irregularity of which you complain must be owing to neglect or carelessness in the P. O. Dep. somewhere: we have taken particular care in reference to your paper, and others, to see that they are regularly mailed.

J. A. Cole—The \$2 were credited, as you ordered to F. Davis.

Letters and Receipts for week ending Oct. 22d '46.

J. Kiloh, for J. Miller, 25 cts.; Wm. Fletcher; Wm. Harris, Centreport, \$1; L. Morse, Ackworth, N. H., \$1, and for J. Symonds, \$1; J. Weston; M. Smith, Essex, Vt., \$1, and O. Griffin, \$1; J. H. W. West, J. A. Gillet, Buffalo Grove, Ill. \$1, V. XI, No. 13; C. H. Temple, Richmond, Va., \$1, and Wm. Perry \$1; G. W. Burnham, for A. Smith, Addison, Vt. \$1—to V. XI—No 13; R. D. Potter, West Troy, \$3; Wm. Clark, Jr., Newton, Mass.; A. Dunham, New Bedford, Mass. \$2; J. Kendall, South Woodstock, for P. E. Putney, \$1; J. McKenzie, \$1; L. Cox, \$1; M. Denmore, \$2, and A. Whiting, \$1; Wm. Rogers, Evans Mills, \$1.50; F. Dunbar, Plymouth, Ct., \$2; L. Gilpin; L. Mills, Half Moon, 75 cts.; for J. M. Newton 50 cts.; C. Newton, 50 cts.; G. Vandercreek, 50 cts.; J. Adst, 50 cts.; P. Nell, 25 cts.; M. M. Judson; E. Hoyt for - English, Northville, \$2; J. W. Berdan, Southwold, C. W. \$2; E. Weller, \$1; T. Husebury, 50 cts.; M. Distro, 50 cts.; R. Sharp, \$2; W. Whiting, \$1; R. Gridley, \$1; W. D. Weeks, \$1; W. Clark, Jr.; F. Livingston; S. Oggest; E. L. Soule; C. G. Willey; B. Ransom; R. Oliphant; I. Varnay; Brunsweck, Me. \$1; S. T. Cornell, Naugatuck, Ct. \$1; W. Clark, Jr.; C. Goodrich; C. Stowe; J. Nicholson, Meutor, O., \$1.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XII.

ROCHESTER, N. Y.—WEDNESDAY, NOVEMBER 4, 1846.

NO. 6.

THE VOICE OF TRUTH

IS PUBLISHED EVERY WEDNESDAY

IN SIMPSON'S BLOCK, WORKS STREET, ROCHESTER.

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$2 for Five copies. WITHOUT CHARGE to those who are unable to pay.

All communications for the "Voice of Truth," and orders or remittances for books, should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscribers' names, with their Post-Office, should be plainly written.

Invitation to go on Pilgrimage.

BY JAMES MONTGOMERY.

Come let us go to heaven;—the way.
Like darkness, opens into day,
When, from the turning point of night,
Breaks the first beam of morning light.

Come let us go to heaven:—our guide
Is Christ who lived, is Christ who died,
And rose again:—his staff and rod,
Through life and death, will lead to God.

Come let us go to heaven:—forsake
Sin, death and hell; and gladly take
His easy yoke, his welcome load,
And brave the dangers of the road.

Come let us go to heaven:—and press
On through the howling wilderness:
Yet fear not, little flock! though foes
Without, within, your course oppose.

Come let us go to heaven:—no power,
Not Satan raging to devour,
Nor all his hosts can harm; for ye,
Through Christ, shall more than conquerors be.

Come let us go to heaven:—and meet,
Once and forever, at his feet;
Yea, in his kingdom, as his own,
Sit down with him upon his throne.

Can these things be?—they ARE,—are sure
To all who to the end endure;
While Unbelief cries—Can they be?
Come let us go to heaven, and see.

THE RETURN OF THE JEWS.

BY J. LITCH.

No objection has more weight with many against the speedy coming of Christ, than the prevailing belief, that the Jews are to be restored to Palestine, before the appearing of the Lord. Is that objection valid? To settle it, let us appeal to the law and the testimony.

I am met at the outset with a difficulty. Many who make this objection, (and it is that class I expect and design principally to reach in this article,) are in the dark upon the plain Bible doctrine, that "the meek shall inherit the earth:" as taught, Matt. 5, 5; and in the 37th Psalm. They do not believe, for the simple reason that their attention was never called to the fact, that the Bible teaches, that the earth restored, is to be the everlasting inheritance of the saints, and that here God will bring his own Tabernacle, or dwelling place, and "dwell in very deed with men on the earth." See Rev. 21st chapter. They do not know, because they never reflected, while reading the promises to Abraham and his seed, that God promised them the land of Canaan, "for an everlasting (or eternal) possession."—(Gen. 17: 8.

If I can persuade the reader to have sufficient faith in God's word, to believe he would raise up Abraham, and Isaac, and Jacob from the dead, to inherit the land he promised to them for an everlasting possession, I should think the way very clear to enter on the discussion of the question of the Jew's return. What say you, reader, can you believe such a proposition from the mouth of

God? If not, then I beseech you, pray, like the apostles, "Lord, increase (my) faith." Do, my dear friend, read Acts, 7th chapter, where Stephen, just before his death, declares, that God gave Abraham no inheritance in the land of Canaan, "no, not so much as to set his foot on, yet he promised he would give it to him for a possession, and to his seed after him, when as yet he had no child." Please read also, St. Paul's account of the same thing, as given in Heb. 11th chapter, where he affirms of Abraham, Isaac, and Jacob, that "these all died in faith, not having received the promises, but having seen them afar off, were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

The doctrine which the Bible every where holds out, that God will give the earth to his saints for an eternal inheritance, when once fully embraced, changes the face of things wonderfully, and causes many portions of the Bible, before dark and obscure, to appear in an entirely new light. Then we can see no difficulty in God's dwelling "in very deed with men on the earth;" when the "earth shall be full of the knowledge of the Lord, as the waters cover the sea;" then the wilderness shall blossom as the rose, it shall blossom abundantly and rejoice even with joy and singing,—there being nothing to hurt or destroy in all God's holy mountain. I should be glad to go with my reader, into this question of the inheritance of the saints, at large, but my limits forbid it. I have merely thrown out these few remarks and references, to set him on the track, that he may follow out the idea at his leisure: while for the present we will turn our attention to the Jews.

DO THE SCRIPTURES PROMISE A RETURN OF ISRAEL?

They certainly do. Proof. Isa. 11: 12. "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." This must be fulfilled in futurity and under Christ, the "root of Jesse."

The next proof I will present is, Jer. 3: 18. "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." This also, must be a yet future gathering, because all nations are to be gathered to Jerusalem at the same time. This never has been done at any gathering which has transpired; it must, therefore, be fulfilled in futurity.

Jer. 33: 7, 8. "And I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first. "And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me." True, this text is supposed by many to have had its accomplishment at the return from the Babylonish captivity. But I cannot think so; because they were not cleansed from sin, either nationally, or individually, at that time; but they will be cleansed when this text has its fulfilment.

Again, Ezek. 37: 21—25. "And say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land:

"And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. "Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

"And David my servant shall be king over them; and they shall all have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them." David has never been their king, nor yet any of his seed since the Babylonian captivity; it remains, therefore, that these promises should be yet accomplished. Texts of this sort can be multiplied to any desirable extent; but those already quoted, are sufficient to establish any fact or doctrine which can be established by Scripture.

WHO IS MEANT BY ISRAEL?

I shall admit the term to signify the natural posterity of Jacob. This is the natural import of the term, and I can see no reason why we should dissent from that use of it.

WHEN WILL THEY RETURN?

Not until the 2d Advent of Christ. It will be seen by a careful reading of the foregoing texts, and their contexts, that when Israel and Judah return again, it is to enjoy the kingdom of David, under the Messiah. For instance: Isa. 11 teaches, "In that day there shall be a root of Jesse, which shall stand for an ensign of the people." Jer. 3d declares, "At that time they shall call Jerusalem the throne of the Lord." &c. Jer. 33: 15 says, "In those days, and at that time, will I cause the branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land." And Ezek. 37th maintains a union of all the tribes under one king, and that king is to be David, or the beloved. "David my servant shall be king over them."

When the last king of David's house went into captivity, the Lord declared, Ezek. 21: 25—27, "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high: I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is: and I will give it him." He whose right it is to have that throne, is Christ. Isa. 9: 6, 7. "Unto us a child is born." &c. The government shall be on his shoulder.—on the throne of David, and his kingdom." &c. So also Luke 1: 32, 33: "He shall be great and shall be called the Son of the Highest; and the Lord (God) shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

These are enough to prove Jesus Christ the rightful heir to David's throne. To occupy it, he has been raised from the dead to die no more. Hear Peter, Acts 2: 29—32: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins,

according to the flesh, he would raise up Christ to sit on the throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."

It is clear, then, that the David of Ezekiel is the Christ of Peter. And being David's seed according to the flesh, his flesh was raised from the dead to reign as the seed of David, on David's throne. The throne of David has not yet been given to Christ; for although he went in triumph into Jerusalem at his first advent, and was proclaimed "king of Israel," and "Son of David" by the multitude, yet by the rulers, or Jewish builders, the chief corner stone was set at naught: and he declared in consequence of it, "Therefore I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits of it." Matt. 21: 42, 43. He is therefore to return again and gather Israel to enjoy that kingdom. 1st. They can have no kingdom without a king. 2d. They can have no king before he whose right it is comes, and God gives it to him: that right belongs to Christ. Therefore, 3d. They cannot return to enjoy those promises we have contemplated, before the coming of the Lord Jesus Christ.

WHAT PORTION OF THE JEWS ARE TO RETURN?

"All of the house of Israel, even all of it." Ezek. 36: 10. "The whole house of Israel." Ezek. 37: 11. "All Israel." Rom. 11: 26. What do those terms mean? They must mean one of three things. All the Jews who ever lived; 2d. All the Jews alive on the earth at the time of fulfilment; or 3d. All the holy and faithful Jews who ever lived. I beg the reader's careful attention to this point. Every thing in this discussion turns here. Does the phrase, "the whole house of Israel," mean all the Jews who ever lived? Clearly not. For many Jews have died in unbelief of Jesus being the Christ; and Christ positively assured them that, "If ye believe not that I am he, ye shall die in your sins," "and where I am ye cannot come." John 8: 21, 24. He also declared to the Jews, that they should see Abraham, Isaac and Jacob, and all the prophets in the kingdom of God, and they themselves thrust out. Luke 13th. But at his return, All Israel is to be gathered and saved, and enjoy the land, under David their king, in one kingdom. Therefore the phrase, "Whole house of Israel," does not mean all the Jews who ever lived.

And precisely the same argument will hold good in reference to all the Jews of the age when the return takes place, with this addition; the Lord declares, Jer. 3: 14—"I will take you one of a city, and two of a family, and bring you to Zion." Now this small remnant is not all the Jews alive. And besides this, the Lord by Isa. 10: 22, has said, "Though thy people Israel be as the sand of the sea, a remnant of them shall return." A remnant can by no logic be made to mean the whole.

We are left, therefore, to this, that the phrase, "Whole house of Israel," signifies all the faithful Jews of all ages. And to this agrees the words of Paul, Rom. 9: 6-8. "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."

How clear: "All Israel," does not mean all who are descended from Israel, or Jacob, "but the children of promise are accounted for the seed." Again, Gal. 4: 28—"Now we, brethren, as Isaac was, are the children of the promise." Those Jews who are of faith, therefore, are blessed with faithful Abraham.

HOW WILL ISRAEL BE GATHERED?

By raising them from the dead, &c.

Ezek. 37: 11-14—"Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

This passage is an explanation of the preceding vision,—of the valley full of dry bones. The denial that this text teaches the resurrection of the dead, from their graves, was the error of the Sadducees, of Christ's time. They denied the resurrection of Abraham, Isaac and Jacob, to enjoy the promises of God. To deny the resurrection, they must have taken the ground that this text, together with Dan. 12: 2, and Isa. 25th, only meant a national and political resurrection, and temporal return to their own land. From all such Sadduceism, good Lord deliver us.

Beside this positive promise of a resurrection of the whole house of Israel, to return to their own land, there are several collateral arguments.

1. The promise of an inheritance of the land was given to Abraham as a personal promise, independently of his children, for an everlasting possession. Gen. 13: 17—"Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Also, Gen. 15: 7, 8—"And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it?"

It was promised also, to the seed of Abraham for an everlasting possession. Gen. 13: 15—"For all the land which thou seest, to thee will I give it, and to thy seed for ever." See Gen. 17: 8 above. The promise was renewed to Isaac and Jacob; to each of them personally, and to their seed. "Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed I will give all these countries, and I will perform the oath which I swear unto Abraham thy father." Gen. 26: 3. "And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed." Gen. 28: 13.

Now it is certain, an everlasting inheritance cannot be enjoyed in a state of mortality and corruption. Abraham, Isaac and Jacob are dead, and many generations of their seed. If that promise is fulfilled at all, it must be by their resurrection.

2. The promise of restoration was made as a personal favor to those very individuals who went out of the land, into captivity: and not merely to a certain generation of their descendants who should be alive at the time of return.

Jer. 24: 5, 6—"Thus saith the Lord, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good. For I will set mine eyes upon them for good, and I will bring them again to this land; and I will build them, and not pull them down; and I will plant them, and not pluck them up."

It seems from this text and context, that altho' the righteous and the wicked were alike sent into captivity, yet, God made a distinction, and will yet make that distinction manifest, by returning one part of them, and not the other. The good

went into captivity for their own good, and that of others, and will return. The wicked went into captivity for their punishment, or reformation, and those who did not reform will not return.

Another text which clearly teaches the same thing, is Ezek. 37: 25—"And they (Israel) shall dwell in the land that I have given unto Jacob my servant; wherein your fathers have dwelt; they (your fathers) shall dwell therein, even they (your fathers) and their children (each generation from the days of Abraham) FOR EVER, and my servant David shall be their prince FOR EVER."

WHAT WILL BE THE CONDITION OF THE LAND WHEN ISRAEL IS RESTORED?

(1.) It will be like the garden of Eden.—Ezek. 36: 35—"And they shall say, This land that was desolate, is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited."

(2.) The Tabernacle of God,—the New Jerusalem will be there. Ezek. 37: 27—"My tabernacle also shall be with them: yea, I will be their God, and they shall be my people." Rev. 21: 1, 2—"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Can any one read these two quotations, and not see that Ezekiel and John both speak of the same state of holiness and everlasting blessedness?

The New Testament view of God's promises to Israel is, that he will raise the dead to fulfil them.

Acts 28: 20—"For the hope of Israel, am I bound with this chain." Acts 23: 6—"Of the hope of the resurrection of the dead am I called in question." Acts 24: 14, 15—"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 26: 6-8—"And now I stand, and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?"

What single text has the New Testament, which shows any other hope for the twelve tribes, but the resurrection? Is it replied, that Rom. 11: 26, teaches that when the fullness of the Gentiles be come in, "all Israel shall be saved?" I reply, that this is the very thing. Every saint of the Jewish race will be glorified and return to Zion, with everlasting joy on their heads. "Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end." Isa. 45: 17.

No language can be stronger and more plain, as to the salvation to come on Israel. "Everlasting salvation—world without end." Mark that.

Deny that "the meek shall inherit the earth;" and maintain the prevailing modern doctrine, that instantaneously, at the second appearing of Christ, the conflagration and utter annihilation of the earth is to take place, and the righteous be removed to heaven, to be there for ever; and with such a mind, of course, this argument will go for nothing. But admit that according to God's promise we shall have a new heaven and a new earth, which the meek shall inherit, and all is plain.

THE JEWISH SAINTS WILL NOT BE THE EXCLUSIVE HEIRS OF THE LAND OF PROMISE.

"The remnant according to the election of

grace" from among the Jews may be beloved for the father's sake, but still it remains true, "that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel." Eph. 3: 6. It is also true, "If ye (Gentiles) be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29. It will eternally remain a truth, that when God gathers Israel and Judah to their own land, "Strangers (Gentile) shall be joined with them, and cleave to the house of Jacob." Isa. 14: 1. It will also prove a fact, that "at that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart." Jer. 3: 17. Mark how this agrees with Rev. 7: 4, 9-17—"And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. . . . After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

From these references we learn, that national distinctions will exist in the immortal state; and that every nation will be there represented among the redeemed. Yet it is clearly stated, they are not there because they belong to particular nations, but the blood of Christ availed, and they suffered for his sake. "The Jew first, and then also the Gentile." Christ is the head, the saints of all nations are the body. God has provided for all the redeemed the same salvation—the same inheritance; and to this inheritance he points them by his promise, and this is to be fulfilled at the appearing of Jesus Christ.

Interesting Items in History.

The earth and system of nature, were created B. C. 4155 in the autumn: the trees and plants were created bearing fruit. There was rejoicing in heaven on the occasion, and the time is supposed to correspond with the time of the Jewish Feast of Tabernacles when all the Jews were required to rejoice seven days.

The flood came on the earth in the Autumn of B. C. 2500: and in the autumn of B. C. 2499, on the anniversary of the creation, Noah removed the covering from the ark, and beheld dry land, and without doubt, rejoiced with his family on the occasion.

About the year B. C. 900, at the same season, that is, on the 15th day of the 7th month, the splendid and sacred Temple of Jerusalem, was dedicated, and the bright glory of God filled the

Temple, and the people rejoiced seven days.

At the same time of the year, B. C. 455, the Medo-Persian king, Ahasuerus, (or Artaxerxes), issued a decree to restore and rebuild Jerusalem, and gave liberty to all the Jews to return to their own country: and in B. C. 406 the sacred Temple, being completed and the city rebuilt, the Jews observed the Feast of Tabernacles with great rejoicing, such as had not been since the days of Joshua.

In the autumn of the year B. C. 2 (probably on the 15th of the 7th month, but not ascertained,) the Saviour was born and a multitude of the heavenly host was seen and heard rejoicing and giving glory to God. On the year following, an eclipse of the moon occurred, soon after which, Herod died; (having a little while before, slain all the children in Bethelhem, from two years old and under) and this event, according to Josephus, was thirty years after the battle of Actium. During this celebrated battle, which occurred in August, B. C. 31, and marked the commencement of the reign of Augustus Cæsar, the most remarkable eclipse of the sun on record occurred: and the time of its occurrence is fully established by astronomical calculations, as well as historical dates. Augustus reigned 44 years, lacking a few days, and at his death, the reign of Tiberius commenced which was in A. D. 14: and this event was also marked by an eclipse of the moon, which occurred a few days after, and the date of the historical record thereof is confirmed by astronomical tables.

In the spring of the 15th year of Tiberius, which of course must have been in A. D. 29, John the Baptist came into the country about the river Jordan, preaching and baptising—being then 30 years old: for the Jewish law would not admit his entering on his ministry under that age. And in the autumn of the same year, Jesus being thirty years old, (for there was only about six months difference in their ages) was manifested as the MESSIAH: being baptised, and then visibly anointed by the Holy Spirit of God, and acknowledged by a voice from heaven. He soon after commenced preaching, and saying "The time is fulfilled," alluding to the 69 weeks or 483 years from the going forth of the decree before mentioned, according to Dan. 9: 27. This event must have occurred in the 7th Jewish month, (corresponding to our second autumnal moon) because his crucifixion occurred on the 14th of the first month, which event was predicted to take place in the midst (middle) of the 70th week, which must have been three and a half years from his manifestation as Messiah (or "Anointed.") This proves the crucifixion to have occurred A. D. 33, which point has been for many centuries unsettled.—*Scientific American.*

"Be of One Mind."—2 Cor. 13: 11.

Paul in his farewell address to the church of God at Corinth, exhorts the brethren to be of one mind—to live in peace—assuring them that the God of love and peace shall be with them.

In his epistle to the Saints at Ephesus, he "beseeches them to walk worthy of the vocation wherewith they are called, with all lowliness and meekness, with long-suffering, forbearing one another in love—endeavoring to keep the unity of the spirit in the bond of peace."

In his epistle to "all the saints which are in Christ Jesus, with the bishops and deacons at Philippi," he touches this interesting point thus—"only let your conversation be as cometh the gospel of Christ—that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit with one mind, striving together for the faith of the gospel." Again, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfil ye my joy,

that ye be like-minded, having the same love, being of one accord, of one mind." In "preaching the gospel of Christ to them that were at Rome also," he exhorted the saints to "glorify God with one mind with one mouth." Hear our lovely Master, as he offers up earnest prayer to his Father, perfumed with the very essence of love,—"Neither pray I for them alone, but for them also which shall believe on me through their word—that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us—that the world may believe that thou hast sent me; and the glory thou gavest me, I have given them, that they may be one, even as we are one." It was this heavenly spirit of oneness, that ruled in the hearts of the early saints at Jerusalem, when "the multitude of believers were of one heart and one soul"—"steadfast in the apostles' doctrine, in fellowship, in breaking of bread and in prayers;" and by this their enemies knew they belonged to Jesus! God grant that we may drink deeper of that same spirit! "Now I beseech you brethren," says Paul to the church of God at Corinth, "by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

But how shall we "be of one mind?" Be Christ-like. "Let this mind be in you which was in Christ Jesus,"—"He loved us—he humbled himself for our sakes—he laid down his life for us!" So ought ye to love one another—"Be of the same mind one towards another—mind not high things—but condescend to men of low estate. Be not wise in your own conceits. Let no man glory in men—let "Christ be all." "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than themselves." Let us do as Paul did—"forgetting those things which are behind, and reaching forward unto those things which are before, press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you—nevertheless whereunto we have already attained let us walk by the same rule—let us mind the same thing." May we pray as Paul prayed for his brethren, that our "love may abound more and more." That faith which does not work by love, is not the one faith that pleases God. In every particular point we may not see alike—let every man be fully persuaded in his own mind, as it respects minor questions; but God forbid that we shall sacrifice the Holy Spirit's union for unsettled points in theory. As well might we talk of the leaf giving nourishment to the branch instead of the vine. "We are members one of another—branches of Christ the living vine."

O, for that heavenly-mindedness—those Philadelphia bonds of brotherhood, which united the primitive saints! and O that heaven may smile upon us—our enemies be ashamed—and we stand before the Son of Man with confidence at his coming.

GEO. W. BURNHAM.

CAPITAL PUNISHMENT.—Judge Edmonds remarked, while sentencing Charles Thomas to death, that it was the fifth case of murder that had come before him within a few weeks, and few persons can have failed to observe that the crime of murder is rapidly and fearfully increasing. From nearly all parts of the country accounts of horrible murders are pouring in upon us, and the frightful number is only exceeded by the atrocity of their character. It is true, that among the mass of our busy population these things soon fade from their remembrance, but there are those who look on with concern and dismay, anxiously inquiring whether there is any remedy for this state of things.—*Tribune.*

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, NOVEMBER 4, 1846.

The lengthy article in this number, on the 'Return of the Jews,' by J. Litch, is taken from the 'Extra Herald.' It is unanswerable. Let your unbelieving neighbors see the light it communicates.

Meeting at Seneca Falls.

This meeting, like several others recently held in other places which we have attended, was crowned with the rich blessing of Him whom we love and serve,—the Lord our Righteousness. We can say but little if anything more of it than we have lately said of other like meetings. The brethren in attendance who preached the Word, were J. C. Bywater, J. Wendall, S. G. Clark, E. R. Pinney, and the writer. Bro. Clark is from the State of Maine, has been spending a few weeks at Syracuse and vicinity, and expects soon to leave for Wisconsin.—He is much devoted to the good cause, and we hope will prove a blessing to it wherever his lot may be cast. We were happy to find the health of Bro. Pinney rather on the gain. He is not well however. He is yet so far from possessing his usual health and strength as to be able to stand but a little part of the time while addressing the people. He is situated among kind brethren, who, we were rejoiced to find, so far as we had opportunity to learn, were understandingly and faithfully engaged in the cause of the Lord.

Judging from the fervent prayers, and spirited exhortations of visiting brethren, during the meeting, we conclude that the Lord yet has living witnesses of his truth in the several places where those brethren are located. May they live in such a manner, at home and abroad, as to be living epistles to the truth, known and read of all men. We have no fellowship for that religion which shines only on the Sabbath, at protracted meetings, conferences, and general gatherings of the church. The sects, for a number of years past, have been overstocked with this kind of religion, and all the while have been sinking into corruption, and under the displeasure of God. There is danger of our becoming of the same kind, and falling under the same condemnation; the only way to avoid it is, to keep ourselves daily, at home as well as abroad, in the love of God, looking for the mercy of God, through our Lord Jesus Christ.

There is another error, into which we are in great danger of falling at this trying moment. It is in being governed too much by our feelings. A very large portion of the religion of the day is made to consist in good feeling. Hence, when a member of the church becomes backslidden from God, or the church has departed from the right way, the object is to try to create an excitement, somehow, that the backsliding brother or sister, or church, may be made to feel well, feel happy, &c. Then religion is supposed to be revived, and flourish again. But when the protracted meeting has closed, or the combustible materials which heated up the feelings for a few brief days of excitement, are all consumed, poor exhausted human nature sinks far below its natural state of good feeling, and the person or church again loses the religion it but a few days before possessed. With such a system of religion the church and the world for a few years past have been and are even now cursed; and it would be no marvel if its unhappy influence is still felt among us.

We do not oppose good and joyful feelings, when produced by right causes, such as the Scriptures justify, viz:—*doing right*. 'Whosoever looketh into the perfect law of liberty, and continueth therein, he

being not a forgetful hearer, but a *DOER* of the work, this man shall be blessed in the deed.' The blessing, or good and joyful feelings, according to this testimony, is the unavoidable result, or precious fruit, of obedience, of *doing right*. Let a person do right and no man can destroy his peace: it will be permanent, based upon the assurance of having done right, in all things. This is the kind of religion that we would urge upon the serious consideration of our brethren at this momentous crisis. Be not so much concerned about how you *feel* as what you *do*. Remember that a particular state of feeling is no where in the Bible made a test of our acceptance with God. Were this the case, then we might expect to find such sentiments as these expressed in that book—Men and brethren, what must we *feel* to be saved?—Wherefore the rather, brethren, give diligence to make your calling and election sure, for he that *feels that he is a Christian* shall never fall—Blessed are they that *feel happy*, for they shall have right to the tree of life, and shall enter through the gates into the city. This is as Scripture should read to be suited to much of the religion of these last days.—But the religion of the Bible teaches the sinner to enquire,—'Good Master, what must I *do* to inherit eternal life?'—'What must we *do* to be saved?'—'If ye *do* these things, ye shall never fall.' And, 'Blessed are they that *do* his commandments, that they may have right to the tree of life, and enter through the gates into the city.'

Let it be remembered that *doing* the commandments does not consist exclusively in our first work of repentance, submitting to the ordinances of the house of God, and occasionally attending a conference, or protracted meeting, and such like things. No, no, this is not all: there are more weighty matters of the law of God than these, for our *daily* observance. Our words, our thoughts, our passions, our appetites, our acts, day and night, at home and abroad, at all times and places, and under all circumstances, should be brought into full subjection to the will of God, his *written word*. Study to obey that in all things, and your feet will stand upon that rock against which the gates of hell cannot prevail, and your joy will be full and inexpressible here, and you will be found worthy an admission into the kingdom of God. For 'not every one who saith, Lord, Lord, shall enter the kingdom of heaven, but he that *doeth* the will of my Father who is in heaven.'

At the close of our forenoon services on the Sabbath, we repaired to the water; and saw Bro. Bywater baptize five humble disciples of Christ. It was a joyful moment, and reminded us of former days of baptizing and rejoicing, when hundreds were turning to the Lord. While our absent Lord shall seem to his waiting children to tarry, may he often favor them with such reviving scenes. And may those who put on Christ at this time by baptism, be found worthy at his coming to have a part in the first resurrection.

In reference to our communion season, Sabbath afternoon, it was good for us to be there. And when in the evening we came to take leave of these dear saints, while their meeting was still in progress, and each soul full of love and 'that blessed hope,' we could say,—

'O, could I stay with friends so kind,
How would it cheer my joyful mind—'

But duty called us away, and we parted in full expectation of soon meeting again, not in this mortal state, on those shores of sin and death, but in a state of immortality—

'Where, in that happy, happy land,
We'll no more take the parting hand.'

The advent faith, by the great mass of believers in Scotland, as Bro. Hutchinson says, 'is held as a cold and lifeless theory.' The same is true of England. Let us take heed, lest we fall also.

The Little Horn Prevailing.

'I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given unto the saints of the Most High; and the time came that the saints possessed the kingdom.' Dan. 7: 21, 22.

That this prediction is being fulfilled to the letter, in our own country, no one acquainted with the history of the Catholics will deny. Their Colleges, Cathedrals, Churches, and Jesuitical institutions of every description, with the rapidity almost of Jonah's gourd, are springing up in every important town and city in the United States and the Canadas. They are doing more in this respect than all the Protestant sects. As a specimen, we will show what they are doing in one Diocese. Says the Pittsburg Chronicle:—'Fifteen new Catholic churches are now in progress of erection in the Diocese of Pittsburg, all of which, it is expected, will be ready for service during the present year. Arrangements are also made for commencing about ten others early next season.'

In England the same power is prevailing. London papers state that the converts to the church of Rome in England are on the increase. Within a few weeks prior to the sailing of the Cambria, five more of the established church have conformed; also Dr. Duke, of Brighton, a physician of some repute, and four country gentlemen of ancient names and possessors of large fortunes.'

Though this anti-christian power is now prevailing throughout the entire world, her doom is certain. The Revelator clearly points out her present character, and destruction soon to come upon her. 'For she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her.' Rev. 18: 7, 8.

Truth Will Out.

Some of our readers will doubtless remember we contended, on our separation from the 'Christian Palladium,' in '43, as we then expressed it, 'that my faith in the coming of the Lord was the cause, the moving cause' why the conductors of that paper wished my connection with it dissolved, and why they treated me with the unchristian kindness they did. This was denied; and doubtless the reason was, it was too much for 'the Christians' then to acknowledge that they made a belief and an avowal of the glorious doctrine of the second advent of Christ in '43, a sufficient cause for casting me off as they did. Such a step was then a violation of the most sacred principles of their faith. But they did this very thing, and now, accidentally or purposely, acknowledge that our faith in the advent of Christ was the cause of their unkind acts. Hence in the Report of the Association recently assembled (Oct 7) at the Palladium office, Union Mills, N. Y., it is said—

'Elder Marsh became so deeply engaged in the subject of the Savior's advent in 1843, that the Committee believed the interests of the Association and of truth would be subserved by placing the direction of the publication in other hands.'

The Report of the Association, with this acknowledgement, comes officially signed by the chairman, Elder J. Hazen, with whom we labored hard in '43 to prove what was then denied, but now admitted in this official report. We deeply regretted to witness the dark corruption of this body about the time of our leaving it, and our regrets are much increased upon seeing no signs of repentance manifested by its members, but a disposition to cover up their deeds of wrong by adding sin to sin.

The lapse of three years has not in the least changed our mind relative to the very unjust act of this

body. It is painful indeed to say that it is guilty of the known violation of the most sacred principles of justice and truth. We wish its members no ill, but ardently desire and pray that they may yet see their sad condition, repent of their wrongs, and be ready to meet in peace our soon coming Lord.

Thoughts on the Parables.

The parable that we propose briefly to notice now is recorded in Luke 14: 16-24.

"Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper-time to say to them that were bidden,—Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So the servant came and showed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men who were bidden shall taste of my supper."

We think it will not do to apply this parable, as some do, exclusively to the proclamation of the kingdom at hand, by Bro. Miller and others in these last days. And

1. Because we have no evidence that it was designed by the Savior to be thus applied. We should never give the words of another, especially of our Lord, a meaning for which we have no other authority than our own imperfect judgment. One great error of some in the advent movement has been, to try to make this work the special fulfillment of very many prophecies, parables, and plain teachings of the Bible, which either have a general application, or refer to other events. This we think has been the case with the parable under consideration. It has been wrested from its true meaning, its simple design, and wrongly applied to the movement, which doubtless has, as a general work, been of God, and is justified by other portions of his word.

2. The parable is not a perfect type of the advent movement of these last times. The servant in the first place was sent out to tell those who were bidden to come, &c. The churches, of our day, had not been bidden before the commencement of the advent movement: they were in darkness on this glorious question, and the proclamation of the coming of Christ, was the first bidding. Hence they are not a prominent object in the parable, as some suppose.

Again, the servant in the parable was sent out but three times. But there have been more than this number of prominent movements in the advent ranks since the commencement of this good cause. One very prominent move was made by our brethren in England before the work commenced in this country. In this country, we may count—1st. The proclamation of '43. 2d. The tarrying of the vision. 3d.—The tenth day cry. And 4th. The proclamation of '46 or '47. Thus, it will be seen, that in this movement, at least five goings out of the servant could easily be found. The parable, therefore, in its most literal interpretation, must have its application to some other event or events than the advent movement of our day.

Other weighty objections to the application of this parable to the advent movement might be given, but what we have already offered must answer for the present. We will now try to give the true design or meaning of the parable.

The doctrine this parable is designed to illustrate and enforce is clearly taught in the preceding part of the chapter in which it is found. Christ was at a Jewish feast when he uttered it. He tells the guests, when they are bidden to such feasts to take the lowest seats, instead of the highest, thereby teaching them a lesson of humility. He also told his host,—'When thou makest a dinner or a supper,' or 'a feast,' to 'call the poor, the maimed, the lame, the blind,' assuring him that he should 'be recompensed at the resurrection of the just.' On hearing this, 'one of them that sat at meat said, Blessed is he that shall eat bread in the kingdom of God.' In direct answer to this, Christ gives this parable, as the language of the very next verse clearly shows. It reads,—'Then said he [Christ] unto him, A certain man made a great supper and bade many,' &c.

Now, the point of this parable evidently is this, to show Jews and Gentiles, of every age, from the time the parable was uttered to the end of time, the danger of treating the urgent and repeated invitations of the gospel with neglect, and that, as a consequence of such neglect, they will be rejected from the kingdom of God; or, be denied the blessing of 'eating bread in the kingdom of God,' of being 'recompensed at the resurrection of the just.' AS the bidden guests, in the parable, were prohibited the privilege of partaking of the 'supper,' 'dinner,' or 'feast,' because they treated the invitation with neglect, so, LIKEWISE, all who treat the invitations of the gospel with neglect, will be forever shut out of the kingdom of God. This we think is the gist of this parable.

If there are subordinate points in this parable, the following may be some of them.

The first invitation of the servant 'to them that were bidden,' may represent the invitation of the gospel to the Jews. They emphatically had been bidden, by the prophets, which is not true of any other people. And in consequence of their rejection of this glorious invitation, as a nation they have been rejected, can never taste of the blessings of eternal life.

The second going out, or 'going out quickly,' may represent the quick, energetic movement of the apostles and the primitive disciples of Christ, in spreading the gospel invitation to the Gentile world. Taking all things into the account, the want of facilities for traveling, the opposition of the times, the rapid spread of the gospel in apostolical times is without a parallel in the history of the church.—'They went everywhere, preaching the Word,' and 'their sound went into all the earth, and their words unto the ends of the world.' In fact they went out 'quickly,' and into those very places represented in the parable by 'streets and lanes of the city,' and brought in 'the poor, and the lame,' of the Gentile world who would hear their message.

The third and last going out of the servant, may cover the proclamation of the gospel from the commencement of the Reformation by Martin Luther to the close of the Gospel dispensation.

The word 'supper' is in the parable, and doubtless represents the blessings of the kingdom of God, when it shall come. 'Supper-time' is also in the parable, and may represent the very short time the whole gospel dispensation would occupy before the setting up of the everlasting kingdom. At its first proclamation it was said, 'The end of all things is at hand'—'The night is far spent, the day is at hand,' and like expressions, indicative of what the real facts were, viz; that the last dispensation, or proclamation of the gospel was then being made, giving to the world the last invitation to the eternal blessings of the everlasting kingdom of God. The invitations of the gospel dispensation, to the joys of the coming kingdom of God, are like an invitation 'at sup-

per-time' to a literal feast or supper.

Having expressed our views, in short, on these parables, we will now say to those brethren whose communications we have laid over, and which called forth these remarks, that if after examining what we have said, they shall see cause to dissent from our expositions of these parables, and wish briefly to express their opinions upon them, they shall be heard through our columns. We hope, however, that they will see no cause for dissenting from the view we have taken, for we are very confident it is correct, and justified by the plain Word and the facts in the case.

Letter from Bro. J. V. Himes.

BIRMINGHAM, (Eng.) Oct. 2, '46.

My Dear Brother Marsh;—I have often thought of you and your dear fellow laborers in Western New York. Our fellowship has always been sweet and uninterrupted. Our labors though hard, have had their comforts, while we have seen that they have not been in vain in the Lord.

The present more than ever is the trying time. He that stands fast, and resists the temptations of a worldly church, and an alluring world, in this time, will have to pray much, and put all his trust in the living God.

God is trying us also by taking from us one beloved brother after another. Bro. Fitch is gone. And now our Bro. Barry is no more! Ah, how I loved these brethren. Our hearts were one in labor, suffering, and hope.

Our Mission to this country has not been in vain. We have seen some fruits of our labors, both in conversions and in the administration of comfort to the tried and suffering ones who cherished the blessed hope before we made their acquaintance. The trials of God's people here, in many respects, are similar to ours in America. Our hope and faith are scoffed at in a similar manner by the spiritualists, and the whole tide of the world is against them.

We expect to return by the Great Western Oct. 31st. I have no time to say more—for a general account of our mission, see our correspondence in the Herald. Love to ALL.

Yours truly,

J. V. HIMES.

P. S. Bro. Hutchinson is laboring successfully in Scotland. He will remain in this country till spring. Bro. Brown is with me, and is well. He will return with me.

J. V. H.

Time of the Advent.

There are several facts concerning definite time, which seem to be passed over with indifference by a majority of the advent writers; but which seem to me to be of vast importance, and of a very convincing character—though it is but of late, within a few days, that they have exhibited themselves to my mind with such force and perspicuity; and those facts, with your permission, I will essay to enforce on the minds of my advent brethren—for I believe it is our duty to communicate the light which we receive, after we have canvassed it thoroughly and proved it that it is truth—for by so doing we may edify one another to profit.

Many of the brethren write with much seeming confidence about the evidence that Christ will come in 1846 or '47. I believe there is the most convincing evidence that he will come in 1846, but see no evidence that he will come in '47, any more than '48 or '49. I can see no evidence at all for any year but 1846. And if that event does not transpire this year, with only what light I now have, I can only look for it at some indefinite time within "this generation," commencing 1780. Let us examine some of the periods of

prophetic time, according to our present light. So far as I know, we are all agreed respecting the meaning and application of the "midst of the week"—the "69" and "70 weeks"—the "2300 days"—the "time, times, and a half"—the "1290" and the "1335 days." Now, we understand from history, astronomy and Scriptures, that the Messiah was cut off in the "midst (or middle) of the week"—in the 4th of the 202 Olympiad—1746 of the Julian period—A. D. 33 $\frac{1}{2}$, true era, being at the end of 69 $\frac{1}{2}$ weeks, or 486 $\frac{1}{2}$ years, cut off from the 2300 prophetic days, or literal years. Then 1813 $\frac{1}{2}$ years would remain to complete the 2300 years. This being added to A. D. 33 $\frac{1}{2}$, the time of the crucifixion, makes 1847, true era. Here seems to be the difficulty with some of the brethren—they seem to be unable to comprehend that 1847 true era is 1816 vulgar era. Our investigations have settled the fact, beyond a doubt, that Christ was 33 $\frac{1}{2}$ years old, when he was crucified, which would make him in the middle of his 34th year, while the vulgar era reckons it in his 33d year, or one year earlier; thus it is easily seen that as 33, vulgar era, is 31 true era, so 46 vulgar era is 47 true era. Let us illustrate another way by the vulgar era alone. According to that Christ was crucified in the spring of 33. Now 1813 $\frac{1}{2}$ years remain to complete the 2300. Take the $\frac{1}{2}$ from the 1813 $\frac{1}{2}$ and add it to the spring of 33 and it extends to the fall of 33. Then add the remaining 1813 to the fall of 33, and it reaches to the fall of 1846—there terminates the "2300 days." How, then, has it anything to do with 1847, vulgar era? I know not.

But one thing, yet, is clearer to my mind than all else by which we have attempted to settle definite time; and it is that, and that alone, by which I believe the Lord designed that "the wise should understand," clearly, the time of his second advent. That one thing is the "time, times, and a half," the "1290 days," and the "1335 days," given in connexion, in the 12th chapter of Daniel. That these three numbers apply to the "abomination of desolation;" and that that is Popery, I believe is as certain and clear as any truth revealed in the Bible. This abomination, Popery, is represented in prophecy as having three kinds of existence; and the prophecies and their fulfilment concerning it, are understood (by all who have given their careful attention) to tell a tale something like this: It shall take the place of the "daily" or Pagan abominations. Three "horns" or Arian kings shall be plucked up, to make place for it, or establish its power by Clovis, in A. D. 511; and from that setting up of Popery, till its dominion shall be taken away, shall be "1290 days"—literal years, which extend to 1801. Thirty years from the time that Popery is "set up," the saints shall be given into his hands by the "Justinian code," so soon as the last power that stood in his way of exercising unrestrained power, viz: the Consular power has ceased, in A. D. 541—and he shall "wear out the saints, until a time, times and a dividing of time," or 1260 years, which also extend to 1801; at which time Bonaparte shall so overpower the pope as to compel him to sign away, by the Concordat, the supreme power given to him by Justinian, and make him relinquish the "Justinian code" to give place to the "Code Napoleon." Now the whole existence of popery, from the time it was "set up," in A. D. 511, to the time when it shall be utterly destroyed by the brightness of the coming of Christ, (2d Thess. 2: 8,) shall be 1335 years; when the resurrection shall take place, and Daniel shall "stand in [or for] his lot at the end of those (1335) days," which will be in 1846.

Do any of us doubt, that this is a true relation of the prophecy and history of this matter, in brief? I think not. And if not, how can any reasonably doubt that the termination of the longest period will be in 1840? Although many other pre-

dictions in holy writ, which point to the day of vengeance and deliverance, seem, almost certainly, to have their focus at, or very near this point; yet, in looking through the vista of many years, the dates are so obscured, by the mist of time, that it is almost, if not quite impossible to discover to a certainty, the exact time of their termination. But here is one date which is fresh in the recollection of those who now live. In 1801 an event happened by which we might be enabled to calculate from sura data, when the end will be; and in view of this fact it is said, "the wise shall understand." This was to be understood at "the time of the end," and could not be understood before. Daniel sought to know, but was told to go his way, for it should be "closed up and sealed till the time of the end;" but then "the wise shall understand." Understand what? The dates there given, viz: the "time, times and a half"—the "1290 days" and the "1335 days," or the length of the existence of popery, and the manner of its end. This is all that I understand the declaration "the wise shall understand" to mean. The question, of which this was a part of the answer, was: "How long shall it be to the end of these wonders?" and Daniel did not understand, so he asked, "what shall be the end of these things?" so he was told what should be the end—his resurrection. What were "these wonders?" They were things that related to the "abomination that maketh desolate." What else was there in the vision that was wonderful? Nothing. The answer shows this to be the true meaning, for it speaks of nothing else but the "abomination that maketh desolate." This, too, was what Christ was speaking about in his prediction of the end of the world—when he said, "whoso readeth let him understand." This, then, "the wise shall understand;" and I am fully persuaded that it was not said in reference to anything else.

If we search the scriptures and get a clear understanding of them, how can we help understanding when the end is? The taking away the dominion of popery, stands in blazing capitals before our eyes, no farther off than 1801; and 45 years—the difference between the 1290 and 1335 days—most clearly reaches in my mind, to A. D. 1846, and the resurrection together. If not, we must find some later event than that of 1801 that was a greater abasement of popery, or find some new exposition of the 1335 days.

R. W. WELLS.

Elmira, Oct. 4th, 1846.

Letter from Bro. J. B. Cook.

Bro. Marsh:—Your notice of my humble but hated name, was very kind. I saw you reciprocated my feelings in calling on you. It was to open my heart and let you know its state toward you and the great truth of the Second Advent. Had you not misunderstood one word, all would be and also seem straight. We talked fast, and also a little noise, so I do not attach blame to your notice. If you will do me the favor to insert this, it will explain sufficiently.

All my articles published, sermons and conversations, admit the state of things which has existed since the spring of '45. And I have no other, or no better names to apply to this state of things than those in Mat. 25. The necessity for so appropriating these names results from applying the doctrine of Providence to our history, in which just such a series of events as represented in Mat. 24: 45, 50, to 25: 1—10, has occurred. I take the facts which are unquestioned, and apply those names, because I conceive it to be impossible for the doctrine of Divine Providence, and promise to be true, and yet the divine agency not to have been exerted in the near view of his coming, to fulfil the divine representation of his people's history, while watching for that solemn event. As certain as the advent be at hand,

God is in the advent movement. If God be in the movement, he is supreme here as he is every where, guiding and controlling all, so as to bring out, in perfect order, the prophetic sketch of this age, preparatory and introductory to the coming event of all the divine predictions. The striking harmony between the prophecies, relative to the age, which is to witness the advent of Jesus, and the present is, to my mind, a most conclusive testimony that the advent is at hand. Had we not seen and heard the faithful and the unfaithful servants, each acting their predicted part—had there not been a *time*, based on Bible testimony, to expect our Saviour, followed by a tarrying—a midnight cry, (or that which may be represented by the cry at midnight,) then a breaking up of the waiting band, on the question of light or evidence; and then a closing of the "great and effectual door," which had till then been opened to us, we could not, in the light of the primary doctrines of revelation, expect our Lord. It is true that unbelief demands more accuracy, more fulness or more clearness; but faith sees as perfect harmony here as in other prophetic fulfillments. In the fulfillment of Dan. 7, we find no beasts as there employed for prophetic symbolic imagery; no wings—no horns; no, not even one with a mouth and eyes, nor brazen claws; but we find four beastly kingdoms, which are represented by those beasts with their wings, horns and claws. So in the parable of the tares we find a general representation of the state of the world, till its end. The literalities belong entirely to the parable. The facts represented are in a general way explained to mean that the wicked would mingle with the righteous—and that the righteous will not obtain the kingdom, till the end of the world.

It is true that we have no voice from the throne, nor angel from heaven, assuring us that the parable of the faithful and unfaithful servants, with that of the virgins, represent the minority and people of God in this age, but we have the facts, in advent history, occurring consequently in the precise order, represented in the parable of the virgins. Now how shall we prove that these facts are a fulfillment of that representation? I reply that we "know" that Jesus' coming "is nigh," from the signs—the prophetic periods—the woe trumpets—the descriptive prophecies. Do you grant this? Then THE TIME HAS COME to expect the events which are represented to occur in view of and introductory to his coming. No real adventists will join issue with me on this point. Well, then these facts have become matters of history, to wit: the writing out of the vision, with the annunciation of Christ's coming, by the faithful and the wise. We saw a confirmation, most marvelous, in "the great sights and fearful signs from heaven," witnessed in '43; a people called out, in expectation of the awful event, while the unfaithful and unwise were acting their part. Then came a tarrying, followed by a 'cry' on the tenth day of the 7th month, 44; subsequent to which, the virgin band broke up, and the world and the church became comparatively inaccessible. Many professed believers have gone to the world—but converts since then have been like angels' visits—"few and far between;" and these "have not consented to the counsel and deed of them" who derided our holy hope.

Now mark! *these things have had a cause*—either God in his Providence and by his spirit has guided those characterized as his people, so as to act the part assigned them, in fulfilling his word,—(those opposed, acting their predicted part also,) or else the Devil has deluded us to study the scriptures, and pray and "preach the word," and give up the world, and prepare to meet Jesus; and thus, apparently effect a false fulfilment of the preparatory scenes of the Son's glorious appearing!! If God has not led us, the Devil has

—or else it has *chanced* to be so, and there is no special Providence. But this is infidel ground, from which we recoil; on that we dare not, cannot tread. Then I inquire into the Bible doctrines of Providence, and I find no false fulfilment of prophecy—none but the fulfilments at the right time, in the revealed order, and in the general predicted manner. See the events preceding the deluge—the deliverance from Egypt—the manifestation of Jesus to Israel, and all the grand scenes of prophecy concerning individuals and nations. From such a review we see that the plain teachings of the Holy Scriptures relative to Providence, forbid utterly and forever, the idea of a delusive fulfilment of prophecy, at the right time and in the right order of events. Well then, as we have in advent history the going forth, the tarrying and the cry, in the right order and at the right time, I say it is the fulfilment of Mat. 25: 1, 10. We are bound to believe as were the Jews at the first advent. God has set his broad seal on the advent movement: it is of heaven and not of men.

We reach this overwhelming conclusion, by tracing down the unbroken chain of prophetic events for the last 2500 years; not a link is found wanting. By observing that the fulfilments thicken and brighten, and then convey their rays into one grand focus—the 2d advent—we see that the judgment is near! The remarkable fulfilments of this age, crowd us close on to the opening glories of “the day of God.” With my light, I cannot, dare not “draw back” beyond a single event, that answers to *its place and character* on the prophetic chart. This being so, you see that Bible truth—Christian principles, and every holy motive ought to constrain me to acknowledge God in withdrawing his insulted spirit, since the breaking up of the advent band. I do, and must, though at the peril of life, confess Divine agency here. There has been extensively no convicting spirit abroad, as prior to '43, and the 10th day. To this state of things I apply—rather, it seems to me that God's word and Providence, applies the shut door, of the parable. After asking counsel of our wisest, oldest and most honored brethren, my position remains unassailed. It is true that some have laid undue stress on this, and have here applied the terms, “door of mercy”—unknown to this portion of scripture; while others have vibrated to the other side of the prophetic track, denying God's Providence and spirit in the whole, lest they should be compelled to occupy a position just down by that shut door of prophecy. Bless God, that some dare go just where the truth may lead.

Every body with eyes can see, that if this be our position, it follows necessarily, that the periods are just expiring, and the Lord is coming. God's great seal is thus put on our main exposition. If the Good Spirit has been grieved with those who have trifled with and rejected these tremendous themes, as unworthy of their research or regard; then it follows, that he has been pleased with those who have searched, and inquired diligently into them. “If this counsel and work be of God,” then the work—the great work for the world is about done, and we need like Noah before the deluge, to conform to the position, into which the Providence of God has led us. We should now especially “remember Lot's wife”—not “look back,” nor in heart “draw back.” Those who object overlooking some obvious representations of the revealed position of God's people just prior to the end, should be reminded that as certainly as the scripture cannot be broken—

“To this complexion it must come at last.”

If we have been honored to fulfil the scripture, preparatory to the 2d coming of Jesus, then it follows, that we are in the revealed position which God's people must occupy just prior to that event. Amen, even so—come Lord Jesus,

The poor widow crying to the unjust judge—the lovely dove mourning the absence of its mate, represent anything rather than that, “the called, the chosen and the faithful” will be in favor with a doomed world. They are represented, Ps. 74: 19, Luke 18: 6, 7, as looking with intense interest to God for themselves; and the minister is giving meat to the household “in due season.” Amen!

Yours, in hope,

J. B. Cook.

Cleveland, O., Oct. 20th, 1846.

Bro. Mitchell, Baltimore, Md., Sept. 28th, writes:—The cause is prospering here. The brethren are stronger and firmer rooted now than ever before. More devoted, punctual and spiritual; consequently, God is with us more manifestly. Yesterday (Sabbath) we had a blessed time—five poor wandering souls presented themselves for the prayers of the saints and the pardoning grace of God—four found peace in believing and now are happy in the Lord. Let me say here, they were not proselytes merely, but true and genuine converts to God's truth, and I think clearly prove, with many more of like kind, that those who teach no more mercy are not of the truth. I rejoice that God's long-suffering yet waits, as in former days, and that now he that will come may come and partake of Christ's healing fountain, opened in David's house for sin and uncleanness.

One young brother, son of Bro. Wm. Watkins, while at secret prayer the morning before meeting time, God, of his mercy, poured out such a blessing on him, that he could not describe but with tears of joy. Several rose and spoke of the goodness and love of God, and testified their faith of soon seeing Jesus. Yes, Br., God's ear is not heavy nor his arm shortened that he cannot save—salvation is not clean gone forever—God suffers with his people still—Jesus pleads his death, and will do so until his glory shall be revealed, and until then we should, nay, *must* labor for God's glory, and that is the salvation of souls.

Bro. J. P. Jacobs, Elyria, O., Sept., 23, writes:—We have a few brethren here who still hold to the true faith of the gospel. We have, for some two years past, held meetings by ourselves in private rooms, but since last spring our circumstances have been so changed that we have not been able to continue them; and the few that are left meet with the Disciples, the most of whom are on nearly the same ground with ourselves, excepting they are not as confident on the near approach of the consummation of all things as we are, but they are willing to hear and learn; and as it is my privilege occasionally to occupy a half of Lord's day. I endeavor to keep the subject before them, which is kindly and attentively received, yet, I fear there is not that unwavering confidence in the truth that is desirable.

We have not been favored with lecturing brethren from abroad for a long time. If any brother who is a candid gospel preacher would call on us, he could have a hearing. We hold no affinity with modern spiritualism. We believe the great plan of redemption, undertaken by Jesus Christ, is to restore this revolted province back to its original state, which will be done by removing every thing which has been introduced into the world in consequence of sin; and that the writings of the prophets and apostles warrant us in believing that the present generation are those who will witness its accomplishment.

Bro. A. Norton, Ithaca, N. Y., Sept.—writes:—I have just returned from a visit to the brethren in Newfield, where our highly esteemed brother C. Benedict died. I found a few hearts warm with the love of Jesus, but in rather a weak, low state, not having had any meetings since brother B.'s death. But blessed be God, they have

taken a new start for the celestial city. The Lord suffer them not to faint by the way, as there is no stopping place until we enter the pearly gates of the city. Sister Benedict is left with 4 small children to provide for, and nothing but her own hands and needle to do it with. Will the good brethren who can, remember her in their prayers of faith, and minister to her wants by adding to faith works of charity—thereby causing the widow's heart to sing for joy. As it respects the good cause in this region, it is supposed to be dead; and the “woman” is quietly seated on the scarlet colored beast, saying in her heart, “I am rich and increased in goods”—“I sit a queen and shall see no sorrow!” wholly insensible that she is poor and wretched, blind and naked. God has in great mercy visited the lanes and hedges in the vicinity where I reside, and has gathered a few lambs into the fold of Christ, this season. Praise his holy name.

Bro. E. Dexter, Mattapoisett Mass., Sept. 9th, writes:—The little flock in this place, are still striving to live by faith, in these times of trial.—It is, truly, a day of darkness all around us, but thanks be to God, his word affords us light. By it we are enabled to penetrate the gloom that surrounds us, and behold the dawning of a day of bright glory. The weekly visits of the Voice of Truth and Advent Herald, bring to us the glad tidings that many of the scattered disciples of Jesus are still contending for the faith, and looking for the same blessed hope, and soon expect to see that same Jesus come in like manner as he went away. Our company is small: some have given up their faith, and walk no more with us. There are about fifteen that still mean to hope to the end; although poor in this world, yet we are striving to be rich in faith, heirs of the kingdom of that glory that will be revealed at the revelation of Jesus Christ.

Bro. A. Collins, Westford, Vt., Sept. 18th, writes:—The Advent brethren in this vicinity are generally confirmed in this one important truth, that Michael the great Prince will soon stand up, and that Daniel with all the righteous dead will then stand up for their inheritance, whilst those that live and believe in him (have saving faith) will never die. In view of these things I can say with the poet,

“O glorious hope! O best abode
We shall be near and like our God.”

Brethren,—is there not enough embraced in the Christians hope to stimulate us to action, or to endure hardness as soldiers? Shall we shrink at the cross when the crown is so soon to be given? Oh! no, says every humble believer, for the Lord of hosts hath promised in the day when he makes up his jewels, that he will spare us as a man spareth his own son that serveth him; yet this is not all; we shall then discern between the righteous and wicked. Although the proud are now called happy, yet soon we shall distinguish between him that serveth God and him that serveth him not, because the day cometh that shall burn as an oven, &c. But unto those that fear his name will the Son of righteousness arise with healing in his wings. O! let us be ready to hail the King of glory with shouts of loyalty when he comes. Bro. Miller and Buckley were with us last Saturday and Sabbath on their way to Canada.

Bro. S. I. Roney, Chateaugay, N. Y., Sept. 23d, writes:—I have recently visited the brethren at Caldwell's Manor and Stanbridge, (C. E.) Champlain, N. Y. The brethren are strong in the faith giving glory to God. I think the advent cause was never in a better condition than at present in that section. Some fifteen or twenty on the Manor have recently been brought into the fold of Christ, and as many more have received

ed the ordinance of Baptism at the hands of our beloved Bro. Dudley. Praise God for salvation. Our Camp-meeting in Clinton was one of deep interest to many precious souls. The signal blessing of our father attended the meeting. It proved a benefit to many. Brn. Wyatt, Adrian, Dudley, Sutherland, and Sawyer, were present to preach the word, and give the reasons of our hope, and sound the trumpet of alarm to warn the wicked of approaching danger; which had a good effect. Between 30 and 40 were brought to know the sweets of redeeming grace. Some were reclaimed, some brought in that never before tasted the good word of God. Glory to his name, salvation is yet free in these last hours of time. Sinners may yet have mercy, if they will.

Our brethren in different places spared no pains to get to the meeting. Some of them came 60, 70, and 80 miles; for which they felt amply compensated. They could return, revived in the spirit of their minds, their hopes brightened and confirmed, rejoicing in hope of the glory of God. We parted, feeling the assurance that we should soon meet again.

Bro. L. D. Fleining, Newark, N. J., Sept. 20th, writes:—There is an increasing interest among the brethren, and many are looking with longing solicitude for the consummation of the hope of Israel. May the Lord direct our judgment concerning His coming kingdom, and give us such views of the truth as shall ultimately be justified, is my ardent prayer.

Bro. Morley writes from Pomfret, Sept. 20th:—I am glad to see you taking good heed to the sure foundation on the subject of time. I think we must not be much elated with months or days. I trust you will not be moved by those who are over-zealous on days or hours. Let us be patient with them, treat them friendly, and hope for the Lord's appearing even before their days come. I feel no disposition to put that day far away, I love to bring it nigh. We must watch and pray if we would be ready.

The Empire of Queen Victoria.

The Queen of England is now sovereign over one continent, a hundred peninsulas, five hundred promontories, a thousand lakes, two thousand rivers, and ten thousand islands. She waves her hand, and five hundred thousand warriors march to battle, to conquer or to die. She bends her head, and at the signal a thousand ships of war, and a hundred thousand sailors, perform her bidding on the ocean. She walks upon the earth, and a hundred and twenty millions of human beings feel the slightest pressure of her footstep. Come, all ye conquerors! and kneel before the Queen of England, and acknowledge the superior extent of her dependent provinces, her subjugated kingdoms, and her vanquished empires. The Assyrian empire was not so wealthy; the Roman empire was not so populous; the Persian empire was not so extensive; the Arabian empire was not so powerful; the Carthaginian empire was not so much dreaded; the Spanish empire was not so widely diffused. We have overrun a greater extent of country than Attila, that scourge of God, ever ruled! We have subdued more empires, and dethroned more kings than Alexander of Macedon! We have conquered more nations than Napoleon in the plenitude of his power ever subdued! We have acquired a larger extent of territory than Tamerlane the Tartar ever spurred his horse's hoof across.—*Finch, Boundaries of Empires.*

Singular Phenomena at Deerfield.

The following is received from an authentic source, and may be relied on as strictly accurate. Mr. Editor:—During the last twelve years,

certain curious, not to say alarming phenomena in the town of Deerfield, N. H., have excited the fears of the inhabitants, and we think should ere this have attracted the attention of the scientific. These are reports, or explosions in the ground, apparently of a volcanic or gaseous nature. When first heard they were attributed to the blasting of rocks in Manchester, a new town some ten miles distant; but from the frequency of the reports at all hours of the night, as well as the day, from the consideration that they were so loud, and were heard in all seasons, winter as well as summer, it was soon concluded that they had some other origin. The explosions, if they may be so called, commenced on a ridge of land running S. E. and N. W., some five miles in length, and principally on that portion called the South Road. They have, however, extended, and are now heard in a northerly direction. The sounds have become louder, and during the last fall and the present spring and summer, as many as twenty have been heard in one night. Many of them jar the houses and ground perceptibly, so much so, that a child whose balance is not steady, will roll from one side to the other. They are as loud as a heavy cannon fired near the house, with no reverberation, and little roll. Last fall, some of the inhabitants were riding in a wagon, when an explosion was heard, and they saw the stone wall over on one side of the way, and a second after upon the other. The stone wall of an unfinished cellar also fell in. This can be attested by many witnesses. There is no regularity in these reports, as they are heard at intervals of the day, a week, and sometimes of months; but for the last year they have become very common, and are heard almost every week, more or less.—*Portsmouth Journal.*

Summary.

IRELAND.—The distress and destitution consequent upon the failure of the potatoe crop is really awful. The law for affording employment to the people is being carried out with alacrity by the government and landed gentry of the kingdom.

Serious riots had occurred in the county of Waterford, Ireland, on the 29th ult. large mobs having attacked bakers' shops for the purpose of obtaining bread. Two of the people had been killed by the dragoons ordered to disperse the rioters, and much excitement existed at the last advices.

SCARCITY OF GRAIN IN GERMANY.—The apprehensions of scarcity are not less serious than in France. In the Northern States, rye and potatoes, which constitute the principal food of the inhabitants, have completely failed.

DISEASED TURNIPS.—It is announced that the turnips in England and Ireland are infected with disease similar to that of potatoes; and as this vegetable is raised in large quantities, and much depended on for food, its failure is regarded as a serious calamity.

The Archbishop of Canterbury, by order of the Privy Council, had issued a form of prayer for relief from threatened famine.

There has been another severe shock of an earthquake at Smyrna, but unattended with any particular calamity.

The disease among cattle has broken out afresh in Poland, to such an extent that the exportation of cattle has been prohibited.

The French newspapers state, that almost all the fish have this year quitted the coast of France, and betaken themselves to that of Scotland.

Incendiary fires still cause much alarm in several of the French departments.

Ten thousand Russian Jews are expected to arrive in the Holy Land to settle there. This number will add about a third to the present Jewish population in Syria and Palestine.

The Banker's Circular states that the spread of the potatoe disease has been signally arrested, and a much larger proportion of the crop of potatoes in Great Britain, and we suspect also in Ireland, will, we trust, be preserved than any man dared to hope a few weeks ago.

EDUCATION.—It is stated that in the United States one child in every four goes to school—in France one in twenty—in Poland one in seventy-eight—in Russia one in three hundred and sixty-seven, that one being a noble. In Prussia, every child is educated to some extent, though they are instructed in a variety of errors in addition to the use of letters.

"Behold! I Come Quickly!"

I rejoice, I rejoice,
At my Savior's sweet voice—
Behold I come quickly, my reward is with me,
To adjudge every man
As his work shall stand;
And the holy in heart, in peace, shall God see.
A glad time, a glad time,
For the Savior divine
Is soon coming down with great glory and power;
And though storm and cloud
Old earth now enshroud,
Rejoice! for full soon shall they cease to lower.
The 'same Jesus' shall come,
A bright glorious form,
And change the vile bodies of all holy men;
In beauty and bloom,
Shall raise from the tomb
His sleeping ones; and all in triumph ascend.
And by all in 'the way,'
Shall be said on that day,—
'Lo! this is our God! we have waited for Him!'
And while upward we crowd,
We'll rejoice aloud
In his salvation: he will save us!—Amen.
My glad soul doth rejoice,
For a still small voice
Is bidding me look to Immanuel our king,—
And wait for a home
Where Death cannot come,
Where Sin shall not blight, nor Sorrow e'er sting—
But where Jesus shall reign,
Over all the domain;
While the music of hearts in soft symphony,
Shall sound the sweet praise
Of the Ancient of Days,
And of Jesus our Savior, eternally, I P.
Woodstock, Vt. —'46.

MEETINGS IN ROCHESTER.

Our Meetings in this City are removed from Fairman Hall, to Shaw's new Brick Block, on the East side of the River, corner of Main and Stone Streets. Entrance from Stone Street. Meetings held three times on the Sabbath; also, Tuesday and Friday evenings.

CONFERENCE.

At Hornby, Steuben Co., Nov. 29th, 2 P. M., and hold over the Sabbath. Enquire for Bro. Ambrose Pond. Brn. Bywater, Morley and others are expected to attend.

BUSINESS NOTES.

R. Polley—We send again No. 1; in which you will find the credit.
E. Hale—You have paid to vol. XII, No. 4.
H. Stevens—Your hymn books are sent to the care of J. Davis & Co., Youngstown, N. Y.

Bro. J. D. Johnson's address, is Manlius, Onondaga Co., N. Y.

Letters and Receipts for week ending Oct. 29 '46.

Wm. Corey, Lima, 50 cts.; J. Conn, Wallingford, Ct. \$1, and \$1 for J. Bartlett; N. Safford, Albany, \$3; Wm. Clark, Jr., Newton, Mass. \$1; N. Baker, \$1; R. Humphries; S. I. Roney; R. Polley; S. Bliss, for J. Ricker, \$1; E. Hale, New Britain, Ct. \$1; P. Knight N. Y.; S. W. Adams; J. B. Cook; Dr. A. Woolverton, 50 cts.; B. B. Boardman, 50 cts.; M. Babcock, 45 cts.; O. Jennings, 50 cts.; J. R. Gook; E. Bellows, North Scituate for S. Green, \$1; Dr. A. Anthony, 50 cts.; P. Wilcox, 50 cts.; S. A. Bishop, 50 cts., and R. Fisk, \$1; H. Smith, Springwater, \$1; L. E. Bates for B. Ball, Niagara, C. W. \$2; R. Brooks, \$1, and A. Stewart, Ransomville, \$1; S. Joslin, Utica, \$1, pays to close of vol. XII; H. B. Squires; C. Boughton, 50 cts.; L. Boughton, 50 cts.; R. Frost, Whitney, \$1; C. O. Taylor, Bouses Point, \$1; J. J. Porter; H. Lee, Penfield, 50 cts.; R. T. Huskins, for F. Durell, South Paris, Me. \$1; D. Barber 50 cts.; L. W. Page, \$1.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XII.

ROCHESTER, N. Y.—WEDNESDAY, NOVEMBER 11, 1846.

NO. 7.

THE VOICE OF TRUTH

IS PUBLISHED EVERY WEDNESDAY

IN SIMPSON'S BLOCK, WORKS STREET, ROCHESTER.

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$2 for Five copies. WITHOUT CHARGE to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or remittances for Books, should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscribers' names, with their Post-Office, should be plainly written.

The World to Come.

BY MRS. A. C. JUDSON.

Air.—There is a Happy Land.

There is a world to come.

Blessed and pure;

It is the Christian's home,

Long to endure.

O, 'tis a world most bright,

No death, nor wo, nor night:

Faith views it with delight,

Knowing 'tis sure.

There Jesus Christ will reign,

All glorious King!

There music's rapturous strain

Ever will ring:

Saints, who, in ages by

Suffered, and dared to die.

There, in sweet harmony,

Anthems will sing.

O, 'twill be Paradise,

Eden restored;

All beautiful in their eyes

Who love the Lord:

The wastes that now are drear,

Will be a garden fair,

The rose shall blossom there;

As saith the Lord.

There Life's unfading tree

Will bloom most fair;

And Immortality

Its leaves shall bear:

A stream so pure will flow,

A joy no mortals know

Will to each soul bestow,

Who enters there.

O, that bright world to come!

Tongue cannot tell

How blessed is the home

Where saints will dwell:

Turn then from sin away,

The word of God obey,

Then at the last great day

All will be well.

Buffalo, Oct. 30, 1846.

THE JEWS' RETURN.

BY J. B. COOK.

The following thoughts on the subject of the Jews' return, embrace several points not usually, if at all, noticed. They seem to me, *important*:

We may reach the subject of the Jews' RETURN,—through the analogy of nature, and the plain declarations of Holy Scripture. We may thus reach "the root of the matter." Through the first principles of nature and grace, we may obtain a conclusion which will stand; but a conclusion that does not harmonize with the rudiments of our holy religion, cannot be worthy of reliance, because not true.

We know that the natural laws, governing matter, extend to all matter. The law of gravity, for instance, governing one portion of the earth's surface, governs *all other* like portions, for the same reason, and for a like necessity.

If some convulsion of nature should throw off a portion of matter, beyond the earth's attraction,

it might come within the attractive sphere of some other orb, and with that orb, it might travel on through trackless space; but it could never again exist, or move, within the earth's orbit, without being first restored to the action of the original law, from which it was wrested—the law which once bound it in harmonious movement, with the other matter of our globe.

There are primary moral laws, based on and growing out of our relations as accountable creatures to God and each other. These laws are, supreme confidence in, and love to God, and a subordinate love to every fellow creature with whom we associate, equal to that which we cherish for ourselves. By a moral conclusion, a portion of the intelligent creation may be thrown off, beyond the controlling law of love, which is essential to the harmony and happiness of an holy Universe, as gravity is to the continued union of the particles composing earth. The portion thus thrown off, cannot be restored, but by bringing each, and every individual of it, back to the ruling influence of the original moral laws—faith and affection. The unhallowed, unnatural power that alienates sinful creatures from Jehovah, must be broken or they will proceed toward "the blackness of darkness forever." They must, from the necessity of the case, be *brought back*, under the sweet, divine law of love and reliance, or they cannot exist under the government of God, in harmony with his antecedent, obedient subjects. The redeemed of earth will think and feel, speak and act in perfect and eternal harmony with all righteousness. They will love the Supreme Being supremely, subordinate beings they will love subordinately, according to their several grades, or spheres of existence. The divine brotherhood is one, into which no mortal can be brought, or bound, without bowing, unhesitatingly and perpetually in every fibre of his being, to the divine law of love and confidence.

The means ordained to bring fallen men into this blessed brotherhood, is the Gospel of Christ. It is "the power of God unto salvation, to every one who believeth." It is the powerful means, which he employs to restore men to the power of the original laws. They are absolutely essential to a holy universe. Thus Abraham was elevated and sustained above the mass of mankind. Gal. 3: 7, 9. He believed the gospel; he loved its Author. Faith, and holy affection became the leading elements of his moral being. Of his eight sons, only one enjoyed the distinction, conferred by "the promise." His children, after the flesh—his mere natural descendents, float down the stream of time, age after age, and constitute no part of the Israel of God. These children of the Father of the Faithful, may be compared to the old loose bark of a walnut tree, which falls off and constitutes no part of the whole. Year after year, a mass thus peels off, and is never more a component part of the tree. Just so in the history of Israel, we find the illustration verified in their several successive generations. Elijah was cheered, amid the apostacies around him, to learn that there were 7000 who were in the "the good olive tree." All the rest peeled off, to perish.

The apostle said, in his day, that there was "a remnant according to the election of grace." This election of grace, conveys the idea of sovereignty in human salvation; but the election is both wise, and worthy of God. It is his choice,

through mere favor, of all believers, constituting them his people,—his household—the children of promise. They are all those who may be attracted, by Jesus and his cross. Such, and such alone are His.

The reason for faith and affection is thus apparent. The necessity for these features of moral character in Abraham, and the seven thousand,—in Paul and the remnant according to the election of grace, is as imperious now, in relation to every descendant of Abraham, as to the Gentiles; for no man, nor angel of God, can live in harmony with the Divine government, without perfect and perpetual submission to the primary laws, which are alike adapted to all intelligences, in all parts of the Divine dominion. It is in this respect, that there is "no respect of persons with God." All must bend to the same eternal law of holy beings, or never share their blessedness.

Seeing that the "gospel (alone) is the power of God to salvation, to the Jews first, and also to the Gentiles"—then when Jesus comes, every one who loves Him will not be "accused." 1 Cor. 16: 22. This restoration by faith,—the revival of faith and love must take place before He comes. This seems plainly typified in the old Covenant with Israel. They were all brought out from Egypt into the Divine presence at Sinai, and there the Covenant was established. Why shall not "all Israel" be brought back to the required trust and love, before our Lord shall (at his coming to "raise up the tribes of Jacob and restore the preserved of Israel") make a New Covenant with them? The prophecy and promise of God relative to the New Covenant, both embrace "all Israel. Does it not follow that all of Abraham's posterity, and all others who are not, by the attractive power of Divine mercy, in the gospel of Christ, drawn within the sweet, heavenly law of love and confidence, must be left like Esau, with "no place of repentance?" Can they be the Israel with whom the New Covenant shall be established? Is not the New Covenant a confirmation of Israel in the love, the virtue or piety, to which they had been wooed and won by the Saviour's attraction? Will not their affection be from that point, perpetuated by the bands of everlasting confidence? Jehovah will be their God, and they shall be his acknowledged people. The cross being the attracting, restoring power; do we not perceive the greatest propriety, in the Divinely revealed purpose to the New Covenant, with all these drawn within the governing power of the divine law of love, 'at the end of the age?' After ancient Israel had terminated their bondage in Egypt, Jehovah publicly entered into covenant with them—avouching them to be a peculiar people unto himself, above all people. So at the end of the world, the end of this dispensation, will not Israel's King and Lord establish with him an "everlasting Covenant?" Will he not declare them His, before the universe, and bring them to his throne by the sweet bonds of everlasting love and confidence! So much for the primary laws, which we can but briefly touch.

Next, we notice the first principles of revelation, relative to the restoration, or return of Israel.

1st. NATIONAL BLESSINGS ARE CONDITIONAL.

Do not start. Let us look at this point. In order to secure your confidence, I'll admit my full belief in the promises made to Israel, Judah and

Jerusalem. My only desire is to reach the loftiness of these promised glories, by the way of unquestionable truth. The movements of the mind are in one respect like those of the body, a step at a time. To see that the principle on which Jehovah administers His government over the nations, is stated correctly; read Jer. 18: 9, 10. "And at what instant, I shall speak concerning a nation or concerning a kingdom, to build and to plant, if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said, that I would benefit them." Thus far, the history of the world, Jew and Gentile, evinces the truth of this annunciation by the prophet of God, Deut. 28: 1-15, all blessings are promised on condition of obedience, all imagined curses are denounced on them, in case of disobedience, till they 'should be destroyed.'

The Jewish nation has most signally failed to obey God; consequently the nation has FORFEITED the promises made them in their national capacity. It is true, however, that Israel and Judah shall be restored; but not in defiance of this primary law of God's government. We must not make God contradict God! We can get an intelligible idea of these promises, from the scriptures, without supposing that Jehovah will forget this absolute declaration, the principle on which he has always acted.

2d. The house of Israel to be restored, embraces, 'all the seed'—'the whole house of Jacob,' and not merely a portion of them. All the fullness of covenant favors, shall be poured around them, at their restoration; therefore Israel needs be ALL there. The ISRAEL OF HISTORY, includes only the posterity of Jacob who may be alive, at the time contemplated, because history records the actions of living agents. The history of the Jews, given us in the Old Testament, does not relate to those who were unborn; to those who might live in after ages; nor to those who had lived. It relates to those THEN on the stage of life. But the ISRAEL OF PROMISE includes all who come within the scope of its merciful provisions, of all ages, down to the final restoration. 'In the Lord shall ALL THE SEED of Israel be justified and shall glory;' Isa. 45: 25, 59, 20. Ro. 11: 26.

3d. 'The tribes of Jacob' to be raised up, and 'the preserved of Israel to be restored,' are to be raised up and restored by Jesus. This merciful purpose of the God of Abraham, is not to be accomplished by a general Providence. It is to be done by a determinately revealed agency, by Jesus Christ; Isa. 49: 6; John, 6: 37, 45; Mark, 13: 26, 27; Gen. 49: 10; 2 Thess. 2: 1; 1 Thess. 4: 13, 18; Dan. 12: 1; Ezek. 23: 24; Joel, 3: 16, 21; Jer. 23d and 33d chapters.

4th. This gathering includes the resurrection at the 2d advent. The above passages prove this. 'He will swallow up death in victory; and the REBUKE OF HIS PEOPLE shall be taken away from off all the earth—and it shall be said in that day, Lo, this is our God, we have waited for Him. We will be glad and rejoice in his salvation.' Isa. 25: 7, 9. This text is applied to the resurrection in 1 Cor. 15: 51, 56. The resurrection was the hope of the promise made of God to the fathers. Acts, 26: 6, 7. The hope of Israel, Acts, 28: 20. The hope of the apostle Paul, Acts, 23: 6, 24, 24, 11. If this be so, then no one can correctly apply the promises merely to the national Jews restoration.

5th. This 'hope of the promise,' is not applied to any; save those who sustain the character of Israel. It does not apply to mere natural descendants, for 'the just shall live by faith.' 'The righteousness of God without the law, is manifest being witnessed by the law and the prophets—Rom. 3: 21. 'THE CHILDREN OF PROMISE are counted for the seed; Rom. 9: 6, 8; Gen. 21: 14, 25: 5, 6. The proper name, 'Israel,' must com-

prehend all the descendants of Jacob, who like him, have had 'POWER WITH GOD, AND HAVE PREVAILED.' These come with the 'hope of promise.' These are 'accounted for the seed,' all the rest peel off from 'the good olive tree,' like Ishmael and Esau, to perish.

6th. To apply the term Israel and Judah to the natural descendants now living, we must leave out 'the just'—'the election of grace,' now resting in 'hope of the promise made of God unto the fathers;' therefore that CANNOT be the true application of the term; Rom. 4: 11, 13; Gal. 3: 26, 29. All of Abraham's believing children, must be included in 'the seed.' They are 'heirs according to promise.'

The theory which clearly conflicts with the above, or like plain, positive, first principles of revelation, cannot be true. Jehovah's servant to raise up the tribes of Jacob, is the 'righteous branch' of David. It is Jesus; Jer. 33: 15; Luke 1: 33. Judah shall be saved, and Jerusalem dwell safely.

The gist of the whole matter seems to be this. In the promised gathering and glory of Israel, national, as well as personal identity will be preserved. Abraham and the patriarchs individually will be personally present, because they were personally subjects of 'the promise.' Israel and Judah collectively, will be there, because they are in their collective capacity, subjects of 'the promise,' as we read of the Patriarchs, 'Abraham, Isaac and Jacob,' who are to be individually seen in 'the kingdom of God;' so we read of 'the nations of them that are saved' in the restitution. Israel is the prominent one in the promise, and in the prophecy of this blessed state.

Mark this! 'All the seed of Israel' are to be justified and glory in the Lord. 'The children of the promise alone, are 'counted for the seed' of Abraham. Now, how can we avoid applying the proper name Israel, to all the children of promise? It must apply to some one class or people, in distinction from all others. Why then, when speaking of the nations of the saved does it not apply primarily and properly, to the believing descendants of the friend of God? Thus it is applied in Rom. 9: 6, 8. To them the 'glorious things spoken of Zion the city of God,' primarily belong. They will inhabit that Jerusalem which will constitute 'the throne of Jehovah.' Those who were 'Levites,' will there officiate as we learn in Jer. 33: 21, 26. That will be in 'the better,' the heavenly country; Heb. 11: 12, 16. Believing Gentiles will be fellow-citizens' of Zion with the saints. All 'the nations of the saved, will walk in the light,' of this habitation of the Holy One; but identity, personal and national will be preserved.

No mortal can wrest Abraham from his promised seat, no more than Jesus from his throne. Abraham himself must fill it, or Divine faithfulness will fail—the pillars of his throne fall! For the same reason, Israel in contradistinction from other nations of the saved, must inherit his promises. Those, like Isaac, who are the children of promise, are, in the purpose of Jehovah, 'counted for the seed.'

Thus may we believe that the promises will be fulfilled, according to the true import of both the Old and New Testament. Why need we so apply the promises to Israel in the Old Testament, as to contradict those in the New? Or so understand those in the New Testament, as to abolish those found in the Old? The terms Israel and Judah, are proper names, designating the subjects of a special divine Providence and promise. To them the promises will be fulfilled in their true import, embracing all Israel. 'Ephraim will not envy Judah, nor Judah vex Ephraim.' Peace and praise will be abroad; happiness, holiness and heaven will reign.

If this be the right application of the scriptures,

we will not seek the lost ten tribes to find 'Israel,' nor the scattered Jews, to find 'Judah.' The children of the flesh are not the children of God, nor of promise. This 'first principle of the oracles of God' is not only asserted in the New Testament, but it is fully established in the fact that only one of Abraham's own eight sons, was 'counted for the seed.'

Thus we avoid the necessity of contradicting the plain declaration that national blessings are conditional. We need not deny that if the unbelieving and disobedient Jews are, as a nation, blessed as if they were the people of God, it would be in apparently direct violation of Jer. 18: 9—10, and other scriptures, already quoted. 'If thou wilt not hearken to the voice of the Lord thy God, to observe to do all his statutes,' then, 'all these curses shall come on thee,' in the family, field and city. Deut. 8: 15. Now seeing the Jewish people fall in THIS age, as they have in other ages, should God especially bless them? He would do just contrary to this expressed purpose.

These remarks do not apply to those characterized as Israel, 'the children of promise.' They are 'of faith,' and must be 'blessed with faithful Abraham.' According to the same promise made to the Patriarch, and for the same reason they will be absolutely unconditionally and eternally 'blessed.' With them the New Covenant, will be formally, gloriously established in the 2d Advent. When he shall gather together the remnant according to 'the election of grace.' 'For the Redeemer shall come to Zion, and to them that turn from transgression in Jacob.'—'So, all Israel shall be saved.' The reason is given; 'for the gifts and calling of God, are without repentance,' or change of purpose. He has never wavered in his purpose, to pour the full blessings of his covenant of promise on the whole of the promised seed—the house of Israel. He has not repented that He let Ishmael depart with Hagar the symbol of old Jerusalem—nor that He let Zimraw and Joshua, and Medan and Midean and Ishbak and Shuah all go 'Eastward toward the East country,—nor that He chose Isaac, and his believing posterity to be the children of promise. His 'gift or calling' was to let all who treat 'the birthright' as did Esau, from the good olive tree, peel off and perish. It is to take all, who love the blessings of promise as did Jacob—all who have 'power with God, and prevail,' and enroll them as 'the church of the first born'—as 'the chosen, the called and the faithful.' Amen.

On these, the blessings of the covenant concentrates. To them the Divine 'gifts and calling' are unchangeable, He will say; 'when the earth casts out the dead, come my people enter into thy chambers, and shut thy doors about thee for a little moment, till the indignation be overpast, for, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity.' This Divine visitation in judgment and mercy, will be, saith God, to Israel, 'according to the days of thy coming out of Egypt. I will shew him marvellous things. The nations shall see and be confounded at all their might.' 'The weak shall be as David, and David as an angel of God;' thus 'the nations will be afraid of the Lord our God, and shall fear because of Israel. Thus said the prophet of Jehovah, 'thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn to our fathers from the days of old;' Micah, 7: 15, 20.

This scriptural view is adapted to dissipate the prevailing notion that we shall be spirits, or ghostly, in the resurrection. Abraham, Isaac and Jacob, and all indicated by the proper name 'Israel' will be there. Matter of fact persons, not lost in the living mass of 'the General Assembly and church of the first born;' but each, with perfect and perpetual identity, filling the place for which

natural and moral endowment, and Divine discipline, may have qualified them. All the promises belonging to Israel and Judah will, to them, be eternally verified. 'Jerusalem shall dwell safely,' under the dominion of David their prince, Jehovah will be their God and they will be his people. The blessings in reserve for the Gentile believer must be learned definitely from those promises, or prophecies, which name them distinctly. The vague notion that they will all be mixed up like a dish of chowder so that no soul can tell who is who, or what is what, should be given to the winds. The scriptural view must be cherished, if we would as commanded, 'grow in knowledge and in grace.'

This view of perfect identity, enables us to understand what is revealed, as to the agency of both the just and the unjust amid the scenes of final judgment. Each class will act their part; each will act fearfully or gloriously in their proper characters, the nations will see God's favors to Israel, and to all the righteous. The righteous will see 'when the wicked are destroyed.' Thus it was at the deluge—in the judgment on Egypt, and also on Jerusalem.

One word on time. The world was warned of impending judgment at the period when the wise and worthy of this and other countries believed prophetic periods would end. God by his Providence concurred to give the warning most marvelously. Now we have had several periods of definite expectation,—the watches, the writing out of the vision, going forth of a people who believed, tarrying, midnight cry, dispersion of the virgin band, and their subsequent exclusion from access to the community, and the closing up of most hearts as well as houses to this crowning event of revelation, and thus the snare set for 'all them that dwell on the earth,' at least we have had events just like those, and we must be marvelously sceptical, who do not recognise God's Providence, fulfilling his word, amid the closing scenes of prophecy. Now seeing that from 'the baptism of John,' to the consummation of Christ's work at the first advent, three and a half years elapsed, may it not be that this is the period which shall elapse between the proclamation of the hour of Judgment in '43, to its actual occurrence? It is the period from the 'midst of the week' when Messiah was cut off, to its close. The probable period, for the date of this brief space of time, is the spring of '43; if so, and we have made the right application of the events of our time, then it follows that the awful events of Judgment are just impending over us.

To 'look for' and 'love' the Saviour's glorious appearing—to wait, watch, pray and groan for redemption, is to come up on ground occupied by holy men of old. The awful grandeur, and terrible splendor of 'the day of God,' cannot be lightly regarded except by the profane. Those who watch the events of Providence, in the light of revelation, and see what scripture has been fulfilled in the advent movement, giving out the truth in its season, and striving to be 'ready' to 'stand before the Son of Man,' live as they are required by their coming Judge to live. Such will not incur Jesus' withering frown. Of all the thoughtless myriads of earth, they will rejoice to 'open to Him immediately,' and say 'Lo this is our God,' we have waited for Him, we will be glad and rejoice in his salvation. Amen.

P. S. One objection has reached my ear. 'If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.' Certainly, Abraham is 'the father of many nations; but it does not touch the fact Israel and Judah are proper names, and apply to a class of people exclusive of all others, viz: the believing descendants of Jacob and Judah. Rom. 2: 28. 9: 6-8. In Rom. 4: 17, Abraham is a father to believers of other

nations than the Jews, even 'many nations.' Israel must certainly be one of them. Rom. 11: 25-26.

To Ministers of the Churches.

You are placed on the watch tower of Zion, by God, to watch and warn the people of approaching danger; or else you have usurped your position and stand before God where you have no right to be. If the latter, you ought to stand aside, and give place to God's true watchmen. If the former, you are under the most solemn obligation to God—an obligation from which you cannot free yourselves—to watch constantly, with an eagle eye, the signs of the times; and especially hear carefully the words of God, and thereby be always ready to answer the inquiry, 'What of the night?' Have you obeyed your solemn obligations? and can you answer now, 'What of the night?' If not, it is your own fault, and you must answer to God for your negligence.

You might know that 'the abomination of desolation,' spoken of by Daniel the prophet, was 'set up' by Clovis and his council of 43 bishops, in A. D. 54. You might know that, thirty years later, to wit: in A. D. 541, 'the saints' were 'given into his [the pope's] hands,' by the Justinian code, at the cessation of the Consular power, and he was to wear them out for a time, times, and a dividing of time, or 1260 years. You might know that this 1260 years extended to 1801; and also, that, from the time that the abomination that maketh desolate was set up, it should be 1290 years; which would also extend to A. D. 1801; and that then 'they' should 'take away his dominion.' You might know that in July, 1801, 'his dominion,' was 'taken away' by Napoleon Bonaparte, through the instrument called 'the Concordat,' or 'Code Napoleon.' You might know that at the end of 1335 years, (see Daniel 12th chapter, where all these numbers are brought together,) the resurrection should take place, and Daniel should stand in, or for his lot, after having rested 1335 years; from what time? 'From the time that the daily [or pagan abomination] shall be taken away, and the abomination that maketh desolate set up.' (verse 11.) And you might know that these 1335 days end in 1846. I say you might know these things; for the angel told Daniel respecting these numbers, 'the wise shall understand;' and Christ, referring to this same prophecy, said, 'whoso readeth, let him understand.'

You might know, also, that 'those days' (the 1260 days which, according to Daniel, the saints should be given into the hands of popery, and it should 'make war with them,' and 'wear them out,' and which, according to Matthew, should be a time of 'great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be,') should be 'shortened for the elect's sake.' You might know that, although 'those days' did not end till 1801, they were 'shortened' by the influence of 'the reformers,' especially Martin Luther, so that there was no general persecution after 1700. And you might know, that 'in those days, AFTER that tribulation, (i. e. between about 1700 and 1801) the sun should be darkened, and the moon should withdraw her shining—Mark 13: 24. You might know that in that time it was so done, viz: June 12, 1780, there was a supernatural darkness of the sun, and the moon, on the night of that day—although it was full, gave no light. You do know that the next sign was the falling of the stars, and that this was fulfilled on the night of Nov. 13, 1833; and that if this did not fulfil the prediction it never can be fulfilled. You know that the next thing to be looked for is the shaking of the powers of heaven, and the coming of the Son of Man, &c. You might know when you see 'these things begin to come to pass,' the redemption of the right-

eous 'draweth nigh.' You might 'know of your own selves,' when you see these things come to pass, that the coming of the Lord is 'nigh—even at the doors,' as well as you know when you see the trees put forth their leaves, that summer is nigh; and that 'this generation shall not pass away till all these things be done.' You might know that Christ did not mean the generation he spoke to, by referring to Matt. 12: 39, and 16: 4. Mark 8: 12. And you might know by believing the word of God, and receiving the signs he promised to give—that this is the generation—commencing with 1780, that should not pass away till the Son of Man should be seen coming in the clouds of heaven, &c.; and that if Psalms 90: 10 presents the length of a Bible 'generation,' that event must take place before 1850.

This is what many, who have 'searched diligently, what, or what manner of time the spirit of Christ which was in the prophets did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow,' believe these things to mean. Now if popery was set up in 511, the 1335 years from that time will end in 1846; and if it was not set up in 511, and the saints were not given into its hands in 541, and its dominion was not taken away in 1801, when were these things done? Tell us; for they are all in the past, and you may know. You do know that popery has been set up—that it has worn out the saints, and that the 'power and great authority' it once had, has been 'taken away;' and if we are wrong in our calculations, you as 'watchmen' ought to know how it is, and tell us 'What of the night?' for all these things that I have mentioned we are commanded to 'know;' and 'whoso readeth let him understand'—and it is said, 'the wise shall understand.' As they were given to be known and understood, we know we cannot be far from right. It is impossible to remove the dates, which, in prophecy are applied to the 'abomination that maketh desolate,' far from where we fix them; therefore, we know the end is 'nigh, even at the door,' and that it is your duty to know it too, that you may 'give meat in due season,' and warn the people of the coming sword, by crying, 'Behold the Bridegroom cometh—go ye out to meet him. Fear God and give him glory, for the hour of his judgment is come;' and not be saying in your hearts, nor words, 'My Lord delayeth his coming;' nor be crying 'peace and safety' when 'sudden destruction' is coming so near.

'Well,' say some of you, 'suppose it is so near as you think it is, what is the use of preaching that particularly?' Strange that any should be so blind! The fact that such a message is contained in the Bible ought to silence every such plea. What is the effect of the strange silence and astonishing indifference of those who profess to declare the whole counsel of God? Let us suppose that the doctrine of the advent nigh is true—had every professed minister of the Lord preached it faithfully, ever since their minds were first called to the subject, scarcely one sinner in all Christendom would now be unprepared for the event. You wield a mighty influence; but instead of using it to awaken sinners to a sense of approaching danger, you have used it to lull them to sleep; and now if Christ comes this fall, to judge the earth, you will drag to hell hundreds and thousands each! Millions will be lost, who, had you warned them faithfully that the sword was coming upon them, would have shunned the danger and fled to Christ for safety! Awful thought! How can you hear the dreadful curses that will be heaped upon you by these hundreds and thousands of your congregations, in that day?

'But,' say you, 'I would not give much for repentance that would be drawn out under such circumstances as those.' Ah! then you will keep them in darkness for fear that, if they should see

the light, they would be led to repentance—and that repentance possibly might not be sincere, because they were influenced by fear! A miserable plea indeed. Is not the fear of God the beginning of wisdom? Was not the repentance of the citizens of Ninevah at the preaching of Jonah, acceptable to God? Shall not he who comes in at the eleventh hour receive as much as he who came in early? Are not you more to be blamed that sinners are not converted, than they are themselves, when you reject the truth and deal out to them the soporific poison of your own fancy, or preach yourselves instead of Christ? If the sword comes upon them and you do not warn them, will not God require their blood at your hands? You may shut your eyes to light and truth, and sleep soundly on the walls of Zion; but you cannot, by so doing, shun your responsibility.

You may see the truth if you will. If the word of God is true, you ought to know and understand it. All the prophecies have been fulfilled and the events which they shadowed forth, by which the end could and should be known, have transpired; and there is no excuse for men, in these days, for being ignorant of this most important crisis. Oh, that you would redeem the span of time that remains! Alas for the world that lies in wickedness through the influence of careless watchmen! Alas for the lump that has no leaven in it! Work while the day lasts.

R. W. WELLS.

Elmira, Oct. 11th, 1846.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, NOVEMBER 11, 1846.

Their Cause is Hopeless.

There is not a sect of professed Christians, now in existence, who are not looking for the speedy triumph of the principles of their creed, and the glorious commencement of their long looked for millennium. That the cause of all is entirely hopeless, we have the most startling facts to prove. Their cause cannot triumph only on the principle of the gradual suppression of crime, and triumph of virtue, by the influence of a preached gospel. According to their own acknowledgements, the former is on the rapid increase in our own country and world. Hence, their cause is hopeless. The 'Christian Herald,' which, soon after '43 had passed, rejoiced that their fine ship had escaped the 'Hurlgate of Millerism,' and was then expecting fair winds, and a 'smooth sea,' in her sure trip to her millennial glory, now says, in speaking of

"THE MORALS OF BOSTON."

"It is a fact well worthy of serious consideration, that about in the same ratio that the cause of experimental religion declines in any community, immorality and vice in every conceivable form increase.—This general truth, which speaks so loudly in behalf of the gospel, is painfully illustrated by the astonishing increase of crime in Boston.—Tippling houses, Gambling rooms, Brothels, and Theatres, are on the increase, and crime in every form, especially among the young, is daily multiplying. This state of things has become so glaring and apparent, that the good people of Boston have taken the alarm, and a great meeting has been held in Faneuil Hall, and kept up by adjournment from week to week, to consider what shall be done to check the increase of crime in Boston. . . . Dea. Grant stated that crime and pauperism had increased upon the hands of the city authorities so fast, that several of the city institutions are now full and can accommodate no more. The House of Reformation for Juvenile offenders, he remarked, was full to overflowing, and could take no more. Several had been refused for want of accommodations.

Father Taylor, the Seamen's preacher, remarked that he was well acquainted with Boston, had passed the most of his life as one of her citizens: he esteemed her the Queen of cities; the best city in the world; but Boston was degenerating—he never saw so much drunkenness in the streets, and never heard of so much crime among the people as now exists."

Will the Herald of the Christians, with those facts before it, change its point of compass, set its helm for the true port of glory? It is evident, according to its own acknowledgement, here made, it is now out upon a squally sea, and no prospect of a clear sky, and a pleasant harbor before her.

The same account says that meetings similar to those held in Boston, and for the same purpose, are being called in different towns at the east. Truly, 'iniquity like a flood' is rolling its deadly waves deeper and deeper over our land and world; and will not our ministers and religious editors see and understand what it all indicates? O God, open their eyes, that they may discern the portentous signs of these fearful times!

Dr. Cox, a delegate to the late World's Convention, speaking of the temperance principles of the ministry of England, says:—"The clergy, the ministers of religion, here, of all denominations, in England, Scotland, Wales and Ireland, are, as a rule, behind the age, draggers instead of leaders in this great national reform. Those of them who love the cause, and lend their influence and their example to its furtherance, are the few and not the many, the exceptions and not the ordinaries—just as it is not in America. This is, I think, very bad and disgraceful, and heavy will be their account in the end, except they repent. They see the black rot of drunkenness ravaging among their flocks, and while they denounce it in the pulpit, occasionally and feebly they sanction the process by their example."

Knapping money, leading an uncontrolled influence over the vast empire of the proud British queen, and daily becoming more and more dissipated in their habits! and still looking for the world's conversion, and, in a great measure, through their agency!—Alas, what blind infatuation! We close these remarks for this week, by giving a withering rebuke to the temporal millennialists, from the 'Scientific American' for Oct. 31. The Editor says, under the head,

"INCREASE OF CRIME."

"It is admitted by all parties that crimes of the most outrageous and unprecedented character abound throughout this country, and probably throughout the world, to a degree wholly unparalleled. Crimes which cannot even be named in a respectable newspaper, appear to be of every day occurrence, in addition to multitudes of murders, arsons and robberies. And there appears not the least prospect of reform, or improvement of public morals, notwithstanding all the popular preaching of an approaching temporal millennium of universal righteousness, when every body will join the churches and live in harmony."

Truly, the cause of the sects, or of a temporal millennium of universal righteousness, is hopeless.

Questions & Answers.

"Are the doctrine and practical teachings of Heb. 10: 25 designed for the Hebrews in Paul's day? or has it its direct application to Christians in some other particular age of the world? Is it not designed for those that should see (by the signs of the times) the day approaching? If so, is there not just as 'good evidence' that the 36th verso belongs to the same Christians, and in the same particular age of the world?"

The first text which our brother quotes reads—'Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another: and so much the more as ye see the day approaching.' We think this text has been applicable

to all Christians since it was written: for at all times it has been their duty to 'assemble themselves together,' and to 'exhort one another.' They have also (if in the light) been able to see 'that day approaching.' Abraham saw it and was glad; so have his children, in all ages, by the fulfilment of prophecy belonging to their times, seen the approach of 'that day.' And these sure evidences of its approach have afforded strong reasons, or motives, for comforting and exhorting one another to faithfulness in the work of the Lord. With the strictest propriety could it be said to Christians of all ages, —'Exhort one another, and so much the more as you see the day approaching.'

The other verse which our brother quotes reads—'For ye have need of patience; that after ye have done the will of God, ye might receive the promise.' We can conceive of no age when this instruction would not be strictly applicable to Christians. Of course, those of this age would not be exempted.—It certainly will be safe for us to receive our share of the good instruction which both texts impart. Indeed these and all similar scriptures, though evidently of general application, should be obeyed by us as cheerfully and implicitly as though given exclusively for our benefit.

Another brother solicits an exposition of Matt. 26: 64. That part on which light is called for reads—'I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.'

We frankly admit that this and several other similar texts seem to warrant the inference, that the just and unjust will be raised at the same time, or that there will be but one resurrection, at which time all will see the Lord coming in the clouds of heaven. But as these texts do not positively favor such a doctrine, and as there are other texts which positively prove the resurrection of the dead in Christ first, a first resurrection, of the blessed and holy; we feel justified in giving a meaning to the text under consideration, and similar ones, to harmonize with those about which there can be no doubt relative to their import. This we think is a safe principle of exegesis to follow.

Though Matt. 26: 64 seems to favor the doctrine of but one resurrection, it does not however directly afford proof in favor of such a doctrine: all the evidence for this purpose it affords, is at best inferential. The inference is this—Christ told the High Priest that he should see him coming in the clouds of heaven; that High Priest is supposed to have died a wicked man, and of course, in order to see Christ come in the clouds the priest must be raised at Christ's coming, and not a thousand years after; and, as a matter of course, if one wicked man will be raised when Christ comes in the clouds, all will be, and consequently the doctrine of but one resurrection is established.

Though this inference appears quite plausible, we think it incorrect, because, as before stated, it comes in direct collision with texts, about which there can be no dispute, which prove a first resurrection, in which the blessed and holy only will have a part while the rest of the dead will not live again until a thousand years after.

We might infer, though it is not very probable, that the High Priest died a good man. If so, he will see Christ come in the clouds; for 'many of the priests became obedient to the faith,' after the ascension of Christ. But the probable meaning is, that the High Priests, who reject Christ, and who are alive at his coming, will see him come in the clouds, and to their everlasting confusion acknowledge his power and glory. It was a national tribunal whom Christ addressed. Should we not, there-

fore, look for the fulfilment of his prediction, not in the identical individuals who *then* composed the court, but, in the same court or council which will be found in existence at his coming? An affirmative answer we think would be safe, inasmuch as it will do violence to no plainly revealed doctrine of the Bible, but perfectly harmonizes with one that is clearly taught in that Book, viz; the doctrine of the resurrection of the righteous, at the coming of Christ, in the first resurrection, and of the wicked a thousand years after.

Time of the Advent.

Comparatively, we have said but little recently on the time of the advent. The main reason for our silence has been, we could see but little to say that had not already been said; and to keep repeating the same things over and over again, we thought would be unwise in us, and unprofitable to our readers. But now the precise definite time at which some of our good brethren looked for the Lord, has fully passed, we deem it our duty to speak once more upon this highly important subject. Our remarks at present however must be brief: at a future day, if permitted to see it, we purpose to review this whole question. All we can now say, is,

1. That the passing of this last time, viz; '46, should not lead any one to the conclusion that the time of the advent, in any sense, is not revealed in the Bible: a thousand mistakes and disappointments of ours would not justify this conclusion. Never let the Bible suffer on account of any error of ours: its truth must be sustained to the sacrifice of the most labored and correct conclusions of erring mortals. The Bible does speak about the *time* of cleansing the sanctuary—the *time* of the end—the *time* when Daniel shall stand in his lot—the *times* of the Gentiles—the *times* of restitution—the *fullness* of *times*, &c., and that the wise shall understand.—Let us plant our feet, more firmly, if possible, than ever, on these immutable truths, and never failing promises. They will not disappoint the fondest hopes of those who understand and confide in them.

2. While we cleave with unyielding tenacity to the prophetic word, or that portion which relates to the *time* of the advent, we should suffer our minds now to look impartially at that portion of the positive words of Christ, which makes the precise time of the advent a matter beyond our power to know. We should also suffer our minds to be open to receive the undeniable fact, that there is a degree of uncertainty thrown around the precise commencement of every prophetic chain of events, on which we are to depend to bring us to the *time* of the advent, consequently the same uncertainty must exist about the precise time of their *termination*. These facts cannot understandingly be denied. And they should have their due influence on our faith in the time of our Lord's coming.

3. These facts, with the plain teaching of Christ relative to the day and hour not being known, settle the matter most conclusively that God did not design that the precise time of the advent of Christ should be revealed. This is the only reasonable conclusion that the facts in the case will justify.

4. From the best light we have been able to obtain from the prophecies, historical and chronological, the signs in the natural, moral and religious world, we are not only constrained to believe without a doubt, that the coming of the Son of man is at the door, but to proclaim this solemn truth to a perishing world: the opening scenes of the great day of his coming may commence the next moment.

5. We have no expectation that the time will be any more definitely understood than it now is. It is as definitely known as the Father of lights designed it should be: sufficiently so to produce all the prac-

tical good that would be effected by a *less* or *more* definite revelation. The revelation is just right, and when we are all sufficiently wise, to not be wise above what is written, then we shall understand what to us may now be dark and difficult in this subject. 'The wise shall understand.'

6. With this view of the subject, there is divine perfection, force and harmony, seen in *all* the evidences on the *time* of the advent. It lays a sure foundation for our faith and hope, admonishes us to constant duty, and to make, and keep made, the necessary preparation to meet our Lord at any moment. In short, it is the sure foundation, and will not disappoint the fondest hopes of those who build their eternal all upon it. Let us never abandon it.

A Little Mistaken.

Our good brother at Cobourg, C. W., will pardon our delay in noticing his criticism on Matt. 25th, and some other scriptures: our frequent absence of late to attend different conferences, has caused the delay. We think our brother mistaken in the application of the word '*then*,' in the first verse of Matt. 25. He thinks it refers to the faithful and unfaithful servants in the last of the preceding chapter; and that the meaning is this,—'*Then* [when? At the time when the faithful servants are giving meat in due season, and the unfaithful are smiting] shall the kingdom of heaven be likened unto ten virgins,' &c.

Not a few have made this same mistake, which we feel very confident all can be made to see in a few words. The coming of the Son of man is the leading doctrine of the discourse of the Savior, in the 24th and 25th chapters of Matthew. In ch. 24:44 we read, 'Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.'—*All that follows, to the close of the chapter, is a parable, which is thrown in merely to illustrate the last point of discourse.*

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing. Verily I say unto you, he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken: the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

You see it is a parable: the word '*lord*' does not commence with a capital, which shows it to be a parable. In chap. 25:1, a direct reference is had to the coming of the Son of man, named in ch. 24:44, and the true meaning is evidently this,—'*Then* [at the coming of the Son of man] shall the kingdom of heaven be likened unto ten virgins,' &c.

This interpretation will bear the strictest criticism, and of course destroys at once all the numerous fancied theories which have been built upon the parable of the ten virgins, making it the history of the advent movement. O how blessed it is to know your feet rest upon the truth. O, that all would stand upon that imperishable rock, especially those who are looking for the return of their Lord, and profess to take his word for the man of their counsel, or rule of doctrine and faith in all things.

Our good Bro. R's lengthy article on Mark, 13th chapter, is so incorrectly written that we cannot publish it without transcribing—and this is a thing we never do, especially with *lengthy, doctrinal* communications.

An Urgent Call.

An efficient minister, or one who understands the doctrine of the appearing of Christ and his kingdom, and is able to teach it to others, is most earnestly solicited to visit Ulster, Bradford Co., Pa. Call on C. F. Sweet, who makes the request. Bro. Sweet is, or has been a class-leader and exhorter among the E. Methodists; has seen and embraced the light of the coming of the Lord, and needs help. Who will go to his, and the aid of others associated with him?

We deeply sympathize with Bro. Sweet in his trials: hope that however severe they may be, they will not retard him from duty. God wants faithful witnesses for the truth in this degenerate age. And it is far better to obey Him, though imprisonment and death be the consequence—than bow to error with the applause and pleasure of the world for our portion. It is through much tribulation that we can enter the kingdom. John saw none robed in white but those who had come out of great tribulation. Let us all cheerfully suffer with Christ, that we may reign with him. Fear not, Bro. Sweet, with your Bible in your hand, and the love of God in your heart, nothing can harm you; the victory will surely turn in your favor.

Friendly Caution.

A good brother says he has faith that the Lord has power and will raise up the sick in the 19th century, &c. No doubt of it when it will be for his glory to do it; this he has ever done in all ages. But that the power of working miracles, as in the days of the Apostles, is to be restored to the Church in the 19th century, we no more believe than that Christ in his *first* advent—the Apostles in their *first* work—the day of pentecost—the giving and confirming the covenant with many for *one week*, are all to be restored to the Church. Brother, we have 'cavassed this subject' again and again, not only recently, but years since, and feel not only confident that we have the truth in this matter, but throw out the friendly caution to all, to beware how they receive and propagate a sentiment which has ever led its adherents into hurtful delusions.

SISTER E. D. BARRY.—We are happy to receive a cheering letter from sister Barry. Her health is good, and her faith unwavering in the precious truths of the gospel, which her lamented husband faithfully proclaimed to the world. She has recently visited her mother at Providence, R. I., and the brethren at Portsmouth, N. H. In the latter place Bro. Barry had formerly bestowed his labors as a minister of Jesus; and first heard, embraced, and proclaimed the doctrine of the near coming of Christ. Consequently, sister Barry's visit to this place was highly interesting. May it prove a blessing to the saints there. And may the Lord still bless with his presence our sister, in all her lonely hours here, and with a joyful meeting in the immortal world, with her departed companion, and all the redeemed.

BRO. WELLS' ADDRESS TO MINISTERS, on another page, is timely, and the general sentiment it inculcates is according to truth. It has many invulnerable points: and indeed we see but one that is vulnerable: that, we fear, will be attacked by an arch foe, and also will prevent the communication from doing all the good, to the enquirer after truth, that it would, were it less positive, or just as positive as the plain word of the Lord warrants. The weight or force of the plainest testimony is not unfrequently destroyed, by an arch Attorney, by hiding if possible from the jury the truth, by keeping before their minds the absurdity of the doubtful or false testimony in the case. A few plain unimpeachable witnesses, in any case, civil or theological, are far better than

many, if but one or two of them are of a doubtful character.

If the testimony in the case warrants us in being as positive as Bro. Wells is, in some parts of his communication, then the Lord will most certainly come this year: there can be no mistake in the matter. This is more positive, we think, than the word of the Lord justifies, and also than what is expressed in other parts of Bro. W's article. The former says, 'Of that day and hour knoweth no man,' &c., and the latter, 'We know that we cannot be far from right,' and 'we know the end is nigh even at the door.' Had this qualification been observed throughout our brother's article, it would have been invulnerable. As it is, we hope it may do some good.

We admit there are very many things relative to the time of our Lord's coming which we should most confidently believe, or know in the sense of unwavering faith. But there is nothing connected with this subject which we should know more perfectly, or that the wise should understand better, than the Savior's plain and often repeated words, which teach us that the precise time, day and hour, of his advent are not known. How can we be considered the wise, in the fullest sense, until we know or understand such plain instructions of our Lord? We cannot.

"Hard Work to be a Christian."

Thus talk some professors at the present time.—or say it virtually by their practice. Some think that now at least it is harder to live a Christian life than formerly; but does the word of God justify this idea? Jesus says, 'my yoke is easy and my burthen is light.' John says, 'His commandments are not grievous.' David says, 'great peace have they which love thy law, and nothing shall offend them.' The wise man says, wisdom's ways are pleasant and peaceful. With these testimonies, the scriptures generally agree. What say those who faithfully serve God, of their labors and sufferings? Jesus says, 'it is my meat and drink to do the will of Him that sent me, and to finish His work.' John and Peter 'rejoiced' when they were beaten—Paul 'gloried in the cross of Christ,' and all his afflictions counted light. Mark the sentiments of God's servants, whose testimony is recorded—and this is the spirit of them all.

But why was it that they who anciently endured such cruel mockings, bonds and imprisonments, hunger, torture, wild beasts, exile, and almost every form of trial and persecution, endured it with such joy—still calling the yoke of Christ easy, and delighting in his law? Ah, the eternal weight of glory, they saw by faith, would be the end of their course. They 'loved him who first loved them,' and died to purchase so great a reward for them. They counted it 'a faithful saying if they suffered with Him, they should reign with Him.' For the joy which was set before Christ, he could despise the shame, and endure the cross. He could 'suffer' that he might enter into that 'glory which should follow.'

Do we say that now our trials are greater, and hence it is harder in this perilous time to live a Christian? Let me ask my Christian friends, is not God the same? are not the motives of the gospel increasingly glorious? is not the beloved city just at hand? are we not on the very borders of immortal Canaan? are not all the children of God soon to be gathered into it, and dwell forever more in the society of Jesus and angels? Have we not almost six thousand years in the future to cheer up our souls? Has not God said too, 'As thy days so shall thy strength be?' What then should we fear? 'If he is for us, who can be against us?' Why then does the way of obedience seem hard? Are you not attempting to

serve two masters? No wonder then that the burthen is heavy. Get down low at Jesus feet—learn of Him—give up all for His sake—and you will find it sweet service to follow one who is just and true in all his ways! and when he shall appear, he will bid you welcome to share in his blood-bought joys. G. W. BURNHAM.
Vergennes, Vt., Oct. 8th, 1846.

Be Patient.

How reasonable and well adapted the caution of the Apostle James is to us all. James 5: 7—"Be patient therefore, brethren, unto the coming of the Lord." He then presents us with the patience of the husbandman of Judea to get his crop: "waiting" for the "latter rain," and hath long patience until he receive it.

Now if a temporary good, such as receiving a harvest, would inspire patience in the breast of a husbandman, should we not be patient, (notwithstanding the failures of our set times, '43—4,) when we have such an *unearthly* and *immortal interest before us!* Most certainly, we should be as 'wise as the children of this world,' in this respect. But it is not so with us; we are like the restless steed, when the clarion blows for battle, anxious to witness and mingle in the grand scene, and raise the "shout of victory over death and the grave."

But, says one, it does not mean you disappointed and anxious ones, exclusively, but all the protestant world. I would answer, they are not impatient to have Christ come and cure the evils of which the righteous complain, (see verse 4 and 6,) but are trying to do it themselves. I admit that there are times when they are quite out of patience; it is when we present evidence that they cannot get over, that the Lord is at the door.

But there is a class that are impatient to see the Lord. He says, Isa. 62: 6, that he has set watchmen on the walls of Jerusalem, who shall never hold their peace. The passing of the time has not stopped their mouths, but increased their cry more fervently. "Ye that make mention of the Lord, keep not silence, and give him no rest until he establish and make Jerusalem a praise in the earth."

But says an objector, this Scripture is as applicable to the churches as to you. But, I reply, that there is no such thing among the sects as making mention of the Lord in reference to his coming. They believe a temporal millennium must come before the coming of the Lord; and when he does come, if ever, that he will *destroy* or *annihilate* this world, instead of making Jerusalem a praise in the earth. This scripture, therefore, cannot apply to the sects. Moreover, there is no importuning of the sects, or of giving "him no rest" relative to those things.

The pen of inspiration marks our folly—after '44, (James 5: 8,) where the kind admonition is repeated—"Be ye also patient;" (when the minds of so many were unsettled.) He adds, "establish your hearts." "For the coming of the Lord draweth nigh." As much as if he had said, you will be wonderfully shaken and tried, so much so that you will, some of you, give up the faith, while others will say, the Lord has come; and this conflicting of views, will lead to sensoriousness and cruel "grudging one against another," and thus many will be condemned. Where are our brethren that we used to take sweet "counsel with," and go with them to the house of God? Alas! the *pride* of opinion would not let them confess their mistakes! Their moorings were cut, and they were all afloat; some have floated to the shakers, and others to the spiritualists. O that they were "wise and understood this!" Must they perish like Israel, in sight of the land of rest? Let us all take the caution, for the judge stands before the door. Watch, watch.

I. R. GATES.

P. S. Macknight's version is, "Groan not one against another," lest ye be condemned. Now we can tell a spiritualist if there is one in the congregation, for they will groan at you. I have observed this all through my late tour.

I. R. G.

Letter from Bro. C. R. Griggs.

Bro. Marsh:—Time is yet rolling on, and we are waiting upon the borders of the goodly land, expecting soon to receive the everlasting reward. I believe with all my heart, that the last note of time's farewell will soon be heard, and then God's ransomed host will enter their harbor, and safely rest with Jesus in their home. Now we are tried and tempted. Sorrow and bitterness is mingled with every cup, and sigh after sigh from the heaving breast cries out, "Here is no rest."

If ever I longed to be free of earth, it is at the present time. If ever I felt that earth was ripe and ready for the harvest, and the wickedness of man was great, it is while I am writing these lines. O that men would open their eyes to see, their ears to hear, and not go headlong down to hell. But so it is. The storm is gathering; the heavens are blackening; the thunders are rumbling; the lightning is flashing; earth is groaning, and still they slumber on, and I expect they will till the clarion of God shall sound and call them to the judgment.

"Then they'll cry and want to be
Happy in Eternity."

This is the state of the world, as a world, and it is true of the nominal church as a church. Now I am led to ask, *How is it with professed Advent believers?* Brother you have learnt and so have I, that there is a vast difference between professors and possessors of religion. I have no "new test" to bring. The word of the Lord endures forever. By it the world must be judged, and by it condemned or acquitted; for says Jesus, "I came not to judge the world, but to save the world." He says to the Jews, "I judge no man, but the word I speak the same shall judge you at the last day." I understand the bible to be our judge; for it is God's word. I understand it to be the transcript of God's mind, given to us, and when the Bible speaks, God speaks. But how few realize that when they read the word of the Lord, that God is talking to them. But is it not so, dear brother or sister? Settle this question, and then hear the word of the Lord.

You say you are looking for the Lord, and when "Ho" shall appear you expect to appear with him in glory. To the word of the Lord—"Every man that hath this hope in him, purifieth himself even as he is pure." How pure was Christ? Pet. 2: 22. "Who did NO SIN, NEITHER WAS GUILE FOUND IN HIS MOUTH." Did he not sin a little? God says, "no sin." Were not the "seeds of corruption" in his heart after all? The Lord says "No sin." Did he not engage in light and trifling conversation? "No guile was found in his mouth." Now dear reader, and traveller with me to the judgment, in the name of my Master Jesus, I ask, are you living like him? Here is the standard; now square your life by that; for it will judge you at the last great day.

I fear, as said Paul, that "many are walking who are the enemies of the cross of Christ, whose god is their belly, who mind earthly things, whose glory, [after all they do and say,] is in their shame," and "whose end is to be burned." Remember, that "without holiness no man shall see the Lord," and to be holy is something besides a name to live. It is to live like Jesus every day, and unless we do thus live, we are not christians, and we give God the lie if we say we have this hope when we have not the witness that "Enoch" had, that our "ways please God."

I have found a few who enjoy this blessed wit-

ness; but, alas, the number is very small, and it seems that it grows less and less. While in a very few places the number of faithful souls are increasing, in others they are diminishing. This is the state of things which I find as I pass from place to place.

I visited the brethren in Northfield, Mass., and found some of them in a good condition, while others had wandered from the Lord. In Irving, there are a few who have not bowed the knee to Baal. The preacher of the place was in to hear what I had to say about the Lord's coming. I endeavoured to show that Christ would come; the manner of his coming; the time of his coming, and what the state of the world would be at his coming. At the close the preacher wished to ask a few questions. Permission was given. He asked, "If I did not know the definite day and hour, how could I know any thing about it?" I answered him according to the words of Jesus, Matt. 24. He said he believed there would yet be thousands of years, and millions of souls converted. I pitied his soul, and left him till the judgement.

In Hawley there are a few who love Jesus, we had a happy season. They need help. Will not some of God's ministry call that way? I baptized three, and they went on their way rejoicing. From there I went to Troy, N. Y., spent last Lord's day, and had a comfortable time, especially in the evening. In East Troy, I am informed, there is a bad state of things. Their meetings on Lord's day are thrown aside, and but few attend the prayer meetings on week days. May the Lord send some one that will do them good. I am now in Jefferson Co., at Lorain, where there has been a happy company. But a bad state of things exist among the people, some are trying to live, but many are cold and destitute of vital godliness in the soul. I expect, the Lord willing, to remain in this vicinity a short time to preach the truth.

C. R. GRIGGS.

Mannsville, Jefferson Co., N. Y.

Letter from Bro. J. Weston.

Bro. Marsh:—In my travels in this State, I have fallen in with the 'Voice of Truth,' of Oct. 7. In it I see an article from Bro. J. Pearson, Jr., about me. He says 'I was very much surprised at the want of Christian courtesy and brotherly-love manifested in the late communications of Bro. J. Weston, in the Voice of Truth.' The article to which he alludes, I wrote because of the difficulties in the minds of many dear brethren and sisters, who could not as well as some of us, search out the time. Though I have not the articles at hand to which I alluded, I have a strong impression that they spoke quite positive of their time. For this I do not blame these brethren—I only wanted a 'strait path for our feet, lest that which was lame, be turned out of the way.' If I said anything wrong, the Lord forgive me; my desire was to benefit the work.

I have no time nor desire to review the article by Bro. J. P. The words look to me strongly put together. God grant that Bro. J. P. and myself may have humble, meek and quiet spirits, which is in the sight of God of great price. Further I say not.

J. WESTON.

Hallowell, Me., Oct. 13th, 1846.

P. S. The harvest truly is plenteous here, and the laborers are few. There are many places where they have never had any lectures, and many of the people are willing to hear. I have just been laboring in a place where they have never heard anything before. Many of the dear souls were greatly rejoiced to think the Lord was coming so soon; and I trust that many in the great day of the impenitent, will be saved through my poor feeble labors. I firmly believe we shall see the Lord soon—and much looks as though we should see him this autumn.

Letter from Bro. E. Hoyt.

Bro. Marsh:—Bro. Morley says in a late communication, 'that Bro. Hoyt is expected to give an account of the Jamestown Conference.'

I would say in answer to that expectation, that I wrote a brief account of the meeting, and directed it to the Voice of Truth, at an early period. I suppose it may have been miscarried, as I have not seen the letter acknowledged. The preaching of Br'n Porter, Morley and Wilson, together with exhortations and prayers of other brethren, proved a great blessing to those who came from different parts to attend. There was one case of conviction and repentance, and four baptised. Let me say to those dear brethren, hold fast that which thou hast, that no man take thy crown.

I have visited the brethren at Northville, Detroit and Troy. Those brethren in the two latter places who have fancied themselves in the new world or age or kingdom, are becoming more sober in their reckoning, and, I trust, are disposed, or will be, to reject the blasphemous assumption that the Saviour has made his second appearance—in Ann Lee or any other mortal.

Other brethren are steadfast in their blessed hope, waiting for 'grace to be brought unto them at the revelation of Jesus Christ.' Please say that my address is Farmington, Oakland county, Michigan.

Yours &c.;

E. HOYT.

Farmington, Mich., Oct. 12th, 1846.

Letter from Bro. I. R. Gates.

Bro. Marsh:—I feel thankful to the Lord for his sustaining grace in enabling me to attend to the many calls of my brethren in Canada East and Vermont. I attended between seventy and eighty meetings in eight weeks—and visited more than thirty advent congregations, the most of whom were spiritual and prosperous. The kindness of the brethren, together with their deep devotion to God, has endeared them to my heart; and I hope soon to reign with them in the glorious Eden of God.

On my return home I spent one Sabbath at Sugar Hill (Lisbon) where Bro. Shipman ministers. The whole village are adventists, with one or two exceptions. The congregation was large and all appeared to take a deep interest in the Lord's immediate coming. A few backsliders were reclaimed, and sinners appeared quite solemnly impressed with the need of salvation. Bro. Shipman is well engaged, and is highly esteemed by all, both friends and foes. Last Lord's day I spent with the brethren at Manchester. The interest there is great to hear about the Lord's soon coming. There were about 20 arose for prayers.

Yours waiting for the promise,

I. R. GATES.

Exeter, N. H., Oct. 6, 1846.

Bro. W. G. Proctor, Rays Hill, Pa., Sept. 28, writes:—Through the kindness of our Heavenly Father, I still live and enjoy usual good health, for which I hope I am thankful, and trust that the Giver of all good seeth in me a heart disposed in gratitude to enjoy his loving kindness, so often bestowed. You have been apprized however, that my condition in some respects, has been a suffering one, for more than two years past, because of the change that had occurred in my religious views. But I still think I am right in believing in the sleep of the dead—both righteous and wicked; and in the end, the resurrection of the righteous to everlasting life, and the wicked to die again, to be no more for ever. These sentiments connected with the doctrine of the regeneration of the earth, exhibits such a glory in the second coming of Christ, that his advent becomes doubly and dearly interesting; consequently, I like the message, "Behold the Bridegroom com-

eth," and am trying to be ready that I may be among them to whom he will say, "Come ye blessed of my Father, inherit the kingdom, prepared for you from the foundation of the world." Then "the pleasure of the Lord shall prosper in his hand." His right it is to reign, on the throne of David, to order and establish it with judgment and with justice, from henceforth even forever. Isa. 9: 7. The kingdom will have no end: Luke 1: 33. There will be no death there, neither sorrow, nor crying; for the former things will pass away. Rev. 21: 4.

It was God's pleasure to give Adam (the man formed of dust) a kingdom; though he was made a little lower than the angels, he was crowned with glory and honor. Heb. 2: 7. But the pleasure of the Lord did not prosper in his hand, neither has it in the hand of any man since—Solomon not excepted. Though God accepted his prayer, and promised to establish his kingdom for ever, it was on condition of faithfulness. 1st Kin. 9: 5. He departed from his God, and consequently, the kingdom was rent from him. 1 Kin. 11 chap. But God's Son endured the cross, despising the shame, and all for the joy that was set before him. Heb. 12: 2. Therefore the kingdom is his: he, as the nobleman, went away to receive it. Luke 19: 12. The prophet Daniel saw it. See Dan. 7: 13, 14. Blessed be God—he will come again! and in view of the overwhelming testimony on the subject, I can with the utmost confidence or faith, say in prayer, "Thy kingdom come!" Then will the second man (in dominion) reign; the last Adam will see his seed all happy and prosperous in the new earth, with its new heavens, no more to die. Is it too much to rejoice because these things are nigh even at the doors? Certainly not. Thank the Lord—I can still say, "Come Lord Jesus" and come quickly.

Bro. R. Burnham, Exeter, N. H., Oct. 7th, writes:—I have just come from the conferences held in Sutton and Tuftonborough. Our God has sweetly blessed us in both of those meetings. We found many good, honest souls, in both of those places, who loved us in word and deed, and abundantly paid all of our expenses. Those, the most of them, who have been in the door-shut theory, are coming along right now. They are the most of them, I think, good honest souls. Finally, the cause in this State is prospering, and is likely to prosper, till the Master comes.

ICELAND; ERUPTION OF MOUNT HECLA, AND EARTHQUAKE SHOCKS.—A letter from Copenhagen of Sept. 21st has the following intelligence:

We have just received news from Iceland to the 18th, and from the Ferroe Islands to the 25th ult. Never in the memory of man has there been a more disagreeable summer than the present. Torrents of rain and storms succeeded each other without intermission. The measles and the dysentery carried off almost the fourth of the inhabitants, especially on the coasts, which caused the cultivation of the land to be paralysed, and the fishery, which would otherwise been most abundant, to be neglected. The bad weather prevented the Danish, German, French, Belgian and English savans from pursuing their researches into the state of Mount Hecla, but they have decided on passing the winter in Iceland, in order to profit by the cold and dry weather to carry on their investigations. Toward noon on the 22d ult. there was a sudden and violent eruption of Mount Hecla, the commencement of which was accompanied by several shocks of earthquake, extending to a radius of about three miles, (seven French leagues.) The eruption lasted about 40 minutes; the flames rose to an immense height, and all the country round the volcano was covered with a thick layer of ashes.

NEWS OF THE DAY.

Says the National Intelligencer—"The foreign journals give fearful accounts of the scarcity prevailing in various parts of Europe, with statements of actual famine in some quarters. While the potato crop has failed in the British dominions and elsewhere, the rye crop, much depended on in Germany, has failed there. In France great apprehension is felt with regard to subsistence. A riot occurred in Paris on the last of September in consequence of a rise in the price of bread. The shops of the bakers were attacked."

A London journal, the Sun, of October 1st, gives a more distinct picture of the sufferings experienced in some parts of Ireland:

"Unhappily, the patience of the unfortunate Irish is at length exhausted. We have now before us that most appalling spectacle of national agony, a people driven to desperation by the pangs of hunger, and braving a violent death rather than endure the bitter torments of a more lingering dissolution. After sustaining the direst woes of starvation with a most noble fortitude, after pining in their hovels under an accumulation of all human misery, penury, inanition, neglect, and despair, and after bearing these extreme sufferings with a meekness and a tranquility beyond all praise, the laborers of Ireland have been tasked to the uttermost limits of endurance, and have now risen against their more affluent neighbors. Towards the conclusion of last week, a slight glimmer of the approaching insurrection was observable in the vicinity of Crookhaven, where a vast concourse of the emaciated peasantry assembled together in the village of Golen, to proclaim that their wretchedness was no longer endurable.

"The sullen anguish depicted on every one of these melancholy faces is described by an eye-witness to have attested sufficiently the extremity of their distress. A more appalling spectacle could not be witnessed," writes one correspondent. Want and despair was the pervading characteristics of the multitude. That dark promise of violence and insubordination has been fulfilled. At the very commencement of this week, namely, on Monday morning, the peasantry at Dunganin assumed such a threatening aspect, and congregated together in such dangerous numbers, that the military were called out, several shots were fired upon the mob, many of the starving rioters were wounded, and on Tuesday two of them died from mutilation. By the context of this miserable intelligence from Waterford, we are informed that brickbats and other missiles were hurled at the dragons; and that, notwithstanding the recent discharge of musketry, a dwelling-house at Cappa was assailed, and that knots of insurgents were scattered over the country intervening between that locality and Cork."

EARTHQUAKE AT TRINIDAD.—Letters of a recent date from the Island of Trinidad, state that twelve or fifteen shocks of an earthquake had been experienced in that island within the last few days, some of them more severe than any that had been felt there for many years. Much damage had been done to buildings, and even the ground was cracked in several places. Two of the shocks occurred during divine service, and one while the people, or a portion of them, were assembled at the theatre. In one of the churches a very large stone fell from the roof or tower directly into the midst of the congregation, but providentially no person was hurt. A general consternation prevailed among the inhabitants on account of the number and violence of the shocks, and an apprehension that they might again be repeated. As yet no lives had been lost.

Lowliness of mind is not a flower which grows in the field of nature, but is planted by the finger of God in a renewed heart, and learned of the lowly Jesus.

"SEA AND WAVES ROARING,"
TERRIBLE GALE ON THE GULF OF MEXICO.

The most terrible gale that was ever witnessed on the Gulf of Mexico, is reported to have taken place Oct. 11th. Says a writer in describing the terrors of the storm:

I was on board the revenue cutter Morris, about one mile from Key West, at anchor with one hundred and fifty fathoms of chain, with yards down on deck, and every preparation made for the storm.

At 4 P. M., the air was full of water, and no man could look to windward for a second; houses, lumber and vessels, were drifting by us; some large sticks of timber were turned end over end by the force of the current, and the sea was running so high, that as it broke over us, it brought lumber, casks, &c., on board, and carried them across our decks. At 4½, the water was up to our lower half ports, on board, and guining upon us, when our starboard chain parted and we commenced dragging, we knew not which way, as our compasses flew round in such a manner that they became useless. Now our fears were that we should go out over the Reef into the Gulf, and that before we got into the Gulf the vessel must strike and bilge; but fear would not save her. At this time, we cut away our foremast, when a sea struck us, knocking the schooner on her beam ends, carrying our bulwarks, cranes, larboard post, quarter houses, swinging boom and every moveable, off decks; and to right the vessel, we hoisted the lee guns overboard, and knocked out the ports, all hands expecting momentarily to go to the bottom. We were in this suspense for one hour, when we struck on some reef unknown, our larboard chain parted, and we made preparations to scuttle the vessel. The hurricane gradually subsided, although at 12, midnight, we were striking heavy, and blowing a gale from S. E.

On the morning of the 12th, the scene was anything but agreeable. We had drifted about 3 miles and a half of that distance over a shoal, with only two feet of water on it at ordinary times. This was the depth of water around the Morris when I left her. Around her lie wrecks of all descriptions; one ship on her beam ends; three brigs dismasted; also three schooners; three vessels sunk in a small channel, and four vessels bottom up. How many persons attached to these vessels have been drowned I am unable to say. We have picked up only two, and one of them a young man, I knew intimately. The light ship at the North West Pass had gone from or sunk at her moorings. The light-houses at Key West and Sand Key were washed away, and Key West is in ruins.

A white sand beach covers the spot where Key West light-house stood, and the waves roll over the spot where Sand Key was. Fourteen persons were either killed or drowned at Key West light-house, and not a soul escaped to tell the tale. The only vestige of the light-house to be seen is a portion of the iron posts of the lantern and some pieces of soap stone, which were washed one hundred yards from the spot where they fell. At Sand Key six persons were killed or drowned, most likely the former, as the general impression is, they flew to the storm light-house for refuge, the Key being very low. Poor old Captain Appleby, (I know him well,) he has told me the first hurricane would sweep all to destruction; and alas! his prediction is verified.

At Key West the tide was 5 feet high, and running six miles an hour through the centre of the town. The citizens fled to the back part of the town, which is rather higher than the rest, into the bushes, laid down and held on, expecting every moment the waves would reach them. Parents were separated from their children, husbands from their wives, and all was confusion,

terror and dismay. The island trembled to its very centre; a few hours more and a white sand-beach would have covered the now desolate remains of Key West. The occupants of the Marine Hospital were expecting every moment to go into eternity. It is a large stone building, and being surrounded with five feet water running by six miles an hour, cutting the sand out from the foundation, the situation was awful. Thirty feet of the stone washed away from one corner, fifteen from the other, and the roof blown off. All of the wharves are washed away or injured; not one warehouse escaped the fury of the storm; wood and stone seemed all to be going one way—to destruction. There is not more than six out of six hundred houses, that are not unroofed or blown down. Three hundred are estimated to have been blown down.

The public buildings at the fort, as well as the wharf, are all gone, and the fort is a mass of ruins. It is estimated that the government alone will lose about \$200,000. The Custom House is most injured, but the United States Barracks at the east end of the town sustained no injury, and are occupied by the crew of the brig Perry, and revenue cutter Morris, and by the collector of customs and whose houses have been blown down. The streets and roads are impassable, being filled up with lumber and the ruins of fallen houses. Some large sticks of lumber from the fort are up in the middle of the town."

WATER CURE JOURNAL.—Two numbers of this work have been received, and from an hasty perusal of the same, we recommend it to the patronage of all who desire to be instructed into the most safe, wholesome and simple rules of health.

"Terms: The Water Cure Journal is published monthly—each number to contain 32 octavo pages, neatly bound, at the low rates of \$1 for one copy per year; \$2 for three copies to one address; \$5 for eight copies—\$10 for twenty copies to one individual address. Address Joel Shew, M. D., 47 Bond street, N. Y."

APPOINTMENTS.

We were prevented by the storm from attending our recent appointments at Honeoye Falls.

We now propose, the Lord willing, to meet with the brethren at Victor, Sabbath, Nov. 15th, and Saturday evening previous.

Corrected:—The appointment at Honeoye, Steuben Co., N. Y., is Nov. 20th, instead of 25th, as published last week.

BUSINESS NOTES.

H. R. H.—We do not publish communications without having the real name of the writer.

Mary Page.—We will continue your paper, and may you be 'rich in faith' and an 'heir of the kingdom.'

L. Dudley.—To whom shall we credit the dollar just received from you? You omit to tell for whom it is designed. We hope your papers will be received regularly in future.

Bro. J. Rogers.—The only account you have at this office is for the Voice of Truth. We have therefore credited the \$3 on that account.

M. Whitaker.—The mistake was ours; we regret it, and hope it will not occur again.

W. Pratt.—We have no account of receiving the letters or money. Will you give the precise date when they were mailed, and for whom the money was sent; it is our loss. If others have sent money recently which has not been acknowledged, we wish them to inform us immediately.

Advert Herald.—Please send in exchange the same number we send of the Voice of Truth.

Letters and Receipts for week ending Nov. 5th, 1846.

J. Lewis, Hammondsport; L. Ransom, Martinsburgh, \$2; J. D. Johnson for A. Thayer, 50 cts.; J. Young, \$1; W. E. Decker, 50 cts.; T. Carpenter, \$1; E. Cook, \$2; P. Black, \$2; H. Ackman, 50 cts.; and G. Widrick, 50 cts.; H. R. H. Vermont; M. Martin, Orangeville, \$1; J. M. Phillips, Freetown, Mass., \$3; E. H. Haskell, Westboro', Mass., \$1; H. Page, North London, N. H.; J. Wilson for R. Granger, Greenville, O., \$3; J. A. Winchester, 50 cts.; and E. M. Griffin, East Westmoreland, N. H., 50 cts.; A. Bliss, Jr., Essex, Vt., \$1; T. Smith for Wm. Pullen, Newcastle, Me., \$1; B. Newman, Victor, 50 cts.; W. Eastman, for T. & M. Gooding, \$1; D. Johnson, Collins's Centre, \$1; J. Moffatt; S. G. Clark, Seneca Falls; C. D. Rizzo, 50 cts.; S. Gramis, Le Roy, \$1; S. Everett for E. Morgan, \$1; P. Arnold, Norwich, \$1; J. Butt, Round Bottom; O. D. Peacock, Norwich, \$1; W. Steel, Toronto, C. W., \$1, and for Mrs. Savage, \$1; T. Williams, \$1; J. Skinner, \$1; M. Shew, \$1; and C. Shewan, \$1; W. Holman, Fort Ann, \$2; S. Rue for J. Brown, \$2; L. Dudley, Perry's Mills, \$1; A. C. Judson; J. Rogers, Stevensville, Pa., \$3; P. M. Pringle, A. Harris, Champlainville, \$1; I. Hodges, Warsaw, \$1; M. W. J. Knights, Charlton, \$2, pays to vol. 11, No. 7; E. Hersey; J. L. Paine, Salem, Mass., \$1; N. D. Wight, Wales, Mass., \$1; C. J. Whitler, 50 cts.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XII.

ROCHESTER, N. Y.—WEDNESDAY, NOVEMBER 18, 1846.

NO. 8.

THE VOICE OF TRUTH

IS PUBLISHED EVERY WEDNESDAY

IN SIMPSON'S BLOCK, WORKS STREET, ROCHESTER.

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$2 for Five copies. WITHOUT CHARGE to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or remittances for Books, should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscribers' names, with their Post-Office, should be plainly written.

"Valiant for the Truth."

BY JAMES MONTGOMERY.

Fight the good fight;—lay hold
Upon eternal life;
Keep but thy shield, be bold,
Stand through the hottest strife;
Invincible while in the field,
Thou canst not fail,—unless thou yield.

No force of earth or hell,
Though false with men unite,
Truth's champion can compel,
However prest, to flight;
Invincible upon the field,
He must prevail,—unless he yield.

Apollyon's arm may shower
Darts thick as hail, and hide
Heaven's face, as in the hour
When Christ on Calvary died;
No powers of darkness, in the field,
Can tread thee down,—unless thou yield.

Trust in thy Saviour's might,
Yea, till thy latest breath,
Fight, and like him in fight,
By dying conquer death;
Then rise to glory from the field,
And with thy sword thy spirit yield.

Great words are these, and strong;
Yet, Lord, I look to thee,
To whom alone belong
Valor and victory;
If God be for me in the field,
Whom can I fear? I will not yield.

"Day of Wonders!"

Day of judgment! How certain, and unavoidable! Day of wrath! Day of vengeance! Day of destruction! Day of final retribution! Day of Decision! Day of wonders, indeed! How awful! how sublime, and yet how glorious! How grand, and conspicuous will be the day of adjudication! Ah! yes, that day with all its scenes and exhibitions, transactions and decisions, is certain, conclusive, and unavoidable! The commencement of that day, will end the drama of this world's career; and with it will commence the endless day of eternity! O! Eternity, day of eternity near! Day of judgment near; and O how few prepared to meet it! Awful truth! Overwhelming thought! Day of wonders near! My God is it so? Are we standing on the very threshold of eternity? Are we to witness soon the exhibitions of the Day of Wonders? Are we in a few days or months at most to hear the mighty voice of the Son of God, saying, "Arise, ye dead, and come to judgment?" Yes! We may answer with emphasis, YES! the day of eternity is about to dawn! The evidences of its nearness I need not here give; they have been given time and again, through the press and from the pulpit, by abler pens, and more powerful intellects, than mine. Yes, the alarm has gone forth into all the world; it has echoed, and re-echoed from hill top to valley; it has sounded from east to west, from north to south. It has gone with railroad speed from city to city, from village to village. It has crossed the briny deep, and gone to the land of our fathers, where it has been reiterated from kingdom to kingdom, as on the wings of the wind. And finally, it has gone from the 'river unto the ends of the earth.'—

Where, let me ask, is the Nation, Kindred, Tongue, or People, that has not heard the sound thereof? All nations will be left without an excuse. And soon, yea, very soon, they will be called to an account for the indifference and contempt with which they have treated the truth of a coming Savior. Ah yes, the world, and professed Christendom, that are singing the syren song of peace, dreaming of the world's conversion, and looking for a thousand years of prosperity and peace, this side of the coming of Christ, will soon be aroused by the mighty thunderings of the trump of God. Oh how astonished will they be! How disappointed! How mistaken! What horrors will seize their guilty souls, while the wonders of the GREAT DAY begins to unfold to their astonished visions! The Son of God comes, the time of trouble commences, and every eye now beholds Him, seated on the great white throne, in dreadful majesty! The heavens have departed, and rolled together as a scroll, and the kindreds of the earth now see, through the long vista of space, the insulted Son of God, descending on his azure throne, attended by the bright retinue of celestial hosts for his escort! His voice is heard; it shakes creation from centre to circumference: the dead in Christ come forth, changed from death to life; from corruption to incorruption; from mortality to immortality. The living saints changed in a moment, and caught up together, meet the angelic hosts. Saints and angels meet in the middle air—the vaults of heaven ring with shouts of victory! Victory! and Triumph over Death and the grave; while legions of angels make the courts of heaven resound with Alleluias to God and the Lamb! But on the other hand, what is going on among those left on the earth? ah! they begin to pray for rocks and mountains to hide them; shrieks of despair; wailing and weeping is heard resounding through their astonished ranks! 'Day of Wonders,' truly!—Mortal man is too feeble to paint the scenes of that day! O sinner, (should this meet your eye) stop and think, before you further go! Ponder, for a few moments, in your mind the scenes of the judgment which you soon must meet, and then prepare to meet them. O careless professor, awake from thy slumbers, and prepare for the judgment!

O, ye heralds of a coming Savior, where are you? Are you still on the watch-tower, sounding the alarm? Stand to your posts, cry aloud, and spare not! Have you in any degree slackened your exertions? Arouse your energies, and put forth ever effort to save souls from impending danger! The conflict is short; the victory will soon be won!

Where are those Brethren and Sisters that can wield the pen in the cause of truth, and feed the household of faith with meat in due season?—Let us hear from them. Where are those brethren that have plenty of this world's goods? Are they doing what they can to herald the truth abroad? See to it, my brethren. Let us all come up to the help of the Lord, and do what we can; and soon we shall be rewarded: Yes,

A day without night,
We'll dwell in his sight,
And eternity
Will seem but a day!

Oct. 17th, 1846.

S. I. ROBERT.

Faint Not.

"Let us not be weary in well doing; for in due season we shall reap, if we faint not."—Gal. 6: 9.

How exceedingly appropriate is this injunction at the present time. And how encouraging the assurance "we shall reap," if we fulfil the condition, "faint not."

In view of the promised inheritance, we have, as it were, girded ourselves for the race. We have determined to lay aside every weight; to overcome every obstacle. We were not at all discouraged by counting the cost, nor dissatisfied with the conditions; though we found them presented thus: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." "A rich man shall hardly enter into the Kingdom of Heaven." "Sell that ye have, and give alms." "Ye shall be hated by all men for my name's sake." "In the world, ye shall have tribulation." All that will live Godly in Christ Jesus, shall suffer persecution." We replied let us have the Kingdom; we will subscribe to the conditions, be they what they may. "All that the Lord hath commanded, will we do, and be obedient." And although, when we have done all, we are unprofitable, and present no claim on the ground of merit, yet, a glorious recompense of reward is freely offered; and to this, like Moses, we had respect. It runs thus, "Every one that has forsaken houses, or brethren, or sisters, or father or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." "The willing and obedient shall eat the good of the land." "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." "He that overcometh shall inherit all things." "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

Having these promises, we endeavored to cleanse ourselves from all filthiness of the flesh and spirit, and to perfect holiness in the fear of God. But our faith must have a trial, that it might be found unto praise, and honor, and glory, at the appearing of Jesus Christ. Still we judged him faithful that had promised, and submissively bowing to the will of our Heavenly Father, we said, "though the vision tarry, we will wait; and hope to the end, for the grace that is to be brought at the revelation of Jesus Christ."

Well, what now? Have we become almost exhausted, and ready to faint? Have trials new and unexpected beset our way? Trials severe, and long and continued? And do we sink in despondency, and faint by the way? Or in the midst of our discouragement and perplexity, do we seek to find some new direction, or promise, which will support our sinking spirits, and guide our doubtful steps. Do we bow at the feet of the Savior, and with the same submissive spirit with which we at first yielded up our life, cry, Lord, what wilt thou have me to do? Here, then, we have both the direction, and the promise, "Let us not be weary in well doing; for in due season

we shall reap, if we faint not." Have we forsaken all we hold dear for Christ's sake? Have we relinquished the allurements of the world? the society of the world? the maxims, customs, and spirit of the world? Have we sacrificed our worldly interests? consecrated ourselves and all our possessions to the Lord? Let us not be weary in well doing; but *remain* separate, pilgrims, and strangers. And let us keep back no part of the price, which was voluntarily surrendered. Read Acts, 5: 1-4.—Deut. 15: 7-11. Prov. 21: 13; and 1 John, 3: 17.—How we cheerfully endured scorn and persecution from a wicked world? Let us not be weary; but esteem the reproach of Christ greater riches than any earthly treasure; for in due season he will confess us before his Father and the holy angels, and then we shall reap, if we faint not. Are we suffering meekly and patiently the most bitter malice, and torturing cruelty, from parents, or brothers; partner, or children; friends or relations; in return for our kindest endeavors to promote their comfort and happiness? Let us not be weary in well doing, though the trial be continued day after day, and month after month; but remember that even hereunto were we called, *i. e.*, to endure grief, suffering wrongfully. Therefore "rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy." Beware, lest you become weary, and faint in your mind. "Ye have not yet resisted unto blood, striving against sin." Therefore, "despise not the chastening of the Lord, nor faint when rebuked of him." O, beware of being overcome thereby; or of becoming weary of exercising that meek and forgiving temper, on the exercise of which, your own forgiveness is suspended. Be not weary in well doing; *ye shall reap, if ye faint not, and in due season too.*

Again, does a brother misapprehend our views, or misjudge our motives; and to defend his own favorite theory, or his own course of conduct, does he either publicly, or privately give a false, and injurious impression concerning us? Let us not be weary of the restraints which the gospel imposes, but instead of being overcome of evil, let us overcome evil with good. Does the adversary tempt us to sloth, pride, or self-indulgence? Does he renew the attack though often repelled? Does he ever assail us where we least expected, and therefore least guarded? Does he tempt us to negligence in the active and social duties; and especially in the secret duties of self-examination, watchfulness, prayer, reading the word? Let us gird on the armor anew, and fight the good fight of faith. The shout of victory will soon resound from all the faithful, who patiently endure. Yea, the next struggle may be the last. But if not; if others still more severe should succeed, let us not be weary in well doing; the promise is *sure*, "in due season we shall reap, if we faint not." C. Srowe.

Washington, N. H., Oct. 14th, 1846.

"Search the Scriptures."

Judging from the tone, spirit and downward tendency of the literary, philosophical, political and religious productions which have lately appeared on the 'Jew question,' in connection with things as they exist, in these 'last days,' we cannot help thinking that this business has proved a 'profitable speculation' to some who 'serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the heart of the simple.' We are aware that by comparing the 'great and precious promises, which are all *yea* and *amen* in Christ Jesus,' within Bible limits, and excluding those from any participation, who have excluded themselves by pride, unbelief, ingratitude and daring rebellion against God; that the *plena* indignation and abhorrence

of the Pharisees, the Sadducees, Scribes and Doctors of this generation will be aroused; but we fear not the revilings nor reproaches of those whose mantle of charity is in their own estimation ample enough to cover over the crying sins and abominations of the 'whore' and the adulterous brood, who have deeply drank of her cup of fornication. No—no, to God's dear people the voice from heaven now is, 'come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto heaven and God hath remembered her iniquities.' Rev. 18: 4, 5.

Says God's anointed one, the sole heir of David's throne in the redeemed earth, which the meek shall inherit: Mat. 5: 5; Psa. 37; Prov. 2: 21, 22, 'Behold I will make them of the synagogues of Satan, which say they are Jews and are not, but do lie; behold I will make them to come and worship before thy feet, and to know that I have loved thee—because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly! hold that fast which thou hast that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God—and I will write upon him my new name: Rev. 3: 9—12. Think, dearly beloved, on the glory that awaits the conqueror, and buckle on the armor afresh, and fight the good fight of faith till Jesus comes and set us free. And O think on this, ye dear souls, who still linger about the outskirts of the doomed city, Babylon, and haste! escape for your life! ere the consuming fires of the last day are lit up by the breath of the Almighty to burn up and consume the proud and all that do wickedly, so as to leave them neither root nor branch.

But again, after quoting from Gen., chapters 13 and 17, in a former communication, we said, 'it is asserted in relation to the Abrahamic covenant, that the descendants of Abraham, according to the flesh, have already possessed Canaan, and will most certainly and permanently inherit it in the latter days—the Jews are then to be restored to Palestine,' &c. Now to one who has 'obeyed from the heart that form of doctrine which was delivered you,' (the apostles) Rom. 6: 17, and is led by the spirit of all grace, to live soberly, righteously and godly in this present evil world, and has moreover, been taught by historic prophecy, Scripture chronology, and the given signs, to know that the advent of Christ, is now specially nigh, even at the door—such language seems outlandish and heathenlike in the extreme, though coming from the lips of a professed Christian. In the name of sound reason and common sense, leaving faith out of the question, is there aught more tenure of the land of Canaan, in the case of the ancient Jews, than a very faint semblance of the fulfilment of the covenant made with Abraham, the father of the faithful? And would the restoration of the modern infidel Jews to Palestine, with the original curse, of course, resting heavily upon it, be one jot more like a fulfillment? we trow not. Plainly, the latter is the antetype of the former, and as sure as the literal Jews possessed the earthly Canaan, so surely will the true Israel—the children of faith, and the heirs of the promise, have the redeemed earth—the true inheritance, for an 'everlasting possession. Gen. 17: 8.

But, again, if entire sanctification and the abiding earnest of the spirit in the heart, comes thro' belief and obedience, we may be sure that those who neither believe and obey God, need not hope to enjoy his favor. To the church at Ephesus,

Paul writes, 'In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; on whom also after that ye believed, (mark, not before) but after ye believed, ye were sealed with that holy spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory,'—Eph. 1: 13, 14. In the same letter he thus admonishes the believers: 'Grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption, &c. To the Thessalonians, who turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus who delivered us from the wrath to come, the apostle says, 'Quench not the spirit, —despise not prophesyings—prove all things—hold fast that which is good—abstain from all appearance of evil, and the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. When one reads the word understandingly, how plainly doth it appear from the Scriptures of truth, that the coming of the Holy and Just one, is uniformly held forth in the Bible, as the only powerful motive to stimulate the people of God to renewed obedience—diligence in duty, and a consistent unwearied practice of all that is good, pure and lovely, that so they may adorn the doctrine of God our Savior. And it is not equally plain that the visionary theories and 'Jewish fables' of these 'last days,' such as the world's conversion, the temporal millennium, and the restoration of the natural Jews to Old Palestine, have through the instrumentality of an unrighteous, self-loving, worldly-minded priesthood, banded together the whole camp of the prince of darkness, against the blessed doctrine of the Lord's second advent from heaven, at, or about this time.

How painful to think that this originated, and is now carried on by those who claim to be chosen and called by the Holy Spirit to act under the commission of the Great Head of the Church, with the contents of which all Christians are or ought to be acquainted. But why does the nominal church submit so tamely to the spiritual domination of these 'humbugs'? Is it not because they have resisted, grieved, quenched and done despite to the Holy Spirit, till they have come under the doom of those to whom Isaiah was sent, G: 9—13. See also Mark, 4: 10—12. Acts, 28: 23—28. Certain it is, that in this Bible land, all might know who have access to the blessed volume, that the ancient Jews were amazingly destitute of true faith, without which it is impossible to please God. Isaiah, whom they call the evangelical prophet, thus addresses them by divine authority—'Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil—learn to do well; seek judgment—relieve the oppressed—judge the fatherless—plead for the widow.' 'If ye be willing and obedient ye shall eat the good of the land—but if ye refuse and rebel, ye shall be devoured, for the mouth of the Lord hath spoken it. Isa. 1: 16—19. They refused to obey, and continued to rebel against the Holy One of Israel, till the neck became stiff, and the heart hard as adamant so that neither mercy nor judgment could reclaim them. And when their long promised Messiah 'came to his own, his own received him not.' On the contrary, they combined and conspired against him, and slew and hanged him on a tree, 'because they knew him not, nor yet the voices of the prophets, which are read every Sabbath day, they have fulfilled them in condemning him.'

Thus the ancient Jews filled up their cup of iniquity. 'This is the heir,' said they, 'come let us kill him, that the inheritance may be ours.' 'We have no king but Cæsar.' Hence the kingdom of God was taken from them and given to a

nation bringing forth the fruits thereof. Now, the unalterable reward of all is clearly defined, Rom. 2: 7—11. 'To them who by patient continuance in well doing seek for glory and honor and immortality—eternal life; but unto them that are contentious and obey not the truth, but obey unrighteousness—indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;—but glory, honor and peace to every man that worketh good, to the Jew first, and also to the Gentile—for there is no respect of persons with God.' There, that is certainly enough, to satisfy those who will bow to divine authority.

Brethren beloved in the Lord, let us hold fast our profession without wavering—for faithful is he that hath promised—and in due time he will fulfil every jot and tittle of his word to the everlasting joy of your heart. Soon the New Jerusalem will descend from heaven and will unfold its pearly gates, that the righteous nation that keepeth the truth may enter in. Amen.

JOHN MOFFATT.

Ellicotts Mills, Oct. 7th, 1846.

Sundry Thoughts.

There were always two classes of the Jews or Israel; the whole were never subjects of promise, especially, future promise. The 24th chapter of Jeremiah illustrates this fact. The good figs represent obedient Israel, who were sent into captivity for their good; but they were promised to be acknowledged, and returned no more to be pulled down, nor to be plucked up. This promise is still future, or it has failed. For they have since been scattered among every nation on earth by the Romans. But there was a general promise to Israel, good and bad, that they should return from that captivity at the end of 70 years; which promise was fulfilled by a general decree granted by Cyrus, King of Persia; the Jews or Israel represented as bad figs, were the rebellious house of Esau. It was true of Israel, that they were broken off the vine that the Gentiles might be grafted in. But it was only the rebellious part of the house that were broken off, and it is only the obedient part of the Gentile house that is grafted in, and they are exhorted to take heed while they think they stand. The Gentiles as a whole, are no more grafted into Christ, than the Jews were; there has always been a rebellious portion of both, and by far the greatest portion, but among them both, there has been a remnant according to the election of grace, that has stood by faith; destroy this position, and universal salvation must take the place of it.

The scriptures are an infallible guide to ruin, as well as to glory; they teach with the same certainty the one as the other; and when the obedient house, out of every nation on earth, is prepared for the glory that remains to be revealed, the disobedient house will also be prepared for destruction, and both will plead the word of God in justification of their course. But, beloved, while one pleads it in the pride of his heart; the other will plead it in the humility of his soul. And between the two, there is a vast gulf, which is widening every moment. While the scriptures of truth are a pillar of fire to one; they are at the same time, a cloud of darkness to the other.

My brethren and sisters, we have been disappointed in our hopes; once, twice, and three times. What then? While our very disappointments have prepared us to endure trials; have they not also prepared the rebellious house for the awful consequences of trampling the hope of Israel underfoot? Most certainly they have. One of two things is true; the eye of God is not upon all His works, and He does not discern the end from the beginning; or He has directed the advent movement, and it will finally appear clear

to every glorified saint. Who will rise up and say, that all this mighty movement, which has shaken all christendom; has been the work of the adversary of souls? Is it his policy to alarm men about such things? or to quiet their fears, and compose men into a profound slumber? Most certainly the latter is the case, and while God in His infinite goodness and mercy, has sent His angels to fly through the heavens, and to declare to dying men and women that He was coming to judge the world; the arch enemy has succeeded in destroying its effect, and the great portion of the human family are already prepared for his snare. Judge ye, whether the first or the last has been the work of an enemy. We have always moved upon the best evidence we had upon the time, when our great Deliverer would come. This has always been right. Our faith and works have thereby been made fully manifest to the world, and will finally condemn it. God is never displeased at such manifestations of obedience. We chose the earliest date of chronology, and its very obscurity may teach us that God designed we should do so; this should never be questioned; it has better prepared us to meet the event looked for, than we could otherwise have been.

Our present position; the light we now have on time, was never more satisfactory than at this moment; who can say, the morrow will not place the matter in a position to be gain-sayed no more? O be watchful, be humble, be patient, perfecting the latter grace in fear, nothing doubting. What God has promised, He will assuredly perform.

One thing is always true of fallen human nature; it is always more willing to say amen to what has been, and to what is yet to take place, than to the things that now are. Men never appreciate the present. The heart of man is so selfish, that it seldom receives admonition, and is more easily led to believe that others should suffer than itself. Yet in its selfishness, it is always willing to receive all the benefits of suffering whether it merit them or not. The scriptures abound in illustrations of this point; how often when the prophets of the Lord rose faithfully admonishing the people, they replied, the evil will not overtake nor prevent us. Who among all the people could be made to believe the Babylonian captivity would take place in their day, notwithstanding there had been so much said about it by the prophets of God? A little observation will show, this has ever been the case, and that it is true at this time.

Another thing is true; false prophets always quieted the fears of the people. The true prophets always declared the whole truth faithfully, however painful it might have been. It is the whole truth unadulterated, that will bring us safely to the great point, prepared to meet it.—Let us then receive what is written cheerfully, examine it carefully, and faithfully, looking into the perfect law of liberty and light, to see if it is according to that unerring rule. To err, is human; but to forgive is like God.

What has this generation done, that proves in its behalf, that had the Prince of Life visited earth for the first time at this day, he would not by wicked hands have been crucified? Has not this generation done all, said all, and so far as the spirit of the age will permit, are they not ready to execute what was done? Can we not all witness to the fact, that when the glorious tidings of the second coming of Christ to redeem the purchased possession, was first sent through the land, the people listened with gladness?—Was it not true, that when it was first announced, that a Savior was born in Bethlehem, the people hailed the news with joy and gladness, also? Is it not true, that while the first inquired, "do the rulers believe on Him?" the latter also inquired,

"have our great and good men believed these things?" Is it not true, that because the rulers despised him, the people rejected him also? And does not the sin lie at the door of the great ones of the earth, that his glorious second appearing is despised at this time? Was it not true, that, had the Messiah proceeded immediately to restore all things according to their expectation, the Jews would all have gladly believed and entered his everlasting kingdom? And would not this have been the case, with the sects had he made his glorious appearance in 1842? Is it not true, that thirty years trial of patience, up to the commencement of Christ's ministry, had so destroyed, by the influence of the rulers, all belief of his being the Messiah, that when he began his ministry, spake as never man spake; performed such acts as were perfectly astounding in their character; the people had become so hardened that they cried out in their anger, we will not have this fellow to reign over us? Is it not true, also, that the same causes have produced the same effects upon this generation, and were not the same causes necessary to produce that effect?—And are they not saying in their hatred and contempt, where is now the promise of his coming? Was it not true, that because they pursued such a course, that all the great and important results connected with his mission, were forever hid from their eyes? Is it not also true, and has it not grown out of the very position we now occupy, that the vastly accumulated importance resulting from his second mission, are about hid forever from the eyes of this generation? Could or did, the wilful ignorance and wickedness of that people, stay for a single moment the terrible consequences of their conduct? Can this generation escape the awful penalty of rejecting the glorious things which God has spoken by the mouth of all his holy prophets since the world began? In short, was not the whole of the one, a perfect type of the whole of the other, and the latter under circumstances of peculiar aggravation? Did not the Jews plead ignorance? Did they not claim that they had punctually observed the law of Moses; and practically performed every necessary sacrifice in the temple of God, and thereby looked for deliverance at the hand of God, when the hour of trial came? We answer, yes. Were they delivered? We answer again, no. Will not the Gentiles also make the same plea? Claim to have observed his ordinances, and to have kept them? Yea more, will they not look for deliverance, and plead what they have done, and are doing for the conversion of the world, forgetting also, that they too have exclaimed in anger—We will not have this man to reign over us? Will they be delivered? No. No. My brethren and sisters, God deals with sin as he ever dealt with it.

But another thing is true; before God punished that degenerate people the Jews, he led his little flock away from evil. And he has promised that if we keep the word of his patience, we shall abide the fiery trial, that is to come on all the world, to try them that dwell on the earth. He has also promised, saying, "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie, behold, I will make them to come and worship before thy feet, and to know that I have loved thee." Has this scripture ever been fulfilled?—We think not. When, in all the history of the people of God, have the enemies of his people, who called them out casts, come and worshiped at their feet? This portion of God's word evidently finds a fulfillment during that hour of temptation which is coming on all the world to try every man's work. It shall then come to pass, that in all the land, where it was said unto them, ye are not the people of God, there shall ye be called the Sons of the living God. O be careful in this matter,

dear brethren and sisters, for we are approaching a crisis. It can only be compared to a lesser body approaching some powerful centre of attraction. At first its movement is slow; but as it nears the point its velocity is increasing, and soon the two bodies meet with a tremendous concussion. This we see fully verified in the history of God's dealing with the human family: In the days of Noah, it took 120 years to warn a guilty world that God had determined to destroy it. After crucifying the Prince of Life, the Jews had about thirty-five years to complete their preparation for destruction. Here we see the ball has greatly increased in speed; but how is it now? What in the days of Noah required 120 years, required only 35 in the days of the Savior; and now can be accomplished in a still shorter time!

This is the day of the Lord's preparation, and things are maturing fast; the vehicles of communication seem like the torches, and run like the lightnings; many are running to and fro and knowledge is increasing still upon the great subject of Israel's consolation, and must be understood perfectly; and if one agent stand still, God will assuredly raise up another to press the light before his waiting people, to thoroughly furnish them for his use. The time in which we live, every moment of it is big with events; strange indeed would it appear if there was nothing written for every step we have yet to take, as well as what we have taken; the time, and the events connected with it, in which we live is too important, to suppose for a moment that a dormant space can be found in our history; press forward, therefore, pray earnestly, and be careful for nothing, for the Lord is indeed at the door.

W. M. CLARK, Jr.

Newton, Mass., Nov. 1846.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, NOVEMBER 18, 1846.

The Evangelical Alliance.

Some have thought that this body was a subject of particular prophecy, and is to be classed among the signs of the last days, sure precursors of the end of all things at the door. Though we have not been able to find any specific prophecy which relates to the Alliance, *exclusively*, yet we think its acts form the cap of the climax of the sins of the church of the last days, to which the prophetic Word repeatedly and clearly alludes. Whether we are correct in our conclusion or not, one thing is very certain, viz; that the acts of this body on the subject of Slavery are of the darkest die, the deepest stain,—nothing, in the history of the church of the 19th century, that is more corrupt; or more strikingly exhibits the lack of moral honesty in the very sanctuary of the church.

It is admitted on all hands, we believe, that the wisest, purest, and best ministers of the sects to which they belong, composed the Alliance. These good men, so called, saw the evils of sectarian divisions, and met professedly to do them away, and unite in the holy bonds of Christian union, as the gospel directs. But as good, as true to their trust, as these apostles of the 19th century were, they could suffer the sin of slavery to go unrebuked, and sacrifice at its bloody shrine, the holy principles of Christian union, which they had solely met to consummate. The act being committed by the influence of the American delegation, and they not being slaveholders, but the very cream of the ministry of the non-slaveholding churches, most clearly and painfully shows that the church generally, not excepting its purest branches, is fallen: that her best minis-

ters will disgrace their high calling, and sacrifice any and every principle of the holy religion they profess, for fear of displeasing 'men-stealers,' or sundering the unholy ties of brotherhood that exist between them and these men of oppression and blood. Truly, these are perilous times, such as were to exist, and do, in 'the last of the days.' There is no redeeming principle in the church—her cup of iniquity is full to overflowing, and soon with a deceived and sinful world, she must meet the reward of her doings at the hand of her insulted Lord.

The following facts relative to the Alliance will be read with much interest by our readers, and will confirm the truth of the foregoing remarks. We first copy from the Baptist Register.

"The discussion was continued dispassionately and courteously. In the end, however, the excitement becoming warm, the whole subject was referred to a large committee.

On Saturday afternoon, the following was reported by the committee as a compromise, and adopted:

"In respect to the necessity of personal holiness, the Alliance are of opinion that it is recognized in the article of the basis—on the work of the Spirit; and in reference to various social evils existing in countries within the circle of this Alliance, such as the profanation of the Lord's day, intemperance, dueling, and the sin of slavery,—they commend these and similar evils to the consideration of the branches; trusting that they will study to promote this general purity and the Christian honor of this confederation by all proper means. And in respect especially to the system of slavery, and every other form of oppression in any country, the Alliance are unanimous in deploring them, as in many ways obstructing the progress of the gospel; and express their confidence that no branch will admit to membership slaveholders, who, by their own fault, continue in that position, retaining their fellow men in slavery, from regard to their own interests."

On further consideration, however, the American delegates felt that they had yielded too much, and the subject came up again on Monday morning. Says the Patriot:

"The Conference has just assembled, and the American delegates, who have been breakfasting at Spring Gardens with Sir Culling Smith, have made their appearance. Care rests upon every countenance. Depressed looks and anxious faces are seen on every hand. It is quite evident that the settlement of Saturday night was not the decision of calm and cool reflection, so much as a hasty compliance, for union's sake, under intense excitement, with that which involved compromise and concession. Sir Culling is pale and restless, the secretaries grave and full of foreboding: while the leaders of the three sections are all earnest in conversing upon the evident course affairs must take during the sitting. Nothing could be more unfortunate than the present position of affairs. It is thought that the Alliance must be broken up: and the protest* shows the strong feelings of the main body of foreign delegates.

These all deplore the introduction of the question of slavery at all: and though the resolution was adopted almost unanimously, it is now the determination of the Americans to re-open the subject.—This attempt, it is believed, Sir Culling will strenuously resist; but there is little doubt the question will be recommitted for a second report."

Dr. Cox soon rose and remarked on behalf of the Americans, that with one exception, (Mr. Himes,) they were all agreed; they thought, upon mature reflection, that the question of slavery must be left in abeyance.

Mr. Justice Crampton then moved to rescind the vote of Saturday; but on motion of Hon. & Rev. B. W. Noel, seconded by Dr. Beecher, the whole subject was referred to a new committee.—On their report, the next day, the vote excluding slaveholders was formally rescinded by a small majority. Of this the Patriot says:

"The result is most unfortunate. The Alliance has been compelled to retract its condemnation of slavery, and to refer the whole subject of the admission of members to a future meeting of the Alliance, to be held at such time and place as may be agreed

*A protest against the report respecting slavery, adopted on Saturday, was entered by John B. Adger, and thirty-nine others, mostly of the American delegation.

upon hereafter; leaving the American branch to admit or exclude slaveholders, as they may think proper, and the British to consider and determine in the meantime whether they can concede the point."

Speaking on this subject, the Religious Herald, of Hartford, Ct., justly remarks:

"We have two things to say in reference to this matter.

First, we do not understand why the American delegation, as a body, should have been regarded by the Alliance, and should have regarded themselves (which they evidently did,) as personally touched, just as soon as the subject of slavery was introduced. Immediately after Mr. Hinton's speech on his motion to exclude slaveholders, the Chairman, Sir Culling E. Smith, called the attention of the meeting to, "the silence and calmness manifested by the American brethren."—(Which silence and calmness, we are sorry to say did not last long.) But why should they not have been calm and silent? Not one of them we believe was a slaveholder, and nearly all of them were from states which have no more to do with slavery than England herself. There was no reason whatever (unless they chose to have it so,) why they should have been identified in any way with slaveholders.—But the most of them did choose to have it so. They resisted most strenuously any condemnation of slavery or even allusion to it. They "refused an inch of compromise," and by their efforts it was, that the very moderate disapproval of slaveholding contained in the minute above quoted, was finally stricken out. Their course on this subject will be differently viewed in this country by different individuals; we enter our humble protest against it.

Second, our belief is that by this false step on the subject of slavery, the Alliance is ruined.—Perhaps it was unnecessary and unwise to introduce the question at all, but this having once been done, it was worse than unwise for the Alliance to allow itself to be driven from a deliberately assumed position, by the volunteer attorneys of the slaveholders from this side of the Atlantic. The British people, hating from their inmost hearts the whole system of slavery, will have no fellowship with a body of men who have been guilty of this weakness, and American abolitionists, to a man, will turn their backs upon them. With the London Patriot, we say, that so far as the interests of the Alliance are concerned, "this result is most unfortunate."

The following account from the Boston Liberator, published in Boston, is to the point. Mr. Garrison, the writer, and editor of the Liberator, was present at the Alliance, and of course knows whereof he affirms. He says:

"In fact, the whole movement has ended in a manner justly calculated to excite the ridicule and contempt of all Christendom. There is not even a fragment left of it. It has not even an isolated existence. What a fact to circulate in the nineteenth century, that a body claiming to have been divinely suggested, and composed of the holiest men on earth, crumbled at the touch of the Slave Power, and vanished into thin air, so that it is no longer visible to the eye, or palpable to the touch! Heavenly harmony reigned, until a proposition was made to stigmatize theft as a crime, and to declare that a man-stealer was one who gave no satisfactory evidence that he had been 'born again'—and, therefore, ought not to receive the hand of Christian fellowship. This was going too far! It was secular as well personal in its bearings! It had something to do with this world, whereas the next is the all-important subject of consideration! Our American delegates, Beecher, Cox, Patton, Kirk, Emery, Morse, Olin, &c.—could not restrain their indignation! They felt wounded, defrauded, insulted—and declared that they never could sub-

mit to such dangerous interference! In their judgment, indiscriminately to put slaveholders beyond the pale of the Christian church was to cut off the members of Christ's body, and to crucify him afresh! In some cases, (what cases were not specified,) slaveholding was a damnable act—in others, it was a religious duty! Some Slaveholders deserved to be sent to everlasting burnings—others were worthy of the highest seats in the kingdom of heavenly bliss! It was the Garrisonian abolitionists who deserved to be treated as infidels, and any amount of condemnation bestowed upon them was just! It was impossible that they could be actuated by good motives, and it was certain that they had put back the cause of emancipation at least two centuries!

Well, they sat in secret conclave, not daring to let a single spectator be present, and forbidding any one to report their proceedings. They sighed, and groaned, and complained, and threatened, and waxed warm, and hinted at an explosion; the heavens were as brass over their heads; thick darkness was around them; they prayed, and prayed, and prayed, but either their god was asleep, or had gone on a long journey, for he heard them not. Finally, they broke up in confusion, and all their professions of brotherly regard and Christian principle were thus demonstrated to be hypocritical and impious in the extreme."

Exposition of Isaiah lxxv 17-23.

A correspondent requests an exposition of this scripture. It is not always our duty to comply with such requests: for sometimes they are so numerous, it would require a great portion of our time should we comply with them all. We do not object to such requests being made, provided those who make them will be satisfied to leave it optional with us to answer or lay them aside. We are disposed to answer the request before us, because in so doing we shall not only gratify the individual who made it, but hope to subserve the cause at large. We will first give the text.

"Behold! I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

But be ye glad and rejoice forever, in that which I create: for, behold! I create Jerusalem a rejoicing, and her people a joy,

And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall no more be heard in her, nor the voice of crying.

There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

They shall not build—and another inhabit; they shall not plant—and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.

And it shall come to pass, that before they call—I will answer; and while they are yet speaking—I will hear.

The wolf and the lamb shall feed together, and the lion shall eat straw like a bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

The temporal millenarians suppose this text favors their cause, but in this they are greatly mistaken; for it clearly shows when it will have its fulfillment, that the 'voice of weeping shall be no more heard in Jerusalem, nor the voice of crying.'—v. 19. This happy state of society can be experienced only in the immortal state, where there shall be no more death. No one contends that the people will not die during the supposed temporal millennium, but

the text under consideration speaks of a state of society where there will be no crying, consequently no death; for it always produces crying; hence the text refers to the immortal state.

Again, the text says, 'The lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.'—v. 25. This state of things can never be witnessed until the 'restitution of all things spoken of by all the holy prophets since the world began,' takes place. Then the destructive nature of the now ferocious brute creation, will be taken away; and, as before the fall, they will devour one another and man no more. This state of things no one, we believe, contends will be witnessed in the supposed temporal millennium; but just such a state of things did exist before the fall, and will be restored when Christ comes again; hence the text must refer to a state of things not anterior but posterior to the second advent of Christ.

The 'new heavens and new earth,' named in verse 17, which the Lord promises to create, are the same which are mentioned by Peter and John. The former, in 2 Pet. 3: 7, says, 'The heavens and earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.' Verse 12,—'The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.' V. 13,—'Nevertheless we according to his promise, look for a new heavens and a new earth wherein dwelleth righteousness.' And the latter, in Rev. 21: 1, says, 'And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea.' By an examination of the context, it will be found that both these apostles make the creation of the new heaven and new earth posterior to the second advent of Christ. Indeed this is one very important object of his coming: the earth has been cursed for man's sake, defiled by man, and long man's destroyer; it has waxed old as doth a garment. It needs to be cleansed, made new, and suited to the eternal felicity of man, or restored to its primeval perfection: this, according to the prediction of Isaiah, under consideration, the Lord will do at his second advent. Then the new earth will be so perfect, so full of the glory of God, that this old crazy defiled earth will not 'come into mind,' or as the margin doubtless more correctly reads, 'come upon the heart: it will not be desired.

Verse 18th speaks of the everlasting joy which the immortal saints will have, in the new creation. Their rejoicing 'forever,' shows that it must be in the immortal state. This verse also predicts not only the creation of new heavens and a new earth, but speaks of creating 'Jerusalem a rejoicing, and her people a joy,' John, in vision, saw the literal fulfilment of this prediction. In Rev. 21st chap., he gives an account of the new heaven and new earth, of the 'holy Jerusalem, descending out of heaven from God,' to become the metropolis or capital of the new earth, and of 'the nations of them that are saved' walking in the light of this holy city. This is to what Isaiah alludes in the expression, 'I create Jerusalem a rejoicing, and her people a joy.' When this glorious prediction is fulfilled, then, as Verse 19 reads, God 'will rejoice in Jerusalem, [for his throne shall be there, Rev. 22: 3] and joy in his people, [for they shall see his face; and his name shall be in their foreheads, Rev. 22: 4] and the voice of weeping shall be no more heard in her, nor the voice of crying: for, as John says, Rev. 21: 4, 'God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.'

Verse 20. 'There shall be no more thence an

infant of days, nor an old man that hath not filled his days.' Where? not in this mortal state, even in the highest state of perfection of the fancied temporal millennium: for no one contends that there will be no infants there: it is thought that man will propagate his species more perfectly and numerously than ever before. Neither is it contended that there will be no old men there. Where then are we to look for this state of things? Evidently in the new earth. 'For the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.'

This last part of the verse is an explanation of the first part. In reference to children in the new earth it is said, as such, there will be none there. Why? 'For the child shall die an hundred years old.' Die where? Not in the new earth: for there will be no death there. Where then? In this world of death, of course. Though they die here in their infancy, they will be raised in manhood, and there, in the new earth, possess the intellect and stature of a saint who died here a hundred years old.

In reference to sinners in the new earth, we are taught in this verse that they will not be there. The sentiment appears to be this,—'An old man [that is a sinner] that hath not [by reason of his own sins] filled his days,' shall not inherit the new earth: for 'the sinner being an hundred years old [when he dies] shall be accursed,'—shall not be saved. If the sinner, by his temperate habits, prolongs his life to a hundred years, and is then accursed, most certainly that one will be accursed or excluded from the new earth, who, by his intemperate and sinful life has not filled his days, but is brought to a premature grave.

That the true meaning of this text is in a measure hid by an incorrect translation, will not understandingly be denied. But we do not question the correctness of King James' translation of it, as the only means of removing the difficulty in our way.—We believe the true meaning may be learned from the context, and other plain portions of Scripture which speak on the same subject. This we think we have given. But that it may be seen that the passage is obscurely rendered in our version of the Scriptures, we give the following evidence from a recent number of the Advent Herald. The writer says:—

"When in New York, we had free access to the valuable collection of Bibles in the rooms of the American Bible Society. Among them was one which pleased us, from its simplicity and expressiveness. It is called the Geneva Bible, having been translated at Geneva, in Switzerland, by Independent English divines, who fled thither, from religious persecution in their own land. The edition we saw was printed in 1580, during the lifetime of Theodore Beza, and but 16 years after the death of John Calvin,—32 years before the publication of King James' Bible. We do not wish to underrate the common version, but the king's sanction confers no critical skill or theological knowledge. The Geneva Bible had the sanction of Beza, (the associate and successor of Calvin,) who was, for many years, Greek Professor at Lausanne, an accomplished scholar, whose controversies with the most learned men of the day evinced his extensive learning, and his zeal for Protestantism. But his translation found small favor with wavering King James, for its tendency was too democratic to suit him, or the prelates of his time, who were not quite free from the remains of Popery. The king instructed his translators to copy the phraseology of the Bishop's Bible, (translated in the reign of Queen Elizabeth, his predecessor,) unless fidelity to the original required a variation from it. Hence it is easy to see, that they would not be likely to depart from it, in difficult texts, where the mean-

ing was not clear to their own minds. In such texts, we think the authority of the Geneva Bible is quite as good as that of any other made in that age. It is accompanied by brief marginal notes, made by the translators to elucidate, more fully, their understanding of texts which might otherwise seem obscure. Here is the verse, the first half of it being Lowth's translation, and the part in *italic*, with its notes, from the Geneva Bible :

No more shall be there an infant short lived, nor an old man that hath not filled his days : for he that shall be an hundred years old shall die as a young man, (a.) but the sinner, being an hundred years old, shall be accursed. (b.)

(a.) Meaning, in this wonderful restoration of the church, there should be no weakness of youth or infirmities of age, but all should be fresh and flourishing, and THIS IS FULFILLED IN THE HEAVENLY JERUSALEM, when all sins shall cease, and all tears shall be wiped away.

(b.) Whereby he showeth that the infidels, and unrepentant sinners have no part in this benediction.

We are not dependent, however, on Beza and his pious and learned coadjutors for the statement that this text is to be fulfilled in the Heavenly Jerusalem. The Holy Ghost, in the words of the apostle Peter, seems to us to prove that fact, in the quotation of the promise of the new heavens and the new earth, which is not given, in plain terms, any where in the Old Testament, except in this chapter.

All the seeming difficulty is removed, when we remember that Isaiah's prophetic vision took in the events of all ages from his own times to the blissful period when he who sitteth on the throne shall say, 'Behold I make all things new.' John describes the new Jerusalem more minutely than Isaiah, but let any one compare the 60th of Isaiah with the 21st of Revelation, and he will see that both must be understood of the same things. In the three verses preceding the text, the prophet said, 'For behold I create new heavens and a new earth, and the former shall not be remembered, nor come into mind ; but ye shall be glad and rejoice forever, in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy, and I will rejoice in Jerusalem and joy in my people, and the voice of weeping shall no more be heard in her, nor the voice of crying.'—John, speaking of the same period, in Rev. 21: 3, 4, says, 'And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow nor crying.' Isaiah sees the same result, but he sees death intervene, as he stretches his prophetic gaze over the wide landscape of the future. He sees, however, that, as the righteous emerge, in the resurrection, from the dark valley, they are changed, having left behind them alike the infirmities of age and the weakness of infancy. He also briefly adverts to the fact, that the sinner, though he may die in venerable age with great honor, can have no part in the transcendent glories of that heavenly kingdom, for he will 'die accursed.'

To be Continued.

To Correspondents.

We can see it duty to publish only the conclusion of Bro. C—'s lengthy article on the 'hour of temptation,' &c. We admire the candor and Christian spirit of the writer, but cannot think he is correct in the application of very many portions of scripture he has quoted. Should we publish the whole article, it would require more time on our part, and room in our sheet, than we could think it duty to devote, to set the whole matter right before our readers. If the sentiments entertained by Bro. C— were held by many, or likely to become the sentiments of any considerable number of our brethren, then it would be investigated in our columns. But as this is not the case, we think it wisdom to let them rest, at least for the present.

We admire the sentiments expressed in Bro. G—'s letter, designed for the benefit of his 'friends and

relatives east.' It needs, however, correcting and transcribing, in order to fit it for the printer, and this we cannot spare time to do.

Correspondence of the English Mission.

BIRMINGHAM, Oct. 3d, 1846.

Bro. Hutchinson will give you a statement of his progress in Scotland ; he says :—

In giving an account of what I am doing in Scotland, I cannot do better than transcribe my private journal. I commence my present communication where my last terminated.

Friday, Sept. 11. Called upon the minister of the Free Church, Barrhead, at his request, but he was called away. Bro. Cochran has had several successful combats with him. In the evening I opened to a few of the Scriptures concerning the kingdom of God, especially removing seeming objections to the sentiment that the kingdom comes at the second Advent. Felt my spirit much refreshed in explaining the passage, "There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." Those who listened, clearly perceived that the promise was fulfilled in the transfiguration scene, and that therefore the transfiguration scene was a miniature exhibition of the Son of man coming in his kingdom, at the end of the world.

Saturday, Sept. 12. Conversated much on the faith which we preach.

Sabbath, Sept. 13. In the morning went to the Free Church, and in the afternoon and evening preached in "Cowan's Hall," Barrhead.—In my first discourse, I exhibited the promised inheritance of the saints, and in my second, I gave a synopsis of the evidences that the saints will soon, very soon, receive the inheritance.—Felt at home in my subject. Indeed the Bible reads to me in these lands just about as it used to read in America. Truth is truth all the world over. Some intelligent young men came to hear me, who had not come before. Their attention was evidently arrested. They said to Bro. Cochran, after the meeting, that it was made clear to their minds, that we are living on the end of the fourth kingdom. They desired more light, and inquired for publications on the subject. Also some who always went to Brown's Commentary to settle all their theological difficulties, have, since I came, laid it aside, and are now searching the Scriptures, to see whether these things are so; and are finding that they are so. Thus, while the majority are rejecting and despising this last message to the human family, some are embracing it, and are being profited by it.

Monday, Sept. 14. Having previously received a letter from a gentleman in Paisley, informing me that I might obtain a certain hall in that town, I went to secure it, and publish some bills. But found upon my arrival, that it had passed into other hands. The gentleman now controlling it, asked me what I lectured upon : when I replied, "On the second advent of Christ," he said, "As this is a religious matter, I cannot, as a Christian, let you have the hall, till I know whether you preach the truth." He asked me if I had not my views in print. I gave him my recent pamphlet on "The Kingdom of God." He said he should need some time to examine it, and he would give me an answer on the following Wednesday. I was next directed to a hall occupied by the "Congregational Methodists." Some of the official members consulted together, and declined letting me have it, saying that I might advance something which would disturb the sentiments of the church worshipping there. A noble minded bookseller, who felt no interest with the Advent, yet seeing their narrow mindedness, said, "If I had a hall, I would let Beelzebub have it, if he applied for it. I would

give even him an opportunity to say what he could for himself." He took my pamphlet into his store to sell. I used to say about "'43," that "I had rather have to do with Caesar than the Pope," by which I meant, that I had rather have to do with the professed men of the world, than with most professors of religion. And I say so still. I endeavored to scatter a few rays of light in the place through our publications, and then walked to Barrhead, a distance of 4½ miles, feeling some cast down.

Tuesday, Sept. 15. Received a letter from William Lee, Lynwood, containing the following cheering words : "We are glad to know that you have arrived in Scotland. May the Lord prosper your way while here, in the conversion of souls. We welcome you with our whole soul, wishing you should come here as soon as possible. We are few in numbers, but are willing to give as the Lord prospers us. The Lord has given you an open door, and none can shut it." In the evening I commenced a short series of lectures in the Independent Meeting House, Neilston. Had a very good congregation.—They gave excellent attention, and I enjoyed considerable liberty in presenting the Nature of the Kingdom, and showing that it will come at the second appearing of Christ. Bro. Cochran thought the people were disappointed at my not at once taking up the evidence of the kingdom being nigh at hand, which I take up on the following evening. I think it best, generally, to begin at the foundation. To-day I welcome the perusal of the "Advent Herald," and "The Voice of Truth." Among much encouraging news relative to the cause in America, I am pleased to see by a letter of Bro. Buckley's, Aug. 19, that he was going, in company with Mr. Miller, to Canada East, and that Bro. Mansfield is going on a mission to the West Indies. I can sympathize with him in going to a land where Adventists are "few and far between."

Wednesday, Sept. 16. Devoted the day to an examination of some main points of our faith, and in the evening lectured again in Neilston. Explained the first two visions of Daniel, in the use of the "Chart." I think I never made the subject plainer. The subject evidently created a deep interest. An aged Christian remarked after, "I wish the Infidels had been present, and they would have seen that the prophecies have been fulfilled." Yes, the Advent system of interpretation is still the great antidote for infidelity.—Sold a few books after the lecture, also gave some. The minister was present, of whom I have some hope.

Thursday, Sept. 17. Went to the dedication of a new Meeting-house of the Free Church, Barrhead. Dr. McFarlan, of Greenock, an aged minister, preached a sweet sermon from Eph. 2: 20-22—He showed that the true Church is built upon the word,—that the Headship of the church is with Christ, and that the spirit dwells in the members individually and collectively. He remarked that the Free Church in Scotland will not answer the end of its Creator, unless it should be found a habitation of God through the Spirit. His discourse, however, was defective, as he did not advert to the hope of the Church, only in his prayer, he prayed that they might "raise a superstructure which will bear the searching fire of the day of judgment, which is fast approaching ;" and the Church might obey God in his ordinances, "till the second coming of Jesus Christ."—They terminated the services of the day with a Soiree in the church, which continued to a very late hour, and which was, I understand, distinguished by much frivolity, the ministers keeping the people in a roar of laughter. This shows a sad state of things, just as the Great Master is about to return. It will need more than freedom of State Patronage, to continue a church

that the King will delight to honor, when he comes in to view the guests. In the evening I lectured again at Neilston. Subject, the Abrahamic Covenant. Other meetings concurred to make the congregation smaller than on the previous evenings. Usual interest. Closed my lectures there, at least till the following week, to give me an opportunity of trying to open halls in Paisley and Glasgow. The gentleman in Paisley did not write to me about the hall as soon as he promised. While few help me, many hinder me.

Friday, Sept. 18. Replete with toil. Went to Paisley. Saw the gentleman who had promised to write me. He had mailed a letter the evening previous. He said that he had read my pamphlet with much interest, and desired the privilege of paying for it. However, he said letting the hall would interfere with his educational arrangements, but that he had no objection to the subject. I then, in company with Bro. C., after some trouble, succeeded in obtaining the best hall in the town, for Sunday, Sept. 20.—Then got bills printed, which required a good many for this large town (it would be called a city in America), of 60,000 inhabitants. Went to Glasgow to feel my way in relation to lecturing there,—had some combat on the Jewish question, and returned to Paisley in the evening. It requires extraordinary effort to arouse public attention in this country. The question arose, "What can I do more than publish bills, to bring my appointment on the coming Sabbath into notice?" Well, I read on a large bill, that Mr. Hamilton, of London, was to lecture that evening in the "Exchange Rooms," on Phrenology, and examine the heads of noted persons. Said I to myself, "I'll go there and make a beginning." I took my seat not far from the lecturer. After the lecture, he proposed to examine a number of heads. After three respectable men had been examined, and a vacancy presented, I went forward a perfect stranger, the audience manifesting in their looks a desire to know more about me than the Phrenologist could tell them. So after he had given me a rather respectable head, I said, "If the audience will come to the large hall, Abercorn Buildings, 20th inst., at 2 in the afternoon, and 6 in the evening, they will find out a little more what I am. And if there are any infidels in the place, I shall be glad to see them present." This experiment had a happy effect, and created an intense interest to know the nature of my theme; and I expect will bring me many hearers.

Saturday, Sept. 19. After getting out the bills, and making other arrangements for the Sabbath, I walked to Barrhead, where I enjoyed a few hours repose. Received a cheering letter from Canada, containing consent to my remaining in this land during the winter. My companion says, "The question you have asked me is not unexpected, and were I to consult my own inclinations merely, you might readily know what would be the answer. But I feel to say as heretofore, Lord, direct. Thy will, O Lord, not mine, be done. Watch the leadings of Providence, and be convinced, if possible, whether God would have you remain, or return; and let not the persuasion of friends, neither here, nor in England, lead you out of the path of duty.—You know that I have long since learned to sacrifice my own feelings on the altar of duty; and if the Lord directs you to remain, I have not one objection to offer, although we may never meet again."

Sabbath, Sept. 20. A very rainy day.—Walked, in company with Bro. Cochran and Pollock, to Paisley. At 11 o'clock heard a sermon in the Free Church—a good practical discourse, but not a word about the Coming One. At 2 went to my "own hired house." Had an

encouraging congregation, considering the wetness of the day. Had a precious time in dwelling on the Promises to the Fathers. In the evening the audience was large—seats full—all classes present. I went fully into the 2d and 7th chapters of Daniel, and gave a brief sketch of the 8th and 9th. I found the "Old Chart" very useful. I keep it not for "the good it has done," but for the good it does now. I had the very best attention, and a good impression was evidently made. The infidel had an opportunity of seeing that the Bible is the "Book of God." The collection met nearly half the expenses of the hall, and dear Bro. Cochran paid the rest. One came forward after my first discourse, and invited me to tea. But the people in these lands have about altogether overlooked what Paul says, "Be not forgetful to entertain strangers; for thereby some have entertained angels." My trial in America has generally been, that too many have said at the close of meetings, "Go home with me." After the evening services, we walked to Barrhead. The night was very dark, and very unpleasant under foot, in consequence of heavy rains. When I got to B., I was hungry and tired, but found both food and rest under the kind roof of the widow. Praise the Lord, O my soul.

Monday, Sept. 21. I feel a great desire to lecture in Glasgow, but there are none that will extend a helping hand, and it would require more means than I have at present. Also Bro. Lee, Lynwood, urged me to go there. I have concluded to go Wednesday, 23d. This seems to be the line of duty.

I may add, that my general health is good, only I have had a perpetual cold since I came to this northern region.

Since the above, Bro. H. has sent us a note, saying:—

Never had I better prospects of doing good than in Hawick: there is the deepest interest in this place; the congregation was large last night, and my soul was full in presenting the truth—it was like '43. The meeting more than meets its expenses, and there is every prospect of raising a large and intelligent band here.—Yesterday I received an urgent letter from Selkirk, which is about 11 miles from this: indeed, this whole region seems to be open. I have some prospect of opening the way in Edinburgh. The pre-millennial Advent is becoming a subject of much controversy in Scotland. Rev. D. Brown, of Glasgow, has written an elaborate work, advocating the spiritual view: I have seen it; but he goes on the supposition that those who hold the literal view, all hold probation of the Advent; and he proves there is no probation after the Advent.

Letter from Bro. L. Gelpin.

Bro. Marsh:—The weekly visits of the Voice of Truth, tend much to strengthen the true believer; for certainly it comes freighted with much precious truth; but few papers seem to occupy the high and fearless ground in the dissemination of truth that the 'Voice' does. Much that it contains is fitly adapted to the present state of the advent cause. Its communications are mostly from those whose hearts are deeply imbued with the spirit of their mission, made warm by the truth which seems burning there; and which they in all the ardour of their souls, fired with a sense of the shortness of time and the momentous events of the coming day, are striving to get before the people. The Voice of Truth is but a channel for all such communications to flow from heart to heart; and thus while its correspondents are cheered on their way, thousands of its patrons are kept by its weekly visits from falling into a state of indifference and stupidity, at this fearful time, when all the motives of the world and of the ene-

my of souls are directed to throw the child of God off his guard, and cause him to be found sleeping on his post when his Master shall come. This effect is much prevented by the burning truths kept constantly before the mind by the weekly visits of the Voice of Truth. No greater work can the mind conceive of than that of aiding the tempted child of God to stand firm amidst the perils of the last days; a work which demands all the energies of the soul, aided and strengthened by the spirit of God; a work for which few are fully prepared—but a work which has for its reward, an inheritance, incorruptible, undefiled, and which fadeth not away—reserved in heaven, ready to be revealed in the last time. Truly all who are engaged in this arduous work, would fall if they were dependent alone upon human aid for success, and if their reward was to be found in the fleeting things of earth; but heaven holds out the reward, high above all the tribulations of this life, and bids the tempted and tried souls, to 'cast not away confidence which hath a great recompense of reward.' And truly when the reward appears so nigh—when Christ in all the glory of his Father shall appear, to 'recompense rest to those that are troubled'—then should the laborer rejoice that his work is nearly done; and yet, if he truly feels for those for whom he is laboring, and views them as they are, exposed to all the buffetings of Satan, and living in that age of the world when all the motives of earth and hell, coupled with the perils of the last days, are, with redoubled energy, dragging their victims down to the depths of wo,—he will plead, as it were, for one day more of probation.

Oh what a fearful time is the last days for the children of God! Soon the blessed Saviour will descend the parting skies, to fix with absolute certainty the eternal doom of the whole human family! Then will he say to all who are vainly hoping for eternal life, and do not love his appearing, and will not listen to the truths on this momentous subject: 'Depart ye workers of iniquity—I know you not!' Oh what an awful delusion! to dream of eternal life, while they do not love his glorious appearing! never will Christ administer the crown to any such. What! give the crown to his enemies? no, never. And are not those his enemies who do not love his appearing? In what other light can he regard them? and how can it be that they do not love his appearing, if he is to them the chiefest among ten thousand? Never could I see how they could help loving his appearing, if they loved him with all the heart; and surely they have no acceptable love to God unless it be with all the heart. This he requires, and he will accept of nothing less than this. Then if we would expect to be crowned with glory, honor and immortality, we must love his appearing.

Dear friends, you who treat the truth of the advent near, as being unworthy of your attention, let me beseech you to examine yourselves with reference to this one point. Remember that all of your pretensions to love, and acts of charity, will avail you nothing, if you cannot find within you a heart to love his appearing. Say not as most do—that you 'believe in the doctrine of the second coming of Christ at some time; for the Bible teaches it. All this you may do without the least emotion of love for his appearing. How many impenitent sinners believe in the doctrine of endless punishment, and yet have no heart to love the Saviour. Do not suffer yourselves to be deceived upon this important subject—for awful indeed will be the deception. Shrink not from an examination of your hearts—for soon Christ will come,—the awful day of eternity is about to dawn, with all of its fearful realities! and while fiery indignation and wrath will be visited upon the ungodly—a crown of immortality and eternal life will be the reward of the righteous.

L. GELPIN.

Letter from Bro. P. Livingston.

Dear Bro. Marsh:—We have been delayed much longer than we expected; but it has been providential that we did not sail, as the weather has been very stormy at sea, many disasters to vessels as a consequence. The Lord's name be praised for all his goodness and watchful care over us. May we shew forth our gratitude to him, by serving him faithfully. The more I think of the West India Mission, the more I think the Lord would have us to go and present the glorious truth of the speedy coming of the Lord to the poor down-trodden colored people.— I rejoice to say, that there is a good spirit kept up among the adventists here; their faith seems unwavering, and indeed their trials seem to have the effect to strengthen their confidence in the belief that God has sealed the truth on their hearts.

It is my solace, my consolation amidst all my trials. I anticipate opposition, and even mockery and scoffing, but I am willing to take up my cross and follow my master; knowing that he will not forsake me if I only have faith in God's promises. I think our Lord will soon convince his little ones that their faith has not been in vain in the Lord. We sail to-day for Antigua, from thence we shall probably go the Island of Jamaica, if it be God's will. I need not tell you, that we need your prayers. I am, dear Bro. looking for the blest consummation.

P. LIVINGSTON.

New York, Oct. 19th, 1846.

This Generation.

If the departing of the heavens as a scroll, be the same event as the shaking of the powers of the heavens, then the events which follow show the shaking to be in the closest connection with the appearing, to wit: the moving of mountains and islands out of their places, the hiding and praying of every class of the ungodly, because "the great day of his wrath has come," and the King sits on the throne; but why should they see him then? Nothing to hinder him; these visible heavens which were made when this earth was, will pass away with a great noise. The curtain which intervened, will fall with the velocity of lightning, and every eye will behold him.

But when will these things be? Before this (last) generation passes away. The word, *this* is the defining word, and in this case means *last* or *latest*. When our Savior said, "All these things shall come on *this* generation," he meant the *last*. At the end of which the Romans took away their place and nation. Jesus Christ, as a man, belonged to "that generation" and would have been about 70 years of age at that event, and as the "generation had a definite beginning and ending, so had the destruction happened earlier or later than it did, the prediction would have been a failure; but the man of 70 was there, as well as the infant, which was eaten by its mother in the siege. Whatever be the length of the generation in the 23d chapter, such we may suppose is the length of the same term or phrase in the 24th. That was the last in the Jewish nation, and was complete; this is last in probation and will *not* pass away until the saints are gathered. This being the last event in the series which commenced in 1780, at which time, or perhaps previous, began "this or the last generation."

Could our Saviour have said, "this generation shall not pass" &c., if it had not been in existence during the passing of every one of these events? From this we see the generation is a given number of years, which is *not* to pass until the command is given, "Gather my Saints."

J. COAN.

Wallingford, Ct. Oct. 18th, 1846.

SEA AND WAVES ROARING. TERRIBLE GALE AT HAVANA.

Correspondence of the New York Tribune. HAVANA, Oct. 14, 1846.

Horace Greely—Dear Sir: Our beautiful Bay is covered with wrecks. Mast-heads and spars are projecting in every direction over its surface. Yonder spars indicate the whereabouts of the "Rapids," sunk "nine fathoms deep." At the entrance of the port lies, like some whale's carcase, her blackened ribs exposed to view, the bright "Mudarra." Every where are wrecks and ruin, fardas of tobacco, bales of cotton, boxes of sugar, floating hides; the wharves are strewn with the remnants of all the vessels which lined it on the 10th, during the night of which day a heavy rain storm commenced which in the morning became a furious hurricane, to which that of '44 was only a gale; it was moreover accompanied by a slight shock of an earthquake. The consequence has been that hundreds of houses have been prostrated; and the havoc is frightful to behold.

Nothing could resist uninjured the violence of the wind and the subterranean shock united. Some of the strongest buildings have yielded. Two churches and numerous yard thick old Spanish walls have crumbled and sunk, crushing in their fall the adjoining houses and burying some of the inhabitants. The amount of damage is incalculable. This city is thickly dotted with old, ill-constructed convents, the walls of which every where have fallen, or menaced the neighbors with ruin.

The Captain General is very active, but nothing short of "free trade," for a certain time can alleviate the unlimited distress which will be the inevitable consequence of this fell disaster, and needy Spain must gripe her annual millions. Accounts shower in from the country equally appalling to the scenes we behold. The French fleet is much injured, one vessel they say lost; Spanish fleet in the same condition. The coast steamboats utterly destroyed, together with a vast amount of shipping. I send herewith papers by which you can see the names of American vessels lost. The hurricane lasted from 2 in the morning till mid-day.

The fact of the shock of an earthquake is not generally known, but it is nevertheless certain, and is no doubt produced by the same subterranean movement which was felt some time ago at Boston and elsewhere in the United States. The English steamer rode out the storm uninjured! Business is every where suspended, and not half of the misfortunes is yet known. The rain continued for sixty hours, so that the buildings which had been weakened by the hurricane became saturated, and many have since fallen, or are falling. Of the two theatres one is a heap of ruins (the opera house) and the other much injured."

Remarkable Phenomenon.

The sea at a short distance from the coast here, has presented some remarkable appearances during the present week. On Tuesday last, about four o'clock in the afternoon, about low water, the sea, for about thirty yards from the shore, and along the coast from the Covo to the Bay of Nigg, appeared of a purple color, and continued to darken as the afternoon advanced. Our informant who, with a large number of fisherman, observed the appearances, thinking it might arise from reflection of the sky, went out in a boat and examined the water. To his astonishment he found the boat actually in a sea of purple, and the water of a glutinous nature, containing so much coloring matter that it actually dyed red whatever object it touched. No effluvia could be perceived arising from the water. As the tide rose the colored water packed closer in shore, and continued to become darker and darker. Next afternoon the same appearances were observed to occur, but not to such an extent. We wish some of our scientific friends would afford us a clue to the cause of this phenomenon. Nothing of the kind seems ever to have been observed in this quarter before, although, perhaps, in other places such appearances have been witnessed. We may state that on Monday the fishermen, between this and the Covo, observed the sea at about seventy

or eighty yards from the shore breaking out in dark spots, which may be supposed to have multiplied and magnified till they presented the appearance above mentioned.—*Aberdeen Herald.*

The Diamond Crown.

It falls in the lot of few to wear the crown of this world. And they who do wear a crown, often find it a burthen, a troublesome and sometimes dangerous appendage. Some have lost their heads because they wear a crown. In other cases, it has cost the conflict of armies, and seas of blood to keep one crown on a human head.— Yet strange as it is, many enormous crimes have been committed, and outrages perpetrated to pave the way to a crown, and vast treasures have been expended to maintain the crown on the head of him who wore it. Nor is it less strange that men should think so highly of an earthly crown, and so little of a heavenly crown, which fadeth not away.

"The crown of glory," placed upon the saint's head is not composed of fading flowers, but of jewels more durable than gems and diamonds.— When the thousand ages are rolled away, the crown is as fresh as if it had never been worn, the spring as full as if it had never been tasted, the treasure as ample as if a drachm had never been touched.

Eternity! the glory of those, and the triumph of all there! There angels may, perhaps, enumerate all the stars of the milky way, and the sands scattered throughout the sea shore, and they may be able to give us the total sum of them multiplied together—but though they could do all this, and even number all the drops of rain that have fallen from the beginning of the world to the present day, and drain the ocean dry by minute drops, and then assign the total amount of all, yet they cannot assign the duration of a saint's happiness."

KINDNESS IN CORRECTION.—The way to make people forsake their errors, is to treat them kindly. Speak to them in a calm and gentle manner. Harsh words should never be indulged in, thinking to reform any one. If a person wishes to correct me of any fault, he must do it kindly and affectionately, or I should be much worse for his interference. Remember that kind words cost but a trifle, and the effect, even upon our own disposition, amply repays us for any exertion we may make.

APPOINTMENT.

The Editor, Providence permitting, will meet with the friends at Honeoye Falls, Sabbath, Nov. 22; also, Saturday evening previous.

BUSINESS NOTES.

Jas. Rogers—We have sent the paper to P. Fletcher. Is the name right?
S. Carman—The dollar was credited.
T. M. Preble—We shall not ask him to pay for what he has not received.—By reference to our receipts he will see that we have made allowance sufficient to cover. We would be glad to accommodate you with \$2, but have none left.
A. M. Anderson—Your Dr. is 75 cents.
P. Alling—Other duties now crowd upon me; yet I will try to comply with your request before long. I agree with you relative to the character of certain expositions.

17 Bro. E. Hoyt's address is—Farmington, Oakland Co. Mich.

Letters and Receipts for week ending Nov. 13th, 1846

Postmaster, Fair Haven, for J. Bates \$2; J. C. Bywater; J. B. White for M. Leonard \$1; W. Cotton \$1, pay to close of v. xiii; J. Weldon \$2; A. Brown \$2, v. xiii no. 7; P. Twitchell for A. White —; J. Spaulding Jr. \$1; L. Gibson; S. Carman \$1; R. Grant \$1; H. C. Sargeant 50 cts., and M. D. Colburn 50 cts., all right; J. P. Jacobs & R. Hix 50 cts. each; R. R. York \$1, v. xv no. 7; J. Storr; A. White; H. A. Parks \$1; S. Saunders \$1; H. Tanner; O. Irish & T. Hathaway \$1 each; D. B. Wyatt; W. Watkins 50 cts., & C. Cutler 50 cts.; J. Smith; P. Reader \$1; T. M. Preble \$1, for A. North 50 cts., v. xiii no. 13; J. Mitchell 50 cts., v. xiii no. 10, v. xiii; S. L. Roney; E. Ellis \$1; M. D. Moore; L. D. Marsh; B. T. Whitney; S. P. Hayer \$1; J. P. Brown \$2; J. Lewis \$1; W. Brooks & R. Irish \$1 each; A. Perkins \$1; A. Onley; S. Salter \$1; R. Brown \$1; A. Avery \$1; R. V. Lyon \$1, for C. Ross & H. C. Robbins \$1 each; Postmaster, for T. C. Armstrong \$1; M. DeGruch & H. Hempstead \$1 each; J. O'Neil; P. Alling; W. W. Wheeler \$1, v. xii no. 13; J. D. Mearns \$1, v. xii no. 12, and L. G. Ingham \$1, v. xii no. 13; J. D. Mearns \$1, v. xii no. 10; & R. Allen \$1; J. Randall \$1; S. Brackett; D. S. Pittcher \$2; J. Moffatt; H. S. Larkins \$2, close of v. 13; M. G. Kirtidge \$1, for T. D. Bailey \$2; S. Page \$1, and D. Maynard \$1, v. xi no. 7.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XII.

ROCHESTER, N. Y.—WEDNESDAY, NOVEMBER 25, 1846.

NO. 9.

THE VOICE OF TRUTH

PUBLISHED EVERY WEDNESDAY

TALMAN BLOCK, BUFFALO STREET, OPPOSITE ARCADE,
(Entrance—east end of the building.)

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$2 for Five copies.
Without charge to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or remittances for Books, should be addressed to Joseph Marsh, Rochester, N. Y., post paid. Subscribers' names, with their Post-Office, should be plainly written.

Words of Cheer.

BY MRS. D. F. THOMAS.

Be firm and be faithful;
Desert not the right;
The brave become bolder
The darker the night;
Then up and be doing;
Though onwards may fall,
Thy duty pursuing,
Dare all, and prevail!

If seem he thy portion,
If hatred and loss,
If stripes and if prison,
Remember the cross!
God watches above thee,
And He will requite;
Desert those that love thee,
That never the right!

"The Stars of Heaven fell unto the Earth."

The following testimony to the fulfillment of the above mentioned "sign" I copy from an Astronomical work, called "The Geography of the Heavens," by Elijah H. Burrett, A. M. I never have seen it in the "Herald" or "Voice." It is indubitable evidence to my mind that we are many years past the last sign prior to the "Heaven's departing as a scroll," and "the great day of His wrath." Oh unhappy, deceived Church and world. "Poor, miserable, blind and naked," yet knowing it not! She cannot "see these things come to pass," nor will she sound the alarm; and while the latter continue to say "all things continue as they were," testimony to the contrary from their own lips, recorded by their own pens, will rise up in judgment against them! The account says, in speaking of

"FALLING OR SHOOTING STARS:"

"The phenomenon of shooting stars, as it is called, is common to all parts of the earth; but it is most frequently seen in tropical regions.—The unerring aim, the startling velocity, and vivid brightness with which they seem to dart athwart the sky, and as suddenly expire, excite our admiration; and we often ask, "What can they be?"

But frequent as they are, *this interesting phenomenon is not well understood.* Some imagine that they are occasioned by electricity, and others, that they are nothing but luminous gas. Others again have supposed, that some of them are luminous bodies which accompany the earth in its revolution around the sun, and that their return to certain places might be calculated with as much certainty and exactness as that of any of the comets.

The number of shooting stars, observed in a single night, though variable, is commonly very small. There are, however, several instances on record of their falling in "showers," when every star in the firmament seems loosened from its sphere, and moving in lawless flight from one end of the heavens to the other. As early as the year 472, [the reader will observe that all on record here save this one, have fallen since the darkening of the sun and moon 1780], in the

month of November, a phenomenon of this kind took place near Constantinople. As Theophanes relates, "The sky appeared to be on fire," with the corruscations of the flying meteors. A shower of stars, exactly similar took place in Canada, between the 3d and 4th of July, 1814, and another at Montreal, in November, 1819. In the year 1810, "inflamed substances," it is said, fell into and around lake Van, in Armenia. On the 5th of September, 1819, a like phenomenon was seen in Moravia.

The commissioner, (Mr. Andrew Ellicott,) who was sent out by our Government to fix the boundary between the Spanish possessions in North America and the United States, witnessed a very extraordinary flight of shooting stars, which filled the whole atmosphere from Cape Florida to the West India Islands. This grand phenomenon took place the 12th of November, 1799, and is thus described: "I was called up" says Mr. Ellicott, about 3 o'clock in the morning, to see the shooting stars, as they are called. The whole heavens appeared as if illuminated with skyrockets, which disappeared only by the light of the sun, after daybreak. The meteors, which at any one instant of time, appeared as numerous as the stars, flew in all possible directions, *except from the earth, toward which they all inclined* more or less, and some of them descended perpendicularly over the vessel we were in, so that I was in constant expectation of their falling on us. The phenomenon was grand and awful."

Mr. Ellicott further states, that his thermometer which had been at 80° Fahr. for the four days preceding, fell to 56° about 4 o'clock, A. M., and that nearly at the same time, the wind changed from the south to the northwest, from whence it blew with great violence for three days without intermission. These same appearances were observed, the same night, at Santa Fe de Bogota, Cumana, Quito, and Peru, in South America; and as far north as Labrador and Greenland, extending to Weimar in Germany, being thus visible over an extent on the globe of 64° of latitude, and 94° of longitude.

The celebrated Humboldt, accompanied by M. Bompland, then in South America, thus speaks of the phenomenon: "Towards the morning of the 13th Nov. 1799, we witnessed a most extraordinary scene of shooting meteors. Thousands of *bolides*, or falling stars succeeded each other during four hours. Their direction was very regular from north to south. From the beginning of the phenomenon there was not a space in the firmament, equal in extent to three diameters of the moon, which was not filled, every instant with *bolides* or falling stars. All the meteors left luminous traces, or phosphorescent bands behind them, which lasted seven or eight seconds."

This phenomenon was witnessed by the Capuchin Missionary at San Fernando de Afiura, a village situated in lat. 7° 53' 12", amidst the savannahs of the province of "Varinas"; by the Franciscan monks stationed near the cataract of the Oronoco, and at Marca, on the banks of the Rio Negro, lat. 2° 40' long. 70° 21', and in the west of Brazil, as far as the equator itself; and also, at the city of Porto Cabello, lat. 10° 6' 52", in French Guiana, Popayan, Quito, and Peru.—It is somewhat surprising that the same appearances, observed in places so widely separated, amid the vast and lonely deserts of South Ameri-

ca, should have been seen, the same night, in the United States, in Labrador, in Greenland, and at Isterstadt, near Weimar, in Germany!

But the *most sublime* phenomenon of shooting stars, of which the world has furnished any record, was witnessed throughout the United States on the morning of the 23th of November, 1833. The entire extent of this *astonishing exhibition* has not been precisely ascertained, but it covered no inconsiderable portion of the earth's surface. It has been traced from the longitude of 61°, in the Atlantic ocean, to longitude 100° in Central Mexico, and from the North American lakes to the West Indies. It was not seen, however, anywhere in Europe, nor in South America, nor in any part of the Pacific ocean yet heard from, (this book was published 1838.)

Every where, within the limits above mentioned, the first appearance was that of fire works of the most imposing grandeur, covering the entire vault of heaven with myriads of fireballs, resembling skyrockets. Their corruscations were bright, gleaming, and incessant, and they fell thick as the flakes in the early snows of December. To the splendor of this *celestial exhibition*, the most brilliant skyrockets and fireworks of art, bear less relation than the twinkling of the most tiny star, to the broad glare of the sun. The whole heavens seemed in motion, and suggested to some the awful grandeur of the image employed in the apocalypse, upon the opening of the sixth seal, when "the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken with a mighty wind."

One of the most remarkable circumstances attending the display was, that the meteors all seemed to emanate from one and the same point, a little southeast of the zenith. Following the arch of the sky, they run along with immense velocity, describing in some instances, an arc of 30° or 40° in a few seconds. On more attentive inspection it was seen, that the meteors exhibited three distinct varieties; the *first*, consisting of *phosphoric lines*, apparently described by a point; the *second*, of large *fireballs*, that at intervals darted along the sky, leaving luminous trains, which occasionally remained in view for a number of minutes, and, in some cases, for half an hour or more. The *third*, of *undefined luminous bodies*, which remained nearly stationary in the heavens for a long time.

Those of the first variety were the most numerous, and resembled a shower of fiery snow, driven with inconceivable velocity to the north of west. The second kind appeared more like *falling stars*—a spectacle which was contemplated by the more unenlightened beholders with amazement and terror. The trains which they left, were commonly white, but sometimes were tinged with various prismatic colors of great beauty. The fire balls were occasionally of immense size.—Dr. Smith of North Carolina, describes one which appeared larger than the full moon rising. "I was," says he, "startled by the splendid light in which the surrounding scene was exhibited, rendering even small objects quite visible."—The same ball, or a similar one, seen at New-Haven, passed off in a northeast direction, and exploded a little northward of the star Capella,

* If this body were at the distance of 110 miles, from the observer, it must have had a diameter of one mile; if at the distance of 11 miles, its diameter was 52 feet; and if only one mile off, it must have been 18 feet in diameter. These considerations leave no doubt, that many of the meteors were bodies of a large size.

leaving, just behind the place of explosion, a train of peculiar beauty. The line of direction at first was nearly straight; but it soon began to contract in length, to dilate in breadth, and to assume the figure of a serpent, SCROLLING itself up, until it appeared like a luminous cloud of vapor, floating gracefully in the air, where it remained in full view for several minutes.

Of the third variety of meteors, the following are remarkable examples:—At Poland, Ohio, a luminous body was distinctly visible in the northeast for more than an hour. It was very brilliant, in the form of a *pruning-hook*, and apparently twenty feet long, and eighteen inches broad.—It gradually settled towards the horizon, until it disappeared. At Niagara Falls, a large, luminous body, shaped like a *square-table*, was seen near the zenith, remaining for some time almost stationary, emitting large streams of light.

The point from which the meteors seemed to emanate, was observed by those who fixed its position among the stars, to be in the constellation Leo; and according to their concurrent testimony, this RADIANT POINT was stationary among the stars, during the whole period of observation; that is, it did not move along with the earth, in its diurnal revolution eastward, but accompanied the stars in their apparent progress westward. A remarkable change of weather from warm to cold, accompanied the meteoric shower, or immediately followed it. In all parts of the United States, this change was remarkable for its suddenness and intensity. In many places, the day preceding had been unusually warm for the season, but, before the next morning, a severe frost ensued, unparalleled, for the time of year.

In attempting to explain these mysterious phenomena, it is argued, in the first place, that the meteors had their origin beyond the limits of our atmosphere; that they of course did not belong to this earth, but to the region of space exterior to it. The reason on which this conclusion is founded is this:—All bodies near the earth, including the atmosphere itself, have a common motion with the earth, around its axis from west to east; but the radiant point, that indicated the source from which the meteors emanated, followed the course of the stars from east to west; therefore, it was independent of the earth's rotation, and consequently, at a great distance from it, and beyond the limits of the atmosphere. The height of the meteoric cloud, or radiant point, above the earth's surface was, according to the mean average of Professor Olmsted's observations, not less than 2239 miles.

That the meteors were constituted of very light, combustible materials, seems to be evident, from their exhibiting the actual phenomena of combustion, they being consumed, or converted into smoke, with intense light; and the extreme tenuity of the substance composing them is inferred from the fact that they were stopped by the resistance of the air. Had their quantity of matter been considerable, with so prodigious a velocity, they would have had sufficient momentum to dash them upon the earth; where the most disastrous consequences might have followed.

Various hypotheses have been proposed to account for this wonderful phenomena. The agent which most readily suggests itself in this, and many other unexplained natural appearances, is electricity!! But no known properties of electricity are adequate to account for the production of the meteors, for the motions, or for the trains, which they in many instances, left behind them. Others, again, have referred their proximate cause to magnetism, and to phosphorated hydrogen; (!!) both of which, however, seem to be utterly insufficient, so far as their properties are known, to account for so unusual phenomenon.

Professor Olmsted, of Yale College, who has taken much pains to collect facts, and to establish

a permanent theory for the periodical recurrence of such phenomena, came to the conclusion, that—the meteors of November 13th, 1833, emanated from a nebulous body, which was then pursuing its way along with the earth around the sun; that this body continues to revolve around the sun, in an elliptical orbit—but little inclined to the plane of the ecliptic, and having its aphelion near the orbit of the earth; and finally, that the body has a period of nearly six months, and that its perihelion is a little below the orbit of Mercury. Subsequently, he has said, "The meteors are inferred to consist of combustible matter, because they are seen to take fire and burn in the atmosphere. They are known to be very light, because, although they fall towards the earth with immense velocity, few if any, ever reach the earth, but are arrested by the air, like a wad fired from a piece of artillery. Some of them are inferred to be bodies of comparatively great size, amounting in diameter to several hundred feet, at least, because they are seen under so large an angle, while they are at a great distance from the spectator. Innumerable small bodies thus consisting of extremely light, thin, combustible matter, existing together in the space far beyond the limits of the atmosphere, are believed to compose a body of immense extent, which has been called the 'nebular body.' Only the skirts or extreme portions of this are brought down to the earth, while the entire extent occupies many thousand, and perhaps several millions of miles. This nebulous body is inferred to have a revolution around the sun, as well as the earth, and to come very near to the latter about the 13th of November, each year. The zodiacal light, a faint light that appears at different seasons of the year, either immediately preceding the morning or following the evening twilight, ascending from the Sun in a triangular form, is with some degree of probability thought to be the nebular body itself, although the existence of such a body, revolving in the solar system, was inferred to be the cause of the meteoric showers, before any connexion of it with the zodiacal light was even thought of."

This theory, at least accommodates itself to the remarkable fact, that almost all the phenomena of this description, which are known to have happened, have occurred in the two opposite months of April and November. A similar exhibition of meteors to that of November, 1832, was observed on the same day of the week, April 20th, 1803, at Richmond, in Virginia; Stockbridge, Massachusetts; and at Halifax, in British America. Another was witnessed in the autumn of 1818, in the North sea, when, in the language of the observers, "all the surrounding atmosphere was enveloped in one expansive sea of fire, exhibiting the appearance of another Moscow in flames." Exactly one year previous to the great phenomenon of 1833, namely, on the 12th of November, 1832, a similar meteoric display was seen near Mocha, on the Red sea, by Capt. Hammond and crew, of the Ship *Restitution*.

A gentleman in South Carolina, thus describes the effect of the phenomenon of 1833, upon his ignorant blacks:—"I was suddenly awakened by the most distressing cries that ever fell on my ears. Shrieks of horror, and cries of mercy, I could hear from most of the negroes of three plantations, amounting in all to about six or eight hundred. While earnestly listening for the cause, I heard a faint voice near the door calling my name; I arose, and taking my sword (?) stood at the door. At this moment, I heard the same voice still beseeching me to rise, and saying, "O! my God, the world is on fire!" I then opened the door, and it is difficult to say which excited me most—the awfulness of the scene, or the distressed cries of the negroes; upwards of one hundred lay prostrate on the ground

—some speechless, and some with the bitterest cries, but with most their hands raised, imploring God to save the world and them. The scene was truly awful; for never did rain fall much thicker, than the meteors fell towards the earth; east, west, north, and south, it was the same."

It will be perceived by the reader, that all attempts to account for the above "sublime, and wonderful phenomenon," only as its being a fulfillment of the word of God, are but suppositions, conjectures, and inferences, &c. Oh, it is a sure sign of the coming judgment, and yet the world heed it not; "none of the wicked shall understand."

The poet, Pollock, speaking of these signs, with almost prophetic voice, says:

"The race of men, perplexed, but not reformed,
Flocking together, stood in earnest crowds,
Conversing of the awful state of things.
Some curious explanations gave, unlearned;
Some tried affectedly to laugh; and some
Gazed stupidly; but all were sad, and pale;
And wished the comment of the wise. Nor less,
This prodigy, occurring night and day,
Perplexed philosophy: the man tried—
Meth, a name not seldom given to fools,
In the vocabulary of earthly speech—
They tried to trace them still to second cause;
But scarcely satisfied themselves, though round
Their deep deliberations grooving came,
And wondering at their wisdom, went away,
Much quieted, and very much deceived.
The people, always glad to be deceived,
These warnings passed—! they unregarded passed, &c."

"Let now the astrologers, the star-gazers, the monthly prognosticators, stand up and save thee from these things which shall come upon thee." Isa. 47-13. When ye shall see all these things, know that He is near even at the doors. Behold, the Judge standeth before the door. And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Behold I stand at the door and knock: If any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me.

Reader, can you bid him welcome? have you on the "wedding garment?" Are you ready to sup with the Lamb at his "marriage supper?" Are you holy? Soon, very soon, the bridegroom will come, and they that are ready will go in with Him to the marriage, and the door will be shut" forever!! D. T. TAYLOR, JR.

Rouses Point, Oct. 26th, 1846.

Extraordinary Efforts Necessary, IN THESE PERILOUS TIMES.

Mr. Editor, as an observer of the "signs of the times," the state of the world, and that of the nominal churches, I have been led in a train of reflection to meditate upon the words of our blessed Lord, as recorded by Luke, 13: 24—"Force your entrance through the strait gate; for many I assure you, will request to be admitted, who shall not prevail." (Camp. trans.) If the piety of the age in which we live, be compared with the standard of the word of God, we are at once led to exclaim with the disciples, "Who then can be saved?" That salvation is desired by all who profess the religion of the Savior, is readily admitted. But that few possess the witness of the Spirit, and live free from condemnation, which is both the duty and privilege of every man—is a lamentable fact, known and read by every spiritual observer; and what adds to the alarming situation is, that although many, and perhaps the most who are in this lukewarm state, acknowledge they are not what they ought to be; yet they do it with all that seeming indifference that they would acknowledge that a drop of mud had fallen on their garments; and apparently are apprehensive of no more danger from the one than from the other! This state of society has in most cases been caused by the half-hearted, (not to say ungodly,) lives of the old professors of religion. For almost 30 years which I have been a professed disciple of the

Lord Jesus, I have apprehended more danger from an association with the generality of professors, than from an occasional interview with the opposers of God's holy religion. In the company of the former, we have anticipated help from example and precept; but while in company with the latter we are led to be on our guard, to *watch and pray always*, that we may be "kept by the power of God *through faith*. For some years past, I have seen when persons have passed from death to life, they would soon have to backslide from God, lose their *first love*, in order to sympathize with the current religion of the day. Hence instead of obeying the apostolic injunction, "Grow in Grace and in the knowledge of our Lord Jesus Christ," they have soon become at "Ease in Zion," and have necessarily been obliged to adopt the common, almost universal saying, "I don't live as I ought." If God judges such out of their own mouths, they must be damned to all *intents and purposes*.—Has God fixed the standard to which his disciples must come, and will he lower it to accommodate any man or set of men? No, by no means.—"He is not a man that he should lie." He has said, or rather says, "without holiness no man shall see the Lord"—Heb. 12: 14. Then we may rest assured, that we must come to that standard of piety or make our calculation to be found where there shall be "wailing and gnashing of teeth." Oh, that men would remember, that God means what he says, and that when he says, Amos, 6: 1, "Woe to them that are at ease (margin, secure) in Zion;" that the woe of God is upon them already, and must remain forever, unless they repent and do their first works. Also, that when he says, Rev. 3: 16, "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." It will most certainly be so, unless they become "zealous and repent."

It is truly alarming to see how men trifle with the word of God; and especially in these last days, when every moment we may expect the time alluded to, by Paul—2 Cor. 15 ch. when "In a moment, in the twinkling of an eye," the trump of God may sound; and every man's fate be sealed forever. Now, if even, we should carefully heed the injunction of the Savior noticed above,—"Force your entrance through the strait gate," for the moral atmosphere which we breathe is infectious—pride, love of the world—seeking the honors that come from men—covetousness, unbelief, and lukewarmness—with their train of evils abound on every hand, and we need the heavenly compass, and a heavenly pilot, to avoid the rocks and quicksands by which we are surrounded, and in the midst of which we are sailing; yet blessed be the Lord, there is a narrow channel in which we may keep, by Grace, until we arrive where

"No chilling winds nor poisonous breath
Shall reach the heavenly shore:"

where are no rocks or quicksands upon which to founder forever." There all the ship's company will meet, who sailed with the Savior below. But remember, my brethren and sisters, no one will be permitted to remain on board unless they "obey the orders of the ship." The negative orders, as contraband goods are—pride, anger, covetousness, unbelief, &c.—Gal. 5: 19—21.

If we are found with all consecrated to God and his blessed cause—"doing good of every possible sort, and as far as possible to all men;" then and only then, may we expect to hear it said, "well done good and faithful servant, enter thou into the joy of thy Lord." Many, it is to be feared, entertain hopes of a better world, while they are perfectly conscious they are unfaithful in the "unrighteous mammon." We see them fostering pride, by their superfluous ornaments, rings, necklaces, gold watches, guards, &c., with per-

haps hundreds of dollars worth of superfluous furniture, that seldom come in actual wear, and that only to follow a pernicious custom of the age,—and keep pace with some of their ungodly neighbors, who like

"Fools never raise their thoughts so high—
Like brutes they live, like brutes they die."

And yet, in many instances, wonder why they do not enjoy religion! Such may be told that God requires a sacrifice of that treasure laid up against a rainy day, (as says the world.) They should remember and know the grace of our Lord Jesus Christ, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich—2 Cor. 3: 3, that God requires them to have the "mind that was in Christ Jesus," and to walk as he walked. John tells us, "Herein is our love made perfect, that we have boldness in the day of judgment; because, as he is, so are we in this world." Again, "That when he shall appear, we may have confidence, and not be ashamed at his coming." O, my brethren, souls are perishing for lack of knowledge. This knowledge God has given to the Millerites, so called, some of its professed friends have the means of spreading the same; and they are saving their money, or laying it out or up when the last dying cry is being heard, "come over to help us." May God give them eyes to see, and hearts to feel. Amen.

Some good ministers of Jesus Christ are obliged to work with their hands, to supply themselves with life's necessities for their families, at this moment, when all the dreadful realities of eternity are ready to burst upon our world; and yet treasures enough among the professed lovers of Christ's coming to supply their wants, and to send their ministers as flaming heralds through the country, to cry, "Behold He cometh;" and may there not be in these brethren a fearful distrust of God, and like most of the ministers of the present day, who want their pay before they do their work, or well secured by promise. I tell you brethren, that he is a good pay master who pays after the work is done. May we, dear brethren, prove it better to trust in God, than to put confidence even in princes. God is faithful and our reward is sure. O that we may be found giving meat in due season, when the master shall come. Amen and Amen.

THOMAS SMITH.

New Castle, Me. Oct. 26th, 1846.

"Keep Thyself Pure."

How much we need this admonition at the present time; and especially those who are looking and expecting the return of the Nobleman. O, my brethren and sisters, are your garments 'pure?' are you ready to meet your Lord in judgment? are your affections cut loose from all earthly things and set on 'things above?' is your conversation in heaven, from whence also you look for the Saviour the Lord Jesus Christ? are you watching and praying always? O, my brethren, of 'like precious faith,' let us get all ready—our garments 'pure' and our 'loins girt about with truth, and our lamps trimmed and burning, like men that wait for their Lord.' How can it be said we are in a waiting position unless we are ready? Let us see that our work is done, and 'well done.' Let me say to those that are ready, 'keep thyself pure.' Beware that you are not 'overcharged with the cares of this life, so that day come upon you unawares.' 'Love not the world nor the things that are in the world.' I fear too many that have gone out to meet the Bridegroom, too often cast a lingering look behind, or have a desire for the world or the things that are in it. 'My little children, keep yourselves from idols,' says an apostle,—and Paul in one instance calls 'covetousness' idolatry. Let us beware of this enormous sin. Oh! how many are heaping together treasures for the 'last days;' and some I fear,

even among those that are expecting the Lord's return soon! And how many poor servants that God has called to go forth and sound the alarm, and leave their dear families with tears in their eyes, not knowing that they will return to them again in this world or not. But he leaves them with a good Father, and travels through cold and heat, wet and dry—meets with the scorn of the cold professor, and the derisions of the world, and the buffetings of Satan, to preach the word of life, (feeling that 'woe is me, if I preach not the gospel,) wearing out his life for his fellow-men, and to feed the flock and give 'meat in due season,' while too many tell him to 'depart'—be ye warmed and filled, and 'give him not those things which are filled.' My brethren, you that are stewards of the Lord's money, and are rich in this world's goods, have you done all you can to promote the cause of truth? have you made good use of the Lord's money? have you made your faith 'perfect by works?' How can a man have a lively faith when his works do not correspond with it? 'Faith is dead being alone.' How can those brethren that are worth their hundreds and thousands, withhold from doing all the good they might do in these last hours of time? (believing as they profess to, that the 'end of all things is at hand,') by sending the truth to hundreds that are unable to read on the subject in consequence of their pecuniary circumstances? 'He that soweth sparingly will also reap sparingly.' Have we done all of our duty so that our conscience is clear, and we feel justified before God? O let us see to it, my brethren, that we may not have it said to us in the day of reckoning, ye knew your duty and did it not. Let us be 'rich in good works, ready to distribute—willing to communicate—laying up in store for yourselves a good foundation against the time to come, that we may lay hold on eternal life.' 'I will be myself pure.' We must be careful or we shall see our garments stained and spotted with the sin of this world, and with the love of money. I am led to exclaim many times with one anciently, 'how hardly shall a rich man enter the kingdom of God.' Jesus is soon coming to reckon with us all! then let us act in reference to that day. I have not written these few lines to hurt the feelings of any of my brethren. No, no. I have the kindest of feelings towards all,—but I want to stir up your minds by way of remembrance, and I therefore use great 'plainness of speech'—and I am also near the judgment. Brethren do what you can,—send in your notes, and relieve the embarrassments of our brethren that toil night and day at the press to feed us with 'meat in due season.' You will soon be rewarded. S. I. RONEY.

Chateaugay, Nov. 7th, 1846.

Overthrow of Spiritualism.

When the farmer reaps the first sheaf of the harvest will he have any fears, that when he gathers in all the sheaves, they will differ from the first? Certainly not. So Christ has shown us a sample of the children of the resurrection; not a spirit, nor a shadow, but a body with flesh and bones. Just the same body, which lay down in the grave, came up again; for the wounds, which he received in his body on the cross, convinced doubting Thomas after his resurrection. Christ eat and drank with his disciples after he rose from the dead. So will his children, according to his promise, eat and drink with him at his table in his kingdom.

My faith never rested more on the plain word of God. I believe that the time is in the Bible, and that all, who are willing, may understand.—I am glad that unscriptural doctrines are not published in the Voice of Truth, nor do I wish they should be. In the word of God alone is there safety.

R. HUMPHRIES.

Buffalo, Oct. 22d, 1846.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, NOVEMBER 25, 1846.

REMOVAL OF OUR OFFICE.

We have been unexpectedly under the necessity of moving, on a few hours' notice, the location of our office. We are now permanently located in Taber's Block, opposite the Arcade, Buffalo street. Enquire for the office of the Daily American.

Bills of Account.

We are sorry to find it duty to send out bills of account to any of our subscribers again.

1. Because in doing it we are subjected to labor and an expense which would not have been called for had all kept their accounts square with our office.

2. Because we do not like to greet our kind patrons, (to speak in plain English) with a *duo*. It is always very unpleasant to us to give such a salutation to a friend, a brother, or a sister; and not unfrequently quite disagreeable to them to receive it.

3. Because mistakes will occur. In a list of some thousands of subscribers, their names being entered at different dates, payment made at different times, and of various sums: business letters also, not unfrequently, very unintelligibly written, and deficient in giving names of persons, their Post Offices, and not correct in telling to whom the money sent should be credited—taking all these things into account, it would be a small wonder, in sending out over a thousand bills, if no mistake should be made. With all these liabilities however to make mistakes, when made, they not unfrequently cause unpleasant feelings, and sometimes give offence to subscribers.

Taking all these things into account, we are always reluctant in deciding to send out bills to any of our subscribers; but still it becomes necessary for us to do it occasionally—

1. That our subscribers may know how their accounts stand with this office. Many do not pay because they have forgotten what their indebtedness is; when they are informed they will make payment.

2. That we may know occasionally something how our accounts stand with our subscribers. Frequent settlements are made by understanding business men, and which are more likely to preserve friendship between the parties doing business, than long delays in adjusting their accounts.

3. That we may receive a part, if not all, of what is honestly our due, from some of those whom we have imperfectly, yet faithfully served, and are still incessantly laboring.

These are the reasons which have induced us to send out bills to many of our subscribers at this time. We wish it remembered that we have sent no bills to those who are not indebted for any past volumes, or for volume *twelfth* only of our paper, nor to those to whom it is sent *free* of charge.

In conclusion all that seems necessary to be said is,

1. Let all who receive a bill at this time, make payment of all or a part of what is due just as soon as you conveniently can. You must be *your men* judge *now* of your ability to comply with this request. Let the decision be honestly made; *the judge standeth at the door.*

2. If any one to whom we now send a bill is not able to pay, if they will inform us of the fact, we will cheerfully credit them in full for all past accounts; and if they will continue to read the paper, and desire us, we will most gladly continue to send it to them *free of charge*. Will such ones freely tell us their circumstances? They should do it. It is no disgrace to be poor. The highest pleasure of all our toil, in reference to pecuniary matters is, to benefit the *honest* *and* *the* *poor*. The poor must have the everlasting gospel preached unto them; and *blessed* are the poor of this world if they are rich in

faith, they are *now* 'heirs of the kingdom,' and soon will inherit it forever and ever.

3. If bills have been sent through mistake to any one who has received the paper free, or has paid for it—or if the amount due is over-rated—or a mistake in any other way may, escape our notice, when informed, all shall be rectified to the *perfect satisfaction* of the one, or ones concerned.

With these already extended remarks, we submit the case to our God and those directly concerned in the matter. Let each act in strict reference to the day of final reckoning, when every man's work, of whatever sort it may have been, will be judged righteously, and each one will be rewarded according to the merit of his doings.

Bro. Himes and Brown's Return.

We are happy to learn that those brethren have safely returned from their long and arduous mission to England, to the bosom of their families and friends again, in this their native land. Thousands of their old and tried brethren will greet them with a hearty welcome, to their warm fellowship, undiminished friendship, to their former stations in the church of God, and fields of their useful labors.

We thank God that he has protected these brethren from the devouring storm and roaring billow, but more especially for the blessing which has attended their labors in the proud kingdom of Great Britain; especially for the noble defence Bro. Himes was enabled to make for the truth, the cause of the down-trodden slave, in the World's Convention. We would not flatter Bro. Himes—God forbid. The fact that God made him an instrument to defeat the wicked designs of the combined wisdom of the ministry of the church of the nineteenth century, should greatly humble our brother, at the feet of his Lord. We trust he will give God all the glory, and ever stand in defence of the *truth* though the whole world should be against him.

Letter from Bro. Himes.

ATLANTIC OCEAN, off Nantucket Shoals,
Nov. 15th, Sunday evening, 9 o'clock.

Dear Bro. Marsh:—We are now within twenty hour's sail of New York, and having a good wind, we hope to be there safe, by the blessing of God, in that time. We left on the 31st of Oct., at 5 o'clock, P. M. We had six days rough and stormy weather, but the rest of the passage has been fine. I have been sick about ten days of the passage, but am now in health, ready to go into the field again on my return home.

Bro. Brown is very well, and has been, the entire time of absence. Bro. Hutchinson is well and doing well. He will remain till spring to prosecute the work. When we left, doors were open to us in Scotland and Ireland, which we did not look for. Indeed the whole country would receive us and our message extensively, if we only had laborers to enter the field. Our views would be preferred to *Literalist* views by the people, just as in the U. S. The *Literalist* system is a *system of death* in England, just as in our own country.

We have a few good congregations in England, and the ground is prepared for many more, if we only had men to gather the people and take charge of them. Our mission has been a successful one, more so than we could expect. But I can write no more now; the motion of the ship makes it difficult. I hope to see you ere long face to face. My love to all your dear family and brethren and sisters in Rochester. Yours,
J. V. HIMES.

New York, Nov. 17.

P. S. We arrived in this city Nov. 17th, at 10 o'clock, P. M.; making the voyage in 16 days and 10 hours. We are quite well—go to Boston this evening.
J. V. H.

Ann Lee.

An admirer and defender of Ann Lee and her impious pretensions, called on us recently, through our privilege to call on Bro. J. B. Cook through our columns, to "favor the readers of the 'Voice of Truth' with *good substantial* evidence, clearly showing what the impetuosity of 'the impious Ann Lee' consisted in." Bro. Cook made this or a similar charge against 'mother Ann' in his letter published in our sheet for Oct. 21st.

Bro. Cook will have the opportunity of complying with this request, if he shall think it advisable to do so. We will however take the liberty to say that we think the charge is fully sustained from the fact,

1. That she blasphemously, and impiously pretended to be the Son of God—or that Christ had made his second appearance in her, a *woman*! Oh what depravity and presumption in her who made such pretensions; and what ignorance, folly and madness in any one who will be deceived by her delusions.

2. Her doctrines impiously oppose the plain commands of Christ. He says a man shall 'leave father and mother, and shall cleave to his wife; and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.' Mat. 19: 5, 6. But impious Ann and her deluded followers, teach that the husband and wife should separate.

3. She was immoral in her character. Says the *Enc. Rel. Knowl.* in the article of 'Lee (Ann)' 'As to the moral character of mother Ann, Reuben Rathbun, who was once a Shaker, testifies that he once saw her come to hard blows with William Lee. He adds, 'It appears to me that the mother, at that time, was very much overcome with strong liquor.' He considered her also as well skilled in profane and indecent language. But whatever might have been her moral deportment, it is one of the deplorable facts, of which the history of the world is full, evincing the blindness and depravity of man, that rational beings should yield their minds to her blasphemous religious pretensions.' *New York Theol. Mag.* 1. 82; *F. Rathbun's Hints*; *D. Rathbun's, Taylor's, West's and Brown's Account of Shakers.*—Allen.

If these facts do not stamp the impious author of Shakerism with impiety, than no acts of blasphemy, and impurity could do it.

C. E. Gillett.

The young man of this name passes for a second advent lecturer among our brethren; but we fear he is unworthy of this high profession,—for we hear of his imprudencies in many places where he has been; and besides Bro. Wm. Peabody, of Scottsville, has just told us that he is informed by the woman herself, that in passing a few days since from Scottsville to Rochester on a canal boat, that Mr. Gillett being aboard—having lectured in Scottsville a day or two before—behaved imprudently towards her,—requesting her to sit on his lap, &c. We are told by Bro. Peabody that the woman is married, and a person of *truth* and *respectability*, and was highly indignant at the treatment received from Mr. Gillett.

Mr. Gillett has gone west, and we think our brethren should be apprised of these things. We wish him no ill—would not have said a word about him, had it not been that the precious cause is likely to suffer from his imprudences. May he reform; then it will be our highest pleasure, and also of all the pure in heart, to extend to him the hand of Christian fellowship; but as the case now stands we cannot do this.

'It is our duty to hold communion with all who hold communion with Christ. Little party differences should never prompt us to deviate from Christian fellowship with each other.'

Bro. Pearson Sick.

We have (Nov. 28th) just called on Bro. J. Pearson, Jr., and found him quite sick. His complaint seems to be a disease of the kidneys, nervous and a general bilious affection. He was very sick last night, but more comfortable this morning, but worse this afternoon. We do not however apprehend him to be dangerously ill. We think with good attendance, and the blessing of the Lord he will soon be restored to his usual health. The Lord grant that our hopes may not be disappointed, and may we all soon enter that world, where the inhabitants will no more say I am sick.

To Correspondents.

We kindly thank our brother for his article on the kingdom, but think it not sufficiently guarded and critical for a subject of this magnitude, and for public criticism. Many can talk out their sentiments much better than they can commit them to paper. All have not the same gifts. Practice however does much towards qualifying any one for either a correct speaker or writer. We should improve in both all we can.

The series of articles on the Events of the Day of the Lord, which we commence publishing this week, promise to take a different view of this subject from that generally entertained by our brethren. As Bro. Heyes, the writer, speaks with candor, is not lengthy in his first article, and probably will not be in his succeeding ones, we give him a hearing. We think however that he is mistaken; for all the saints in that day, are to be caught up to meet Christ in the air; while all the wicked, of course, will be left on the earth, to be destroyed in flaming fire as Paul teaches. This doubtless is what Christ refers to when he says, 'one shall be taken and one shall escape.' The meaning of which evidently is, the wicked shall be taken in the fiery snare of that day, while the righteous will escape it by being changed to immortality, in the twinkling of an eye, and caught by angels away from the devouring fire to meet the Lord in the air. May we all, whether found in the bed or at work, in the mill or field, or in any other position, escape the doom of the ungodly in that great and terrible day. Be ready! O be ready, every moment!

Any deficiency in this week's paper, especially the editorial department, must be excused; for our time has been so much occupied in changing the place of our location, that we have had but a few moments for writing. By the blessing of God, we mean soon to bring some precious truths, new and old, out of the treasury of our Lord, for the good of our readers; and the time of his second coming, we now think, will not be neglected in our labors.

From the Advent Herald.

Signs of the Times.

BIRMINGHAM, Eng., Oct. 3d, 1846.

It does seem as though the simple, honest, and praying servants of Christ must begin, ere long, to see that God is not with them in their hopes, aims, and efforts; from the midst of so much darkness and confusion they must hear the admonitions of his voice. How has the Almighty always, for years, plead with the earth, and with his people. Think of that scourge, the Asiatic cholera, baffling and mocking the skill of the whole medical world, sweeping like an avalanche from east to west, burying multitudes in its desolating course; turning this fair earth for a season into a charnel-house, and spreading every where terror, mourning, and death! The cattle have been visited with extensive plagues. The fish have been washed ashore in a dead, or dying state. It is now stated that a great mortality prevails among the hares, large numbers being found dead in the

fields or estates, where the game is very numerous. Several of the Canary fanciers of the neighborhood of Lancaster have lost their most valuable birds during the last few days, by a sort of spasmodic cholera, the symptoms being similar to those observed in the human subject when laboring under that terrible disorder. The potatoe crop has failed in Ireland, Scotland and France, and a famine must follow. At Wainybroch the bees and wasps recently congregated together, from the east, west, north and south, and engaged in deadly warfare. They appeared in swarms as far as the eye could see, and the ground for a large space underneath, was covered with the dead, mostly wasps.

Very lately, off Aberdeen, (Scotland,) the waters were discovered to be of a darkish purple color, and of a glutinous nature: and experiments were found to turn every thing which they touched into the color of purple. The same phenomenon was witnessed by the fishermen out at sea; they represented it as the sea breaking out into dark spots. It continued through the day with the same appearance, excepting it seemed more compact with the rising of the tide. In London, during a bright moonlight, a few nights since, a meteor passed over the metropolis, leaving a tail, or stream of light, 20 or 30 degrees long—the stream finally divided, leaving a long and short end—the former assuming a serpentine form, and the latter a semi-circular form: the whole lasted for 30 seconds.

Thus by pestilence, famine, signs, accidents, earthquakes, fires, the Almighty is pleading with his creatures. We know we shall be put down as weak-minded and superstitious, in giving any importance to what some may call the freaks of nature, or only the ordinary circumstances of time. But has God at length forsaken the earth? Have sin and sinners ceased from among men? and has He ceased expressing his displeasure at what has heretofore provoked his judgments? Shall we turn infidel, and endeavor to account for every wonder on philosophical principles? Is there famine and death in the city, and God has not done it? Does not even a sparrow fall to the ground without his notice: and shall man and beast, and fowls, and plants, the sea, the sky, shall all protest—God is not! O where is there a parallel to such stoicism, unless it be found in the ignorance and hardness, and heathenism of Egypt! Alas, we have become familiarized to the judgments of heaven. Where is there any serious thought, any hearty confessions, any public fastings and supplications, any reformation of life, any turnings unto God? Nineveh will rise up in the judgment and condemn us! Add to the above melancholy picture, the death of piety,—that greatest of all calamities—the inroads of error, the prevalence of vice and profligacy, and last of all, the utter contempt with which the warning cry is treated—'Behold he cometh.' Ah, there is no language that can justly depict the blindness, folly, and madness of this generation. How many, it is to be feared, of those even who have professed faith in the events of which the above are all harbingers, will finally be startled with the sudden appearing of the Bridegroom, to find that their lamps are gone out! Of all disappointments, these must be the most awful. Let all who read these lines inquire if they are now ready to meet the Judge. No excuse will be accepted if we are then unprepared.

Events of the Day of the Lord.

*One shall be taken and the other left.—COMMON TRANSLATION.
*One shall be taken and the other shall escape.—CAMPBELL'S TRANSLATION.

Dear Bro. Marsh:—For some time past my mind has been exercised with the contemplation of certain scriptures, relating to the scenes and events of the day of the Lord. After pondering them over in the mind, and comparing scripture

with scripture—examining and re-examining, I feel a conviction amounting to firm assurance that many of us have been, and still are resting on a false view of the beginning (to say the least) of the crisis. I am not speaking rashly or giving a hastily formed opinion. I have seen evil effects, as have my brethren in the field, resulting from notions espoused and presented without due consideration. Hence some, and not a few, have found it necessary, yea their bounden duty, openly to discard what a few weeks or days before they had promulgated as important and blessed truths. The experience of the past ought to cause all who write or speak, to weigh well their subjects before presenting them, lest they become (as many have already), instruments of evil, instead of teachers of righteousness.

In laying before my brethren certain portions of the inspired word having an immediate bearing upon the advent, I feel satisfied that if they will look at them candidly and free from prejudice, they will derive good; not perhaps a temporary effervescence of spirit, such as we oft have witnessed, but profit and lasting benefit. Thus far having proficed, I proceed by stating at the outset that the idea that 'the first thing the saints, (i. e. those remaining at the Lord's coming) will know, will be that they are with Christ in the air, glorified, is false. This notion has been the result of an imperfect and very superficial study of the scriptures pertaining to the developments of the day of God. One taken and the other left—the saints caught up to Christ and the wicked left on the earth to destruction—such appears to have been the general view taken by the advent body.

But the fact is that he who is taken is the ungodly sinner, and he who is left, the blessed—the saved. Campbell's is the correct rendering, 'one shall be taken and the other shall escape.' Taken in what? Ans. The snare! The other shall escape the snare! 'For as a snare shall it, (meaning the day) come on all them that dwell on the face of the whole earth.' Campbell renders this passage, 'For as a net shall it enclose all the inhabitants of the land.' In the snare or net the unprepared will be caught, but the righteous will escape. This view harmonizes other scriptures which are hard to be solved with the common opinion. For example—Mat. 13: 30, 'Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.' And 40—43 vs. 'As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father.'

In my next, I shall produce evidence to show that God's people will be on the earth while the judgments are executed on the wicked. Meanwhile let all heed the counsel, 'take heed lest the day come upon you unawares.' It will be an awful day and 'a time of trouble such as never was since there was a nation.'

Yours in hope,

H. HEYES.

The Day of Perplexity.

It is a day which the prophet Micah spoke of, for it is a day of trouble, and of treading down, and of perplexity. Micah, 7: 1, 5, 6. The day of thy watchmen and thy visitation cometh—now shall be thy perplexity. Trust ye not in a friend—put not confidence in a guide—keep the doors of thy mouth from her that lieth in thy bosom; for the son dishonoreth the father, the daughter riseth up against the mother, the daughter-in-law against her mother-in-law: a man's enemies are the men of his own house.

That day has arrived, for we know not who is our friend. Where do we witness that sincere and undisssembled friendship that we have seen in former years? Jeremiah says, 'Take ye heed every one of his neighbor or friend, and trust ye not in any brother—for every brother will utterly supplant, and every neighbor will walk with slander; their tongue is as an arrow shot out—it speaketh deceit: one speaketh peaceably to his neighbor or friend with his mouth, but in heart he layeth his wait. Shall I not visit them for these things, saith the Lord?' A guide, one who is a minister or teacher, put not confidence in him, to think that he will guide you in the way of truth, for he is an erring mortal. Jesus says there shall be false prophets and false teachers among you, and if it were possible they shall deceive the very elect. Believe not every spirit, but try the spirits whether they are of God or not, because many false prophets are gone out into the world. 'If they shall say, lo here, or lo there, go not after them nor follow them—for as the lightning that lighteneth out of one part under heaven, shineth unto the other part under heaven, so shall also the coming of the Son of Man be in his day.' There are those who profess to be guides, who stand as watchmen on the walls of Zion, who are crying peace and safety, putting far off the day of the Lord—saying the world is just in its infancy—the Christian religion is hardly developed—and the world will be converted before the Lord comes. But such teaching is an evidence that the end is near; 'For when they shall say peace and safety, then sudden destruction cometh upon them, and they shall not escape.'

Ezekiel says, 'because with lies ye have made the hearts of the righteous sad, whom I have not made sad, and strengthened the bands of the wicked, that he should not return from his wicked way, by promising him life,' (instead of giving him meat in due season.) God has pronounced his judgments on those shepherds, who to the shepherds of Israel, that feed themselves; should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flock.' 'They be blind leaders of the blind; and if the blind lead the blind, both shall fall into the ditch.'

Keep the doors of thy mouth from her that lieth in thy bosom, for a man's enemies are the men of his own house; for there shall be five in one house divided, three against two and two against three,—and ye shall be betrayed both by parents and brethren, kinsfolks and friends, and ye shall be hated of all men for my name's sake; but there shall not a hair of your head perish; in your patience possess ye your souls.' 'For men shall be lovers of their own selves: covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God.'

In this time of perplexity, God is trying the faith of his children. 'Many shall be purified, and made white and tried. He will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them; I will say, it is my people—and they shall say, the Lord is my God.' 'Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me.' Then let us say with Micah, 'Therefore I will look unto the Lord, I will wait for the God of my salvation; my God will hear me.' If we look unto the Lord, he will guide us in the way of truth; for his word is truth. And they that put their trust in the Lord shall be as Mount Zion that shall not be moved. 'Commit thy way unto the Lord; trust also in him, and he shall bring it to pass. And he shall

bring forth thy righteousness as the light, and thy judgment as the noonday.' Then if enemies rise up against us, we can say, 'Rejoice not against me, O mine enemy—when I fall I shall arise, when I sit in darkness, the Lord shall be a light unto me.' 'The Lord is my light and my salvation, who shall I fear? the Lord is the strength of my life, of whom shall I be afraid?' 'In God have I put my trust, I will not be afraid what man can do unto me.' If the Lord is on our side we need not fear; for more is he that is for us than they that are against us,—for Christ says, 'blessed are ye when men shall revile you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you.' 'Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.' 'Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you—but rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy! that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ.' 'And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.' 'Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming'—'when he shall come to give reward unto thy servants the prophets, and to the saints, and them that fear my name, small and great, and destroy them which destroy the earth.'

In this time of perplexity may the Lord help us to be steadfast in the faith, abounding in the work of the Lord—forgetting the things which are behind, and reaching forth unto those things which are before, and press towards the mark, for the prize of the high calling of God in Christ Jesus. It is said, 'to him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am sit down with my Father in his throne.' Amen, even so—come Lord Jesus.

R. HOLLISTER.

Ballston, N. Y., Oct. 7th, 1846.

From the Advent Herald.

Letter from Bro. F. G. BROWN.

Dear Bro. Bliss:—I speak in this place this evening, also on Lord's day. Bro. Hutchinson has been before me, and awakened a deep interest here on the coming of the Lord. He is now about ten miles from this place; I expect a letter from him to-morrow. God is opening the door for him, and greatly blessing his labors. In one instance, a whole church have invited him to come and deliver a series of discourses. The Scotch are proverbial for their cautiousness in the reception of new theological tenets, so that, we must confess, we apprehended some difficulty in getting a hearing; but the Scotchman is a Bible student; and here we have the advantage—it is the Bible we bring him. God is by no means without his witnesses in Scotland, as well as England and elsewhere, as you will see by our next. I shall hasten to look into Ireland, to learn about the ground there. I tell you the fields are truly white for the harvest. O what a glorious work is here: how many of the dear brethren in America would rejoice to reap the harvest. I wish my little family were here, and I don't know when you would see me again. I long to see them,

and all the dear friends in America; but I shall leave the field here with sorrow. We only want the men able to speak, in order to see the truth advancing throughout the whole kingdom. It is easier to get access to the people than we apprehended: and there is more thought, and preached, and written about the coming of the Lord in Great Britain than I had supposed. Oh this work is of God! and Jesus is coming!

Yours in the hope,

F. G. BROWN.

Hawick, (Scotland,) Oct. 16th, 1846.

Letter from Bro. W. Watkins.

Our number in Baltimore is small: we are, emphatically, a little flock; but we are strong in faith, giving glory to God. We are looking and waiting with patience for the speedy consummation of the christian's hope; and though we may not, possibly, realize it as soon as many reasonably anticipate, yet, as steadily as the needle keeps to the pole, are we determined, through the grace of God, to keep the eye of faith upon, and conform our lives to, the salutary lesson inculcated by our coming King: "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." We are of those who feel that they are pilgrims and strangers on the earth; who love the appearing of the Lord Jesus Christ, and who are trying to "watch and pray always, that they may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." My brethren I tell you, with us, the die is cast; we have counted the cost, and, to this hour, we have experienced no regrets, save on account of our unworthiness and unprofitableness. We have cut loose from the world, while, at the same time, we give heed to the apostolical injunction:—"Not slothful in business; fervent in spirit; serving the Lord." We have, for the Son of man's sake, laid our reputation in the dust, and voluntarily encountered the contempt and scorn of the proud, pharasaic professor, and the rude jeers of the scoffer and infidel, know that "if we suffer with him, we shall also reign with him," and that if we suffer much, we cannot suffer long. "I reckon," says Paul, "that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."—But, my brother, do we realize nothing but suffering in this life? "If in this life only we have hope in Christ," then, I admit, "we are of all men most miserable." But what is the true state of the case? Let the experience of every Adventist who is living up to his profession, who is following the Lord wholly, answer. Such a one cannot, in this degenerate age, be otherwise than happy. Hear the word of the Lord:—"Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy, for behold your reward is great in heaven: for in the like manner did their fathers unto the prophets." In these circumstances, we cannot but rejoice always, more especially, as we see, in the light of a sunbeam, accumulating and unequivocal evidences of the near approach of the "KING OF KINGS AND LORD OF LORDS." Yes, at this awfully momentous period in the history of our world, while the sea and waves are roaring, and men's hearts have been failing them for fear, and for looking after those things which are coming on the earth, we hear, and know, and obey, the voice of our returning Lord: "Look up, and lift up your heads; for your redemption draweth nigh."—"Fear not little flock; for it is your Father's good pleasure to give you the kingdom.

O ye persecutors of the people of God!—

Lukewarm professors of religion! Lovers of pleasure more than lovers of God! the day of your visitation is rapidly drawing to a close, and that terrifically dark and endless night, in which none can work, in which he that is filthy shall be filthy still, and he that is holy shall be holy still, is casting its ominous shadows around us.—O be warned of your imminent danger, before the sign of the Son of man in heaven, shall announce the catastrophe of our globe, and your undone condition through the annals of eternity.

WM. WATKINS.

Baltimore, Md., Nov. 5th, 1846.

Letter from Bro. S. Everett.

Dear Bro. Marsh:—You have been afflicted in your family and health, but more in reference to the fanaticism, spiritualism, and divisions among the brethren. But you are not alone: we all sympathize together, and pray for each other. God is with us, and he gives us comfort according to our afflictions. See 2 Cor. 1: 3-6. The little bands of brethren in this vicinity, have been, all more or less, blest the summer past, and the present fall. We had a good meeting at this place the last of June. Northfield Farms, New-Salem, Whately, and Ashfield, have, with this place, been the sphere of my labors chiefly. I can meet them only once a month or six weeks. But they hold meetings generally on Lord's days, and are glad to receive visits from faithful laborers. Bro. W. Pratt, and four other young brethren, took a circuit among us, much to our comfort, and I hope, sanctification. We love to see the young brethren full of faith, and the Holy Ghost. The Lord bless them, and their self-denying, and faithful labors. Let us all watch, and pray, take good "heed to the word," "prove all things," "hold fast that which is good," and "love one another with pure hearts, fervently," and exhort one another, and so much the more, as we see the day approaching." I think our work will soon be done, though we may have to stay one winter more. Let us remember the words of the Lord Jesus, how he said, *it is more blessed to give than to receive*, and also his injunction, "*Hold fast till I come.*" Yes, brethren, let us "Hold fast that profession of our faith, for he is faithful who has promised." Yet, *a little while*, and he who cometh, *will come*, and will not tarry." Then we will go with him, and, in "*due season*," we shall be welcomed into the everlasting kingdom, as our inheritance forever.—Amen. "Let us be very cautious and not receive error for truth, for I am sure there is considerable error held and published by good brethren with much truth; let us use the *fine sieve* of God's word constantly in reading all the papers. "For what is the chaff, to the wheat, saith the Lord." "The word of the Lord abideth forever."

I am, yours in love,

SAMUEL EVERETT.

North Leverett, Mass., Oct. 29th, 1846.

Letter from Bro. J. D. Johnson.

Dear Bro. Marsh:—I would say for the encouragement of those who want to be among the wise, who understand, Hosea, 14: 9, and win souls, (for "he that winneth souls is wise."—Prov. 11: 30,) and the comfort of those who pray for the prosperity of God's cause, that there are a few here who are now rejoicing in hope of the glory of God, and who, a few weeks ago, were in the gulf of bitterness—bonds of iniquity. Since our grove meeting, last summer, a band of some 20 or 25, have been in the habit of meeting on Sunday, at the usual hours of service, for mutual edification—believing, that we are to be "sanctified through the truth"—John, 17: 17; not through fancy or the traditions which make the word of God of none effect." Although scattered within a compass of some 4 or 5 miles, yet

love seems to bind them together. Some have been believers for years in the Advent doctrine, and, some have lately come into the faith. Meetings are now held every Sunday, at the house of sister P. Blood, Manlius.

When we look at the prophetic scripture, and see them fulfilling, we may feel, truly, that we have a firm foundation for our hope of soon gaining the kingdom, "if we hold fast the confidence and rejoicing of the hope, firm unto the end"—Heb. 3: 6. Rollin, in his history, written about 1730, says, "The four parts of the metallic image, Dan. 2: and the four beasts of Dan. 7, represent, by universal consent, the four great empires, Babalonian, Medo Persian, Macedonian and Roman," (which has been said by all the commentators of note of the past age,) "and they are to be succeeded by the eternal kingdom of Jesus Christ"—and, Daniel's interpreter says, they are "four kingdoms that shall arise, but the saints of the Most High shall take the kingdom, and possess the kingdom under the whole heaven forever: even, forever, and ever." Now, if the four kingdoms were on this earth, which none will deny, then the fifth kingdom must also be on the earth. If Babylon was not "beyond the ethereal blue," and Greece "beyond the starry sky," and the Roman kingdom "beyond the bounds of time and space"—then the kingdom which "the saints are to possess forever, even, forever and ever," will not be there, but on earth, and the prayer will be answered, "thy kingdom come, and thy will be done on earth as it is in heaven," and, the oath performed, "But truly as I live, all the earth shall be filled with the glory of the Lord"—Num. 14: 21.

We know that the kingdom of God is near; for we have seen all these things fulfilled, Lu. 21: 31, which were to be previous to the coming of "the Lord Jesus Christ, who shall judge the quick, and the dead, at his appearing and kingdom"—Tim. 4: 1.

Yours, in hope of the glory of God,

JONAS D. JOHNSON.

Manlius, N. Y., Oct. 28th, 1846.

Letter from Bro. J. Y. Butt.

Dear Bro. Marsh:—The cause of our coming Redeemer, is worthy of the espousal of the noblest minds, inasmuch as it is the cause of *Him*, who is exalted far above principalities and powers, by whom all things were created, "that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers." Well might the apostles say, in view of the exalted character of its author, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." This is the language of every pious mind, and when scripturally informed, the hope of the soon coming of our blessed Lord to consummate the victories of the cross, is a theme upon which they delight to dwell: one that is cheering, and full of glory.

As the mariner nearing his native shore, is animated by the prospect of the enjoyments of home, so the christian, navigating the stormy sea of time, hails with pleasure, the *harbingers*, or *signs* of the dawn of that millennial day, in which *Eden* will be restored, with all its *peace, harmony, and joy*; when David's throne will no longer lay in ruins, but *he*, whose "right it is," will have come to reign.

But is it true, that the heavens and the earth have waxed old as doth a garment, and that they will soon be changed? Yes, this must be so, or what means those *frequent* convulsions of nature, bespeaking the presence of those *increasing, internal* fires; also the derangement of our atmosphere, manifested in its *sudden* changes, *if* the heavens and earth are not waxing old. The Lord by Moses, says, "A fire is kindled in my anger,

and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains."—(Deut. 32: 22.) This is in process of fulfillment. The "foundations of the mountains" are *already*, on fire, and soon the liquid flood will burst from earth's bowels, which together with the heavens (atmosphere) on fire, will encircle the earth with the flames of the last conflagration.

But does this *great* motive to repentance, and holiness, as presented by Peter 2 Epistle, 3: 11—"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness," influence our hearts? *Have* we our loins girded about, and our lamps trimmed and burning, in view of that day, which "shall burn as an oven?" My brethren; let us not *sleep* as do others, but be ever upon our "Watch tower," that with the wise, who, it is said, "shall understand," we may exclaim when our blessed Lord appears: "This is our God, we have waited for him, we will be glad and rejoice in his salvation."

Many are the evidences proving that the "Judge standeth before the door." The *near* fulfillment of the connected chains of prophecy, prophetic periods, and signs, *all* speak in trumpet tones, "The great day of the Lord, it is near, and hasteth greatly." Yes, the angel flying through the midst of heaven, "Having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters," is *rapidly* fulfilling his mission, and *soon* his work will be *done*, and the destinies of earth sealed forever. O! what horror will fill the souls of those that are *left* to *realize* the dread realities of that day. May the contemplation of this, stimulate us to renewed exertion in the work *yet* before us, that we may at last receive the welcome applaudit, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Yours in the blessed hope,

JONAS Y. BURR.

Cold Run, O., Oct. 21st, 1846.

Bro. D. T. Taylor, Rouses Point, Oct. 26th, writes:—Say to the brethren, scattered abroad, through the Voice, that although darkness covers the mass of the people and probably will to the end, still the Advent cause is prospering in this northern section. In a space of 70 miles extent along the line, east and west of this place, within the last three months, under the labors of Bro. Dudley, Adrian, Wyatt, Southerland and Roney, about 60 souls have been converted and reclaimed, and as many baptised; About 30 were converted at the Camp Meeting, in Clinton, Sept. 13th. Bro. Wyatt, Southerland, Roney, Adrian, and Dudley, ministers, were present.—It was a great meeting for the times. The mass are unmoved, but a few are brought in. Jesus will soon come.

Bro. M. Whitaker, Shumla, Oct. 31st, writes:—Where are those brethren and sisters who have written such soul-stirring and heart-cheering communications? Truly, they were like cold water to my thirsty soul, in this hilly country. May the Lord help them to gird on the armor anew, and wield their pens and tongues in defence of this glorious doctrine, till they are crowned in the glorious kingdom, which I believe is at the door.

Bro. Morley preached and broke bread to us last Sabbath. We are still looking for that blessed hope—the glorious appearing of the great God, and anxiously desire and groan with the groaning creation, that the Redeemer will come this year. Even so—Amen.

NEWS OF THE DAY.

RELIGIOUS TOLERATION IN FRANCE.—The hope of the friends of civil and religious freedom, which rest on the dynasty of Louis Phillippe, have but a poor basis. There can be no doubt of his zealous devotion to Catholicism, nor of his purpose to aid the present revival of it in his dominions, by the might of the civil arm. Catholicism loves such an auxiliary—it cannot brook a rival faith, when it has power to suppress it.

A correspondent of the 'Evangelist' writes thus:—"I have told you from the beginning that the French Government, contrary to all others, was going backwards towards the establishment of Catholicism as the religion of the State. I am myself at this moment a living proof of it. Would you believe that since I left France, at least two months ago, they have begun and ended a suit against me for having preached the gospel to the Roman Catholics? Would you believe that I am condemned, without even having been cited to appear before my judges? and this in 1846! this under the charter proclaiming religious liberty! Such is now the exact truth, and in a few hours I shall depart in great haste for France, to oppose the judgment which condemns me to a fine, and to the closing of the church in Mansle."—*N. Y. Recorder.*

THREATENED REVOLUTION IN GERMANY.—Rev. Dr. Baird, says in a recent letter:—"The times are ominous of great evil in Germany. A storm is gathering which will sweep over that country. There is need, therefore, that all that can be done should be, to scatter the seed of truth; for it alone can save the horrors of a bloody revolution. Indeed, I think all continental Europe is going to be shaken to its very centre before many years pass away."

UNION OF PRESBYTERIANS.—The Presbyterian Herald gives information of an effort making to unite the Associate Reformed, the Reformed, the Seceder and Covenant Churches, into one ecclesiastical body. A convention for this purpose has lately been held, and a strong feeling has been manifested in favor of a united Presbyterian church.

CATHOLIC MISSIONS.—The 'Univers de Paris,' of the 11th August, states that twenty-one monks and friars have embarked for the United States, under the direction of three missionaries, natives of Tryol, and of the order of the Premonstratenser, with instructions to establish convents and nunneries in the western part of the United States.

The same journal says that two fathers of the holy Dominican order have embarked for the United States for the same purpose. The *Univers* rejoices in anticipation to see the first convent of the holy order of St. Dominico erected in the United States.

THE IMMORALITIES OF THE DAY.—The tragical events of the day, says the Sun, crowd upon us every hour, displaying in the most frightening colors, the wretched consequences of unbridled passion. Seductions, murders, assassinations and suicides, have become so frequent as to deaden the public sensibilities to their horrors. Unbridled passion appears to be the great vice of the American people. No principle of restraint seems to be acknowledged by a great portion of the people. A terrible deficiency in the moral education of the young, appears to be manifest. Where lies the fault, and what is the remedy?

IRELAND.—The state of Ireland continues to be most distressing—alarming in the extreme. O'Connell is at Derry Nane. There have been numerous riots in Ireland, in which many lives have been lost. Want of food was the cause. The suffering peasantry were goaded on by despair.

The Famine in Ireland.

On the whole, the accounts from the disturbed districts are less threatening. Although destitution is extending, there has been altogether less turbulence in the popular demonstrations. In some parts, public works have commenced, and employment will henceforth become general.

At Skibbercen, on the 5th inst., the day on which the General Relief Committee met, an attack was apprehended. From eight hundred to a thousand of the laboring population of Caheragh were seen marching ten abreast, and armed with spades, towards the town. The shops were closed in great consternation, and the military called out; but, luckily, through the exertions of Mr. Michael Galloway, the Rev. Mr. Fitzpatrick, Dr. Donovan, Mr. Downing, and several influential gentlemen, the people were induced to halt outside. To an inquiry from Mr. Downing, the answer made by the spokesman of the people was—"We have come because we are famishing; because we have no food of any kind. We could suffer death from hunger ourselves; but can we look upon our children and wives dying of hunger? and we are ready and anxious to work for bread, if we can only get as much as will give us one good meal a day. But it is not 8d a day will give our families a meal, and Indian meal 1s. 10 a stone." "The truth and force of this distressing appeal," says a local writer, "could not be resisted;" but Mr. Downing, Mr. Fitzpatrick, and Mr. Donovan assured them, that it was to the government they should attribute the price of food; and upon whom the maledictions of the hungry multitude were poured in unmeasured terms. During this conversation, Mr. Galloway, again and again called upon the people to disperse, and at length proceeded to read the Riot Act. But a universal shout was raised, "We might as well be shot as starved; we have not eaten a morsel for more than twenty-four hours." Mr. Downing then besought the people to follow him out as far as the work-house, and that he would procure them bread as far as the town could afford it; which after much solicitation they did, and regularly encamped on the rising ground outside the work-house; where they remained until Mr. Downing returned with 50s. worth of biscuit, which he and Rev. Mr. Webb assisted by the Messrs. Levis, distributed in the work-house yard; and about 4 o'clock, the multitude moved on for their dreary homes, yet sullen, discontented and unhappy, saying—"That while a stack of corn remained in the country, they would not allow their children to starve," and denouncing in the strongest manner the government. The military were then withdrawn.

The Galloway vindicator gives the particulars of an opposition to the removal of provisions from Galloway to Tuam. Ultimately, by the strenuous exertions of the Rev. Mr. Roche, Mr. John Connor and about thirty other gentlemen, forty cart loads of meal and flour were conveyed out of town. Shortly afterward, however, a lamentable accident took place at Bohicbeg, one of the outlets of Galloway.

"It appears that the men of this street having proceeded to the cross road at Bohernmore to arrest the carts which the Rev. Mr. Roche and the other parties forming the escort induced them to permit to pass in safety, the women determined upon stopping any which in the mean time might come that way; and accordingly, when four or five other carts laden with flour and meal were proceeding through Roberbeg, the women, frantic with hunger and the cries of their famishing children, rushed upon the provisions and endeavored to plunder some of them. In doing so, we regret that one of the starving creatures, whom we have been credibly given to understand, had nothing but one meal a day and a half previous, met a violent and untimely death. She laid hold

of the head of one of the horses, exclaiming that she would have some of the meal or lose her life. The driver at the same moment struck the horse with his whip; the result of which was, that the unfortunate woman fell, when the wheel of the cart passed over her throat, killing her on the spot.

A letter from Shinrone, Tipperary, says, 'A report has reached Shinrone that a young girl has died at Kilcommon of starvation. Several families at the lower end of Kilmurry parish have been living on cabbages and turnips these few days, without any other description of food.'

At Borrisoleigh many were living on one scanty meal during the 24 hours, and the forbearance of the sufferers was amazing. A letter from Dungarvon of the 19th inst., says, 'The condition of the people is truly heart-rending. They are starving! One of the dragoons, a very intelligent man, gave a most deplorable account of the sights witnessed by them as they came along today by the houses of their prisoners.'

They were followed by fanatic-looking women and children half naked, whose cries were unlike anything human—being husky, broken and quite feeble, from starvation. In the course of a sermon, delivered at Newry on Sunday, the 18th inst., the Rev. Dr. Butler specified two cases of death from starvation in that neighborhood.

Our Dublin correspondent, writing on the 24th says: 'There are again most heart-rending accounts of destitution from various parts of the country, and social disorganization is prevailing far and wide. Although the Board of Works have, up to this day, slated no less a sum than £700,000 for public works, there are still complaints in many counties, either that works have not yet commenced, or that those in operation are totally insufficient to give employment to the crowds of destitute beings who prowl about, seeking the means of keeping body and soul together.'

It is as impossible for a person to draw near to God with the confidence of faith, while he lives in the love and practice of sin; as it is for a person to come to you and go from you at the same instant of time.—*Ebenezer Erskine.*

A WHOLE SERMON.—Beloved Brethren: The Scripture tells us that the wages of sin is death. Now, my advice is, that you leave off sinning and strike for higher pay.

APPOINTMENT.

Bro. B. Morley the Lord willing, will preach near Fredonia, Sunday, Nov. 20th.

BUSINESS NOTES.

C. Alger—Your account is only 25 cts.
W. Cotton—Your letter if preserved is promiscuously hid away with hundreds of others, and could not be found without much trouble. Still we will look for it if you say so.
T. C. Armstrong—The dollar pays to Vol. XII, No. 7.
L. W. Pagers—The dollar is credited to D. Bullen.
S. I. Roney—Your paper is paid for.
W. Pratt—H. Putnam's paper we found discontinued, by whose orders we cannot now tell. It is sent again. We have given credit of \$1 to S. Everett, and 50 cts. to your account. The other business of the letters we will do when the parties are ready.
S. Bragg—Will you send us the names and address of subscribers which you recently took in Vt. and Mass. and handed or sent to Bro. W. Pratt, to be sent to us, and the amount of money, and for whom designed. This is Bro. Pratt's request, as his letter has been lost in the mail.
J. J. Porter—H. Cutler's account is \$2.50.
H. Tanner—Thank you sincerely—I will pay all.

£7 Bro. S. I. Roney's address is Chateaufay, Franklin Co. N. Y.

Letters and Receipts for week ending Nov. 20th, 1846.

W. Burroughs for J. Nelson and S. Clark, 50 cts.; J. Pruden, all right; J. C. Cox for a friend, \$3; M. Patterson for Mr. Morgan, \$1; E. Forbes, \$1; Post Master, Jamaica, Vt. for L. Rawson and R. Allen, 50 cts. each; Thomas Smith for J. Clifford and J. Hatch, \$1 each, and T. Colson \$3; I. Marsh, \$1; G. W. Barns \$1; H. Hill, \$1; S. I. Roney; D. Cray for S. Bancroft, \$1; S. Spaulding 50 cts. and W. Hill 50 cts.; J. G. White; T. L. Tullock, \$1; G. T. Stacy for E. Rowell, D. Prescott, A. G. Sawyer, J. Gale, N. K. Thurston, 50 cts. each; N. Bletcher, \$1, and himself \$2; A. Ford, \$1; H. Hayes; A. N. Bentley, \$1; H. Tanner; W. Gifford, \$2; A. Perkins, \$2, and — Boutell \$1; Wm. Goff, \$2, close vol. XIV; A. W. Griggs, \$1; E. H. Riggs for J. Heath, \$1; G. G. Colvin \$1; J. Thompson, Broadalbin, for D. Beach, \$2; J. Crandall; A. Hall \$2; E. S. Evans, Post Master for I. Moore, \$1; C. Alger; W. Pratt; Post Master for E. F. Roberts, 50 cts.; C. F. Stevens \$1 and H. Caswell \$1; E. Frisbin, 50 cts., for E. Cooley \$1; A. Loomis, \$1, and J. Sweet, 50 cts.; D. Calkins, \$1; W. Silk; B. Morley.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XII.

ROCHESTER, N. Y.—WEDNESDAY, DECEMBER 2, 1846.

NO. 10.

THE VOICE OF TRUTH,

PUBLISHED EVERY WEDNESDAY

TALMAN BLOCK, BUFFALO STREET, OPPOSITE ARCADE,
(Entrance—east end of the building)

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$2 for Five copies.
Without charge to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or remittances for books, should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscribers' names, with their Post-Office, should be plainly written.

God our Refuge.

PSALM XCI.

Thou art my refuge O my God!
In thee I put my trust;
My strength and help in time of need,
For thou O Lord art just.

II.
Though thousands fall at my right hand,
Protected by thine arm,
Nor ill by night, nor ill by day,
Shall ever my soul alarm.

III.
Because I am resolved to be
The Lord's, and his alone;
I shall behold his face, and see
The glories of his throne!

IV.
Yes: sin my tempt and Satan strive,
To lead my soul astray,
'Twill be in vain, for unto thee,
O Lord, I'll ever pray.

V.
And thou wilt answer me and show,
That thou art ever nigh
To him that seeks thee, and with long life,
His soul wilt satisfy.—(H. HAYES.)

Remarkable Account,

Concerning our blessed Lord and Saviour Jesus Christ. By Theodosius, a Jew, who lived in the time of Justinian, as related by Suidas.

In the reign of that most religious emperor, Justinian, there lived a certain man, a ruler of the Jews, whose name was Theodosius. He was very well acquainted with many of the Christians, and among the rest, with the emperor before mentioned. About the same time there was a certain Christian, called Phillip, by trade a silver-smith. This person knowing the concerns of Theodosius, and, by a constant familiarity with him, having gained some influence on his temper, took upon him one day to exhort and persuade him to become a Christian: wherefore this said Phillip found an opportunity to discourse with Theodosius after this manner. 'Sir, (said he,) I would willingly know the reason why you, (who are a wise man, and one who exactly understands what both the law and the prophets have spoken concerning our Lord Christ,) believe not in him, and become a Christian? For I am persuaded that it is not for want of knowledge in the inspired writings, which have foretold the coming of our common Lord Jesus Christ, that you refuse to turn Christian. Be speedy then, and save your own soul, believing in our Lord and Saviour Jesus Christ, lost by a continuance in your infidelity you subject yourself to a severe judgment at the last day.' The Jew hearing what was said by the Christian, gave his approbation and thanks for his kind admonition, and returned him this answer: 'I very well approve of your love to me towards God, because you are so careful of my salvation, and endeavor by your good exhortations to convert me to the Christian faith; for which reason, as I am in the presence of God, who sees and knows the secrets of the heart, I will speak to you with no manner of guile or dissimulation, but with all imaginable truth. That

therefore Christ, who was spoken of by the law and the prophets, and whom you Christians worship, is already come I am firmly assured, and frankly confess it to you, who are my sincere and loving friend, and one who is so studious of my welfare; but human reasons overcome me, and hinder me from turning Christian; and in this I condemn myself; for as to my present circumstances, I am a chief among the Jews, I am in high honor, presented with the richest gifts, and want nothing this world can afford to make my life easy and pleasurable; for suppose I was made the patriarch of the catholic church, and you should dignify me with higher offices and larger command, yet I presume I should not meet with greater respect and reverence than I do now in my station as a Jew. Therefore that I may not be deprived of the seeming pleasures of this life, I neglect that which is to come, and in this I do evil. But to set before you my true reasons for the sake of your love towards me, I entrust a mystery with you which is kept secret among us Hebrews, from which we know for certain, that this Christ, who is adored by you Christians, was he who was foretold by the law and the prophets. Nor are we persuaded of it by what has been written in old times only, but by what is committed to writing and kept secret among us; which secret is thus: In ancient times, when the temple of Jerusalem was building, it was a custom among the Jews to constitute as many priests in the temple as there are letters in our alphabet, which are twenty-two, whence likewise we reckon twenty-two books which are divinely inspired. There was a book laid up in the temple, in which were written the names of the twenty-two priests, together with the names of the father and mother of each of them. Now as soon as one of the priests was dead, the rest were convened in the temple, and there by a common suffrage, chose another to supply the room of the deceased, so that the number of twenty-two might be complete; and in this book was set down the day the priest died on, and who was his father and who was his mother; so likewise the name of him who succeeded, and who was his father, and who was his mother.

This custom having obtained among the Jews, it happened about the time that Jesus dwelt in Judea, one of the two and twenty priests died before Jesus had made himself known to the world, and taught people to believe in him: wherefore the rest of the priests met together in order to substitute another in the place of the deceased. Now when every one by himself had nominated a particular man whom he thought worthy of the priesthood, the rest did not approve of him as being deficient in those virtues which ought chiefly to recommend a person in so holy an office; for allowing him to be a wise and discreet man, of approved life and conversation, yet if he had not a competent knowledge in the law and the prophets, he was by no means judged worthy of the priesthood. Wherefore after this manner many priests being put up to the vote, and all disapproved of, one among the rest rose up, and standing in the midst, spake thus: You see that many who have been nominated to the priesthood have been found incapable, give me therefore leave to name one, who on all accounts may very fitly supply the room of the deceased; and I am of opinion that there is not one among you who will not freely give in to my determination. The rest of

the priests having granted him liberty of speech, he went on: I would have said he, Jesus the son of Joseph, the carpenter, chosen in the room of the deceased; as for his years indeed he is but young; but his youth is set off with eloquence, a good life, and unblameable conversation; and I verily think of all the sons of men none was ever yet like him for probity and religion; you who live in Jerusalem are eye witnesses of this, which is beyond all exception. When the rest of the priests heard this, they received the man he had nominated, and confirmed their vote by a decree; by virtue of which Jesus was elected, as one in all respects capable of the priesthood. Notwithstanding some objected that he was not of the tribe of Levi, but of the tribe of Judah, supposing him to be the son of Joseph, for such he was taken to be by the Jews. Now they all bore witness that Joseph was descended from the tribe of Judah, and not of Levi. And for this reason, because he seemed not to be of the Levitical tribe, they would have hindered him from the office of the priesthood. But the priest who had nominated him first, answered them, that his race was a mixed race; for in ancient times there had been a mixture of the two tribes, and hence was the stock of Joseph derived. When they had heard this, they all concurred in the approbation of their former decree, and in their public assembly they were pleased to declare Jesus successor to the deceased. But because it was a custom to write in a book, not only the name of the priest elect, but the names also of his father and mother, one of them cried out, that his parents should be first sent for to give in their names, and to know of them whether he was their son, who was chosen into their society. This they all consented to; but he who had named Jesus to the priesthood, told them that Joseph, the father of Jesus, was dead, and that he had none but a mother living. Wherefore they all agreed that his mother should be sent for to appear before the council, that they might hear from her own mouth whether she was the mother of Jesus, and whether she brought him forth, and knew the name of her husband by whom she had him. This took with them all, and therefore they sent for the mother of Jesus, and said unto her,—whereas one of our priests is dead, we are willing to place your son Jesus in his stead; but according to custom, we must write the name of his father and mother in a book; tell us therefore if Jesus was your son? and if you brought him forth?

When Mary had heard this, she answered the priests thus: I confess that Jesus is my son, for I brought him forth, and of this both the men and the women who are now alive, and were in the room when I was delivered, can bear me witness. But that he had no father upon earth, if you please I can prove by undoubted testimony. For when I lived in Galilee, in a state of virginity, an angel of God, while I was broad awake, and not inclined to sleep, coming into the chamber where I was, brought me the glad tidings that I should bring forth a son by the Holy Ghost, whose name he commanded me to call Jesus. After I had seen this vision, being then a virgin, I conceived, and bore my son Jesus, and have remained a virgin to this very day, even after I had brought him forth. When the priests had heard these things, they immediately sent for some faithful midwives, and commanded to inquire diligently whether Mary was truly a virgin at this time.

Upon which the matrons being satisfied by matter of fact, in which they had certain knowledge, affirmed her to be a virgin. Besides, there came certain women then living, who were present at her delivery, and bore witness that Jesus was her son. The priests being astonished at the speech of Mary, and the testimonies concerning the birth, said unto her, Tell us freely, that we may hear it from your own mouth, who was the child's true father and mother, that we may write him down accordingly in our tables? For whom you say are his parents, them will we write down, and none other. Mary replied, and told them, Of a truth I brought him forth, not knowing any father he had upon earth, but I heard from the angel that he was the Son of God. He is therefore the son of me, who am called Mary, and the Son of God; and having never had knowledge of a husband, I am still a virgin. The priests hearing her say so, took the table book, and wrote down accordingly. On such a day died the priest, who was the son of such a father and such a mother, and by our common suffrage, Jesus, the son of the living God, and of Mary the virgin, was chosen priest in his stead. Now this book was carefully preserved by the chief men among the Jews at the time of the taking the temple and Jerusalem, and it is laid up in Tiberias.

This mystery is known among a very few, and those the faithful of our nation. Wherefore it was revealed to me, as a governor and master of the Jews. For we are fully satisfied, not only from the law and the prophets, that Christ, who is worshipped by you Christians, is the very Son of the living God, who came upon earth for the salvation of the world, but from that writing, which is preserved and kept at Tiberias to this very day. When Phillip the Christian had heard all this from the Jew, being moved with a zeal for God, he says to the Jew, we will immediately hasten to the faithful and pious emperor, and relate to him what you have told me, that he may send to Tiberias, and publish the book which you mention, to convince the Jews of their infidelity. At which words the Jew replied to the Christian, What, have you a mind to bring judgment upon your own soul? Should you inform the emperor of this you would be never the nearer obtaining what you wish for. For if such a thing should come to pass, a war must necessarily ensue, and blood and slaughter would be the consequence of it. And then besides, when the Jews perceived themselves hardly pressed, they will assuredly set fire to the place where the book is lodged, and so our labor will be to no purpose, and our wish not answering, we shall be the authors of so much bloodshed. I have made these things known to you, because you are my loving friend, and I will assure, that it is not for want of knowledge that I embrace not Christianity, but merely out of vain glory and love of the world. The Christian hearing thus much from the Jew, and believing what he said was certainly true, did not make known to the faithful emperor, Justinian, what he had heard, lest that great monarch, stirred up with zeal for God, should cause a vast effusion of blood, and not obtain his ends: but he told this discourse to several of his friends and acquaintance, which we had from those who had it from the aforementioned Phillip, the silversmith, and therefore we took no small pains in searching into it, being willing to know whether that description of the Jew might be depended upon. We found therefore that Josephus, the historian, who wrote the siege and taking of Jerusalem, (and of whom Eusebius makes frequent mention in his ecclesiastical history,) plainly affirms in his commentaries of the destruction of Jerusalem, that Jesus sacrificed in the temple with the priests. Which when we found related by Josephus, a man of antiquity, and one who lived not long after the apostle's time, we did our utmost endeavor

to find whether this account might any ways be confirmed by the authority of the Scriptures. Upon reading, therefore, we found in the gospel according to St. Luke, 4: 16—18, that 'he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias; and when he had opened the book, he found the place where it was written, 'The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor;' &c.

Wherefore we argued within ourselves, that unless Jesus Christ had some sacerdotal office among the Jews, it was not likely a book should be delivered to him to read in the audience of the people. For it is not lawful among us Christians for any one who is not in holy orders to read in the church before all the people the books of the inspired writers. We know then, both from the writings of Josephus, as also the narration of St. Luke the evangelist, that Theodosius, the Jew, did not feign or invent the above mentioned account to the said Phillip the silversmith, but that he confidently, and from the bottom of his heart, revealed that hidden mystery to him, as an old acquaintance, and loving friend.—*Spiritual Magazine, London, July, 1827.*

"Heirs of Promise."

First: What is the promise? This seems to be the first question that would naturally arise. I answer—the same that was made unto the fathers: and now let us search the divine will, and see what the promise consists of that was made to the fathers. Let Paul explain: Gal. 3: 18. 'For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise.' We find then, according to Paul, that the promise consists of an 'inheritance.' Now let us turn to Gen. 17: 8, and read the promise—'And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger—all the land of Canaan, for an everlasting possession; and I will be their God.' Here we see what constitutes the promise—a 'possession' or 'inheritance' to which Abram and his seed are heirs. Paul defines the inheritance contained in the promise, to be the *world*. (Rom. 4: 13.) 'For the promise that he should be heir of the *world*, was not to Abraham or to his seed, through the law, but through the righteousness of faith.' The *world*, or Eden restored—the 'purchased possession' redeemed from under the curse—rescued back to the rightful owner. When he that sits upon the throne, will make all things new, and the great restitution takes place, and Paradise that was lost by the fall of Adam, will be restored by the second Adam, the Lord from heaven, and brought back to its original beauty—then will appear the inheritance promised to Abraham and his seed, in all the grandeur and glory it was in when it first came from the hand of its Creator, who called it good. Then there will be no more extremes of heat and cold—no more pestilential blasts or ruinous hurricanes; no more will its inhabitants feel the piercing cold of a wintry storm; no more will be seen the black cloud rising in the western horizon, darkening the sun at noon-day, and making every thing wear a gloomy aspect, while the forked lightnings nimbly play through the atmosphere, darting now and then to some tall pine, or building, making known its power to destroy, while peals of loud thunder echo and re-echo, from hill-top to valley, frightening poor timid mortals at its dreadful roar, and sudden claps that seem to break but a short distance over their heads. No, there will be not a vestige of the curse remaining; all the former things will have passed away, and they will no more be 'remembered nor come into mind;' no

more might remaining, but one eternal day! It will also be beautifully adorned with the trees of life, and the celestial city of our God, as the great capitol of the kingdom, or inheritance. This is the glorious inheritance promised to the heirs! Who would not like to be an heir of this inheritance? Who would not like to range those blissful fields?

Secondly: Who are the heirs of promise? I answer—they to whom the promises were first made. We will find by examination that the promise was first made to Abraham's seed. (Gen. 12: 7.) 'And the Lord appeared unto Abram and said, Unto thy seed will I give this land,' &c. So the promise was first made to the seed of Abraham, and the seed of Abraham are the true heirs of the promise or inheritance. Who are Abraham's seed? Let Paul answer. Gal. 3: 16. 'Now to Abraham and his seed were the promises made. He saith not, and to seeds as of many—but as of one, and to thy seed, which is CHRIST.' Christ is the grand heir then of the promises. With this agrees also another testimony of Paul: Heb. 1: 2, 3—'God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things.' When God created the earth and the things that were therein, he gave Adam dominion over them all, and the first Adam was the figure of the second; so says Paul in Rom. 5: 14. Consequently he must take the first Adam's place in the new creation, or Eden restored. Daniel saw in the night visions one come like the Son of Man, and there was given him dominion, and glory, and a kingdom, &c. What dominion is to be given to Christ at his second coming? Let the prophet Micah answer: Micah, 4: 8—'And thou, O tower, [Christ] of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion,' &c. What is the first dominion? Why, none other than was given to the first Adam who lost it by transgression; it will therefore be restored, and given to the second Adam, the Lord from heaven, 'whose right it is.' But, says a reader, will Christ inherit the promised possession alone? No, no; he will not. There are joint-heirs with Christ to that inheritance. But who are they? 'But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.' The joint-heirs then, must believe in him, and be adopted into the family of God by faith. 'But when the fullness of time was come, God sent forth his Son made of a woman, made under the law. For what? To redeem them that were under the law.' For what purpose? 'That they might receive the adoption of sons.' 'And because ye are sons, God hath sent forth the spirit of his Son in your hearts, crying Abba, Father.' 'Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.' Then the true heirs with Christ are the household of faith. 'Know ye therefore that they which are of faith, the same are the children of Abraham.' 'The spirit itself beareth witness with our spirits that we are the children of God! and if children, then heirs; heirs of God, and joint-heirs with Christ.' 'Now if any man hath not the spirit of Christ he is none of his;' 'implying that those that have the spirit of Christ are his: 'And if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise.' Who, then, does not want to be adopted by faith into the family of God, and be a brother or sister to Jesus Christ, and an heir to that 'inheritance' that is 'incorruptible, undefiled, and fadeth not away? None can enjoy this blessing without faith in the Savior of mankind—and that faith must be a lively, active, saving faith; a faith made 'perfect by works.' My brethren, let us examine ourselves, and see whether we be in the faith,

and are not 'reprobates.'

Thirdly: When are the heirs to be possessors of the inheritance? We can know nothing about that, says the objector; that is one of God's secrets. What! nothing said of the time? No, not a word. Is not the resurrection of the just, and the second coming of Christ, a subject of revelation? O, yes. Is not the *time* of his coming a subject of revelation also? O no! nothing said about the time. Has God given the heirs, a good deed or title to the inheritance? Yes. And *no time* specified when they shall take possession? No, that is a secret. Would such a deed or title be a perfect one? Dear reader let me bring a familiar comparison. Suppose you were to purchase a farm of me,—I make out the deed or title, but specify no time when you are to take possession of said farm; would you receive such a title? No, say you—I would not. But why not? Because it has *no time* stated when I or my heirs shall come in possession of the farm; it is an imperfect title. A very good reason. Well, has not God given the heirs of promise a perfect title? One of two conclusions you must come to; that God has revealed the *time* of Christ's coming, or he has given the heirs an imperfect title. Reader, at which of these conclusions have you arrived? O, say you, that question calls for an answer that is very repugnant to my feelings to give! Why so? Because I see I am in a kind of dilemma; for if I say the title is an imperfect one, then God has left his work imperfectly done, and he is therefore an imperfect God! this I cannot—I will not admit. And if I come to the conclusion that *time* is revealed, or is a subject of revelation, then I must make a good many hearty confessions; for I have used all the sophistry and arguments, and said all I could against it; and therefore I shall have to confess, and this would be very crossing to my feelings, and very humbling to my pride; I should also lose my good name, besides being numbered among the despised and down-trodden company that are looking for the Lord, and I shall have all the stigmas of the world and the anathemas and scorn of the lukewarm professor heaped upon me. How could I bear it all? Why, to confess is honorable—it is right. 'He that confesseth and forsaketh shall find mercy.' And your pride, of what use is that to you? better get rid of it,—'God knoweth the proud afar off.' And if it is a good name you are after—take care! there is a woe pronounced upon such: 'Woe unto you when all men shall speak well of you.' Jesus became of no reputation; are you better than he? Are you unwilling to be numbered with the despised, and to suffer reproach for Christ's sake? If you are, you are not 'worthy of him.' But I am digressing from the point at issue; pardon me. God has given a perfect title; and the *time* when the heirs shall take possession, is a subject of revelation. This I need not stop to prove, for it has been proved over and over again by different writers, to the satisfaction of every unprejudiced mind. I therefore leave the point to make an inquiry—

Fourthly: How long will the heirs possess the inheritance? This question seems at first thought to be useless, but a right answer (which is easily given) will sweep many of the 'cob-web' theories that are taught at the present day. God promised Abraham and his seed the land for an 'everlasting possession.' But says one, Abraham has possessed it. What says Stephen? He says that 'God did not give him so much as to set his foot on.' Acts 7: 5. Is not Abraham dead? Yes. How could his possession have been 'everlasting' then? What says Paul about it? He says Abraham 'sojourned in the land of promise, as in a strange country'—'looking for a city which hath foundations,' and desiring a 'better country, that is an heavenly.' But were Abraham and a great number of his progeny dead in Paul's day, with-

out having received the promise? Yes. 'These all died in faith not having received the promise.' But says another, the *Jesus*, Abraham's natural seed, will possess it before Christ comes. Then Abraham, Isaac and Jacob must be raised from the dead before Christ makes his second advent, and all that have died in the faith—for God has nowhere told us, that a *part* of Abraham's seed should inherit the promise, while the rest lie in their graves;—no, no. And even if they did, their possession could not be everlasting, because the present state of things is mortal and temporal; and when the heavens and the earth pass away, the possession would also pass away, and therefore have an end. 'But the saints will take the kingdom and possess it forever—even forever and ever.' Then it must be in the immortal state. Jesus will 'reign over the house of Jacob forever, and of his kingdom there shall be no end.' O, yes—the heirs have got an *immortal life lease* of the inheritance, and that has *no end* to it. That is long enough,—glory to God! O ye 'heirs of promise,' lift up your heads—your redemption draweth nigh! soon you will leave these mortal shores of contention and strife, of pain and sorrow, of disappointment and grief, of temptations and afflictions, of sin and gloom—and exchange them for an immortal abode of peace and quietude, of ease and joy, of love and glory, of righteousness and bliss. Ah, yes! the last enemy will soon be conquered, and the heirs left to take possession without fear or molestation. The conflict is almost over,—glory be to God!

"A few more days or months at most,
My troubles will be o'er;
I hope to join the heavenly host,
On Ganaan's happy shore!"

S. I. RONEY.

Chateaugay, N. Y., Oct., 1846.

A Want of Love for the Appearing of Christ.

I would not wantonly engage in an unholy crusade against the churches, however vile and destitute of all the Christian graces they may be. I do not consider that I have any just grounds for any such attack; but when circumstances occur which are directly calculated to develop the true state of mind with respect to any truth, and if we find its professed adherents manifesting a want of love thereto, the inevitable conclusion is that something is radically wrong, and if after a full and fair investigation of the subject, we find them still to reject the light, to point out their errors in Christian inebriety, cannot be wrong, but should be regarded as the discharge of an imperative duty by all who love the truth.

From a knowledge of the truth, obligations are enjoined, responsibilities are imposed, and none that tremble at the word of God will for a moment refrain from the discharge of all such obligations, even though the anathemas of an indignant party, or the odium of an outraged public sentiment, are incurred thereby. The truth and truth alone, is the foundation on which they stand, and for truth's sake they will endure all the scandal that may be heaped upon them, trusting in the Omnipotent power of truth, and the guardian care and protection of Him who is the author of it. Such I believe to be the character of many who are now, with longing eyes, and buoyant hopes, looking for the coming of Him in whom all their affections centre. They are firm and undaunted advocates of truth; and while the burning truths which they present, truths with which the Scriptures so much abound, have such a melting and subduing influence upon their hearts, it is not only met with cold indifference on the part of the church and the world, but is the cause of an apparent combination thereof, to resist the power of truth. The latter by the interposition of mobs—and the former with a cold contempt and burning indignation, together with a clear development of that state of mind which shows an

utter want of love for the coming of Christ. I shall therefore attempt to show from fixed and established laws of mind, that no such development could possibly occur except in the absence of such love. And while I do this, let no one feel that I am actuated by a disposition to wantonly attack the Christianity of the church; it is with no other than feelings of deep regret to me that the church has shown itself to be destitute of love for the appearing of Christ, and while I feel to demonstrate this from the established laws of mind, I feel to deplore most deeply the condition into which she has fallen. To contemplate a church, having no sympathy with the appearing of Christ is truly painful.

Before I proceed farther, permit me here to meet the only excuse which the church vainly offers. She excuses herself by saying, We do not reject the doctrine of the advent of Christ, for we believe the Bible teaches that he will come some time; but it teaches at the same time that we cannot know when he will come. Admit for a moment that all this is true, does it excuse you for not loving his appearing, and desiring from your inmost soul that he would come? and may it not from this admission be expected that you should daily look for his return? for certainly if the Bible teaches that we do not know but that he may come to-morrow, it is reasonable that we should be constantly looking for him. If the Bible teaches the occurrence of any other event before the advent of Christ, then certainly we are to look for that first; but as you say it teaches that we cannot know when he will come, it therefore teaches that there is no certainty of there being any other event anterior to his advent. Again, suppose the Bible does teach that we cannot know when he will come, are you therefore excusable in saying he will not come this year? Should you not be as unwilling to express a belief that he will not come as you are that he will? should you not be as willing that he should be looked for this year as any other? and should you not as studiously avoid every attempt to show from the Bible that he will not come as you do that he will? In short, are you not as much 'entering the cabinet of heaven' in every attempt to show that he will not come at a certain time, as you would be in attempting to show that he will come at a certain time? we think you would. If the Bible teaches the uncertainty of which you speak, this conclusion is inevitable. And every day you shut out from your hearts a love for Christ's appearing, you are exposing yourselves to the awful doom of the servant that 'says in his heart my lord delayeth his coming.' But I am to show an utter want of love to his appearing, on the part of the church—and

First: It is an established law of our being, that we delight to be in the company of those we love, and we are more or less pained when separated from them—and just in proportion to our love for them will be our desire for their return, when absent from us. See the tender wife as she watches with deep anxiety the return of her absent husband, thus manifesting to all around, her love for his return. Is she told that he will be at home on a certain day—how her longing heart leaps for joy, especially if she finds nothing in his epistles to show that he may not come at any day; and even if the intelligence of his return is incorrect, she nevertheless believes it true, until in her disappointment she is constrained to believe it false. But does she then rejoice that she has been thus disappointed? or does she not rather feel to weep over her disappointment, and lament that her lord has not come? The latter is the case. Now this principle holds as good in religion as it does in domestic relations. How shall we then account for the unwillingness on the part of the church to look for her absent Lord? for that willingness to believe all reports

that he is about to return, to be false, and that too even without examination? How shall we account for that triumphing and rejoicing, when disappointment befell those who most ardently expected him? The answer to the whole is, a want of love for the appearing of Christ.

Second: We love to be in the society of those who are friends to those we love. We love to hear them speak of our friend, and portray to us the excellencies of his character. How sweetly every word falls upon our ears; and if our friend is absent, how we delight to have them adopt as the theme of their conversation, the evidences of his soon return. How is it now in reference to the coming of Christ? does the church love to go among the friends of her absent Lord, to hear them praising his exalted name, and rejoicing in the prospect of soon seeing him? or, does she not rather spurn those warm friends from her embraces, close her doors against them, and treat them as fanatics and as heretics? The latter is the painful fact; and I ask if it does not show a want of love for the appearing of Christ? It evidently does.

Third: We always in the success or prosperity of our friends, feel to rejoice, and are careful to show our attachment to them in lending them all the aid we can in the various enterprises in which they engage. But how is it with the church with respect to those who love and look for the appearing of Christ? Does the church rejoice in their success in the spread of the truth, and voluntarily lend her aid in the good cause? No—she opposes it! The devoted followers of the Lamb, spend their time, talents and all, resorting to various methods to get the truth before the minds of their fellow-men, to prepare them for the coming of the Lord of lords and King of kings; but the church meets them by her stern and unyielding opposition. The cause in which they are engaged is denounced—the truths which they present are declared to be falsehoods; a fixed and settled hatred is manifested towards those who are engaged in the glorious cause of their soon coming Lord; those too with whom the opposing ones have had no personal acquaintance; of whom they have never known any evil, and perhaps have never seen, but against whom feelings of indignation are excited upon the bare mention of their names! Why this opposition, this falsifying the truth? Why this indignation so easily excited? Why this withholding of support, and refusing to rejoice in the success of those who are spreading the truth? Plainly because of a want of love for the appearing of Christ!

Fourth: From the constitution of our minds, we always hate the efforts which tend to promote the interests of our enemy. We are very apt to ridicule the measures which he uses to advance his cause—to question the purity of his motives, and find fault with all he does. If he manifests anything like zeal, it appears to us like enthusiasm and madness. Witness the conduct of the church towards those who are daily looking for the coming of the Son of man. If efforts are made to promulgate the truth upon this subject, the church will oppose the good work, and speak evil of those engaged in it. Politicians may call together large masses of people—of men, women and children, at an enormous expense, and may join in their foolish shouts to their party leaders, and in the eyes of the church all is well enough; but let even one-half the effort be made to awaken a slumbering world to a sense of its approaching doom, and the church is ready to cry aloud against it, and call the whole enthusiasm and downright madness. Is it because politics are of so much more importance than the salvation of men that the church act thus? or because no such efforts are necessary to save mankind from the impending wrath of God? There is reason enough why such efforts should be made, and the

church know it well—and her opposition arises from a want of love for the appearing of Christ. Again: From the constitution of our minds, we easily believe an evil report concerning one whom we hate; if a man hears evil of an enemy he believes it on the slightest testimony. He eagerly listens to every word of slander—gives the most unqualified credence to every falsehood that serves to blacken his reputation. How frequently do we see this law of the human mind developing itself against those who are looking for the near coming of the Son of God, and that too on the part of the church. It is amazing to see their enmity manifesting itself to such a degree that often there is nothing too absurd and ridiculous and contradictory for them to believe about those of whom they know nothing, save that they are Adventists. And is not this the very ebullition of a heart at enmity against the glorious appearing of Christ? so it appears to me. It cannot be from any personal enmity—for how can that exist against one of whom they have no personal knowledge? it therefore must arise from an opposition to the coming of the Lord.

The above are only a few of the many proofs that may be drawn from the established laws of mind, to show that the church is wholly destitute of a love for the appearing of the blessed Jesus; and while it tends to demonstrate an utter want of that love, it equally tends to demonstrate an entire want of love for him—for how can they love him with all their heart, and not love his appearing? this cannot be, until the laws of mind are entirely changed.

With all these facts staring the church in the face, standing out in such bold relief on the very head and front of her experience, how can she suppose herself to have any acceptable love to God? Oh, what blind insatiation! The church is enshrouded in the most impenetrable darkness, and from her blind attachment thereto, I fear that nothing but the light of the day of God will cause her to see her sad condition—a light which will soon burst upon her in all its solemn and awful realities. O, will not the church arise and trim her lamps, before her doom shall be forever sealed! Long has she deceived herself with her own vain imaginings, until she has become proud, disdainful and supercilious. Every semblance of true piety is gone from her fashionable courts or temples, and nothing is left but proud parsons, gilded canopies, polished sermons, sleeping congregations, sublime organs, and a worship that Satan himself would call a very decent affair, classical, literary and in good taste.

LYMAN GELPIN.

Birmingham, O., Oct. 16th, 1846.

CHARACTER OF OUR PRAYER MEETINGS.—The character of our prayer meetings must not be overlooked, if they are to become the means of invigorating the power of religion in the hearts of those who attend them. At present they are, for the most part inexpressibly dull and lifeless. Every man goes the round of devotional topics, and thinks nothing whatever of what is appropriate, and what is fitted to rouse. We want less form, and more power; circumlocution, and more heart devotion. We pray too long, and with too little unction. A few warm and stirring petitions proceeding from a heart full of love, are of more value to the life of a church, than a thousand lengthened addresses to the Deity, where devotion dies upon the lips of the suppliant, and where all long for the close of an unedifying service. It is life, and power, and unction, that we want to our social prayers; something to rouse, to animate, to cheer, and to fill the heart with love and joy.—*London Evan.*

Omit no opportunity of doing good, and you will find no opportunity for doing ill.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, DECEMBER 3, 1846.

AFFAIRS OF OUR OFFICE.

Upon an examination of our books, we were not a little surprised to find our accounts standing as they do. We did not suppose there was so much due as there is, from professedly paying subscribers; and we are greatly disappointed to find so large an amount due from those whose papers have been discontinued, without payment being made. There is a deplorable lack of moral honesty somewhere!—Our accounts, for papers the past year, stand thus:

Now due from professedly paying subscribers,	\$1205 23
Due from those who have stopped their papers, without paying for them,	600 75
Amount for papers sent 'FREE,'	370 50

This account, it should be remembered, embraces the amount for free papers, and those discontinued without payment being made,—for the past year only.—These two sums added make \$971,25, which, if time continue will doubtless be swelled to over one thousand dollars before the close of this volume of our paper, the time to which this estimate extends.

For some weeks past, with the exception of one or two weeks, our receipts have been short of our current expenses: they are still light. We confidently think, however, with these facts before our kind patrons, and after having received their bills of account, that they will do the thing, in this case, that is just and honorable, without further delay.

Exposition of Isaiah lxx, 17--25.

(Concluded.)

Verse 21. 'And they shall build houses and inhabit them; and plant vineyards and eat the fruit of them.'

Should an objection be offered to a literal interpretation of this text? There should not, unless other plain portions of Scripture teach a different doctrine. Instead of this being the case, the literal rendering is justified by many plain Scripture texts. The heavens are to retain Christ until the times of restitution of all things spoken of by all the holy prophets since the world began. Acts 3: 21.

'Restitution,' then, is what we are to look for at the coming of Christ. Restored to what? At least the happy condition of our first parents before their fall and ejection from Eden. As they eat then, we conclude they will also eat in the restoration, and as Adam was told to dress the garden, we cannot see why in the restoration man may not do the same, or, as the text reads, plant vineyards and eat the fruit of them.

The three men, or angels, named in Gen. 18: 8, 'did eat' of the meat prepared by Abraham; the 'two angels' that went to Sodom (Gen. 19: 1, 3) 'did eat' of the 'feast' which Lot prepared. After the resurrection of Christ, the apostles 'gave him a piece of broiled fish, and of an honey comb, and he took it and did eat before them.' Luke 24: 42, 43. Before his crucifixion Christ said, 'I will not drink of the fruit of the vine, until the kingdom of God shall come.' Luke 22: 18. And, 'I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom.' Matt. 26: 29. To his disciples Christ made this promise, 'I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.' Luke 22, 29, 30. The 'tree of life,' in the immortal world, will 'bear twelve manner of fruits, and yield her fruit every month,' and they who do the commandments of the Lord here, will be blessed with a

'right to the tree of life,' in the world to come.—
Rev. 22: 2, 14.

Relative to 'building houses' in the immortal state, we believe the New Testament says nothing: the Old does, however, plainly say that this will be the case. And indeed it would be repugnant to every law of beauty and perfection by which all the works of God are governed, to have a world, however perfect in every respect, without a habitation on it. It is more reasonable to suppose that in the new world there will be habitations than that there will be none. Then, as verse 22 reads, 'they shall not build—and another inhabit: they shall not plant—and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.' Blessed state of quietude and safety: nothing shall disturb or destroy there.

Verse 23. 'They shall not labor in vain, [as in this life, and another possess their labors] nor bring forth for trouble: [for they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection. Luke 20: 35, 36. If the bringing forth in the text has reference to child-bearing, this testimony of Christ shows that in the immortal state they will not bring forth for trouble, for the very good reason that they will not bring forth at all: there will be no propagation of the human species there; for they neither marry nor are given in marriage in that state of being,] for they are the seed of the blessed of the Lord, and their offspring with them.' The righteous and their godly children, and their offspring which have died in infancy, will be made immortal, and joyfully enter the world of glory, the New Earth, forever to enjoy its untold blessings.

Verse 24. 'And it shall come to pass [which shows it to be a prophecy] that before they call, I will answer: and while they are yet speaking, I will hear.' This glorious state is yet future: for it has not yet been realized, unless it was by our first parents a very short time before the fall; then God held personal communion with his children; in the restitution, he will do this again. Then his children will see his face, and he will be with them personally as before the fall: for 'blessed are the pure in heart: for they shall see God.' Matt. 5: 8. And, 'behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away.' Rev. 21: 3, 4.—Blessed state indeed: when it shall be enjoyed by the pure in heart, then the prediction will have its fulfilment, 'before they shall call, I will answer,' &c.

Verse 25. 'The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.' And we fully believe he is able and will fulfil, to the spirit and letter, this glorious prophecy, and many other like it, or of the same import. And why should it be thought a thing incredible for God to do it? Let infidel unbelief tell why, if it can. Faith joyfully says it can and will be done, by him who will soon come and restore all things lost in the fall. Before that sad calamity came upon the world, man was head, lord of this globe: every living thing was submissive to his will, and lamb-like peace reigned throughout the animate world.—The now ferocious beasts did not devour one another, nor did any enmity exist between them and man.

God has promised to restore the world to this heavenly state, and he will most surely do it. For 'truly as I live, all the earth shall be filled with my glory.' Num. 14: 21.

We are not insensible of the fact that this view of the subject will be too gross for the spiritual or visionary views of very many professed Christians of this age. They have been taught, and suppose they have very good reason to believe, that God has no identity, is 'without body, or parts, or passions,' that 'his centre is everywhere, and his circumference nowhere,'—that man, in his immortal state, will not in fact be a real man, but a ghost, a vapor, a spirit, a transparent indefinable something, no one can tell what. With these views of the being of God, and the character of the immortal saints, no wonder that a place, a heaven, 'beyond the bounds of time and space,' instead of *this earth made new*, should be found for man's everlasting abode. But when we understand that God is a being possessing form, as well as locality, and that man will be changed from mortality to immortality, and still be a real being, possessing all the component parts of a real man, then it is easy, and altogether consistent, to believe in the *literal* restoration to their Eden state of all things spoken of by all the holy prophets since the world began. Faith rejoices in view of the speedy accomplishment of these things, and cries out, 'Thy kingdom come, and thy will be done *in earth* as it is in heaven.'

Signs of the Time.

For a few years past, the attention of all classes has been turned to the frequent observance of the most singular and unaccountable phenomena in the earth, heavens, air, and seas, which the world ever witnessed before. At first the entire community seemed to be alarmed, and admonished by these signs that some fearful event was soon to follow. But now they pass unheeded by the great mass, who have become callous to these warnings of a long-forbearing and most merciful God. Though the signs *now* are not as visible to the great mass as at first; nevertheless the watchful Christian they present sure indications that the end of all terrestrial things is at the very door.

Our *atmosphere* is the region where the most startling signs are now (not seen by the mass, but) detected by scientific men in every part of the world. Reason, if not Revelation, teaches us that when (as the following account from the *Scientific American* for Nov. 21st says,) 'THE MOST EXTRAORDINARY IRREGULARITIES AND APPARENT CONVULSIONS OF THE ATMOSPHERE, EVER RECORDED, OR PROBABLY WITNESSED,' take place, that then the great crisis in the earth's history is most surely drawing near to a close. When the seventh vial is poured out 'into the air,' or atmosphere, a voice comes out of the temple, saying, 'It is done.' We do not suppose that this text has a direct reference to the present state of our atmosphere: we only quote it to show that *as* the atmosphere is the locality of the last plagues, so it may be the locality of the last signs of our Lord's coming. And certainly reason teaches us most conclusively, that when such 'apparent convulsions of the atmosphere' are generally witnessed, it is a very sure indication, (when taken in connection with other infallible evidences on the same subject,) that the end of all things is at the door. Let us heed these kind warnings, and be constantly ready to hail with joy our returning Lord.

"ATMOSPHERIC PHENOMENA."

"Those who are accustomed to making meteorological observations report the most frequent occurrence within the last three or four months and especially within a few days of the most extraordinary irregularities and apparent convulsions of

the atmosphere, ever recorded or probably witnessed. On the 23rd of October these extraordinary indications were noticed in Florida, New York, Flatbush, Syracuse and Montreal. These peculiar indications of the thermometer and other instruments have been such at times as to induce apprehensions of approaching earthquakes, but nothing has yet occurred more serious than the universal prevalence of storms and tempests in all parts of the globe. At the time of this writing the storm continues, which has prevailed about three weeks, inasmuch that people are becoming curious to know what kind of weather we shall have next."—*Scientific American*.

"Holding the Winds."

We think that the angels named in Rev. seventh chapter, are yet holding the 'four winds'; but does not the following intelligence indicate that the time during which they were to be held, is on the eve of expiring? And, indeed, are the winds, (so far as a friendly alliance between England and France is concerned) any longer held? It seems they are not: for there is an 'end' to that alliance. Says the account:

"The Paris papers are still discussing the consequences of the marriage of a French Prince with a Spanish Princess. A letter-writer from Paris, speaking of the marriage, says:—

'It is now what in diplomatic jargon is called *un fait accompli*. The French Government has gained a great triumph over English diplomacy, and perhaps, it may be added, over English interests. In gaining it, however, it has put an end to the English alliance, which for sixteen long years has been its sole dependence.'

English Works.

Bro. Himes will accept our sincere thanks for the English works just received by the Express. We have only had time to look at their titles and tables of contents, with a hasty sketch of Micklewood on the Apocalypse. We prize them very highly, and design, as opportunity presents, to favor our readers with the privilege of reading at least some of their rich contents.

Legitimate Conclusion.

Our brethren generally admit, and justly too, that 2 Tim. 3: 1-4 has a special reference to the last days, in which we live. They also admit, and correctly too, that the church of the last days, which will then have the 'form of godliness, but denying the power thereof,' will cause the perils of which Paul here speaks. Admitting these things, and with a correct understanding of other parts of the instruction here given by Paul, we cannot see how any one can for a moment retain his standing with the church which causes these perils, or discountenance others in leaving her: for we are plainly told, '*from such turn away.*' To stay in the opposing churches, we must knowingly live in direct violation of this imperative command, or take the ground that this prophecy does not relate to the church of the last days, or that the last days have not come. To one of these conclusions we must unavoidably come, provided we hold our standing with the opposing sects.

We fully believe that the prophecy directly points out the character of the formal and powerless, as to godliness, church of these last days, and specially and unequivocally commands *all*, who love the appearing of the Lord, without respect to persons, profession, standing, circumstances, sect or party to which they may belong, to 'turn away' from these proud, unbelieving, truth-bating and world-loving churches. Paul, under the inspiration of the Highest, know better than we ignorant mortals can, what we should do in these perilous times. It is true he has given us but a few words of instruction connected with this prophecy, and it is therefore reasonable

to suppose that it is of the utmost importance that we should strictly heed what little he has said,—and we find nothing more plainly said than—**FROM SUCH TURNS AWAY.**

We have fully, understandingly, and joyfully obeyed this commandment, and others like it, and have never seen a moment when we desired to retrace our steps, or be re-instated with the body from which such requirements called us to come out.—The sickly, cold, unbelieving, and almost lifeless condition of many of those who never left their church; the continued settled hostile attitude of the sectarian churches to the glorious doctrine of the near appearing of Christ and his kingdom, their late action on the slave question in the World's Convention, and their rapid increase in, or winking at, nearly if not quite every other crime of which man is guilty; and the infallible assurances, daily increasing, of the coming of the Lord being at the door—these things confirm us beyond the shadow of a doubt, that it has been and now is, the will of God that his true children should separate themselves from the infidel, corrupt, and fallen churches of the last days.

☞ We are happy to say that Bro. Pearson's health is so far recovered, that we entertain strong hopes that he will in a very short time be able to resume his labors. In noticing the date of his illness last week, we should have said Nov. 18th instead of 28th.

C. E. GILLETT.—Bro A. Norton, of Parma, N.Y., has informed us that Mr. Gillett recently spent some days in that place, lecturing, &c. He came there, according to Mr. Gillett's story, by Bro J. Pearson's and my recommendation; which is untrue: we neither counselled nor recommended him to any place. Mr. Gillett succeeded in getting a letter of commendation signed by Bro A. Norton and C. D. Riggs, and not some others. Bro Norton wished these facts stated in order to counteract the use that might be made of this letter, so far as his name is concerned, and we presume Bro Riggs joins in the same request. Mr. Gillett, we are informed, endeavors to work upon the sympathy of the people where he has an opportunity, by telling them about the loss of his trunk, which he values at five hundred dollars. The facts we suppose are, he lost a valise, worth with its contents, (with the exception of some of his old manuscripts) not over twenty five dollars: this is according to his own estimate in this city where the loss was sustained. Half that sum probably is more than the whole was worth.

The Last Earthly Examination.

That there will be an internal searching of heart, or examination of the guests especially, just prior to the marriage of the Lamb, and to finish the great work of preparation for that interesting and joyful day, is evident from Dan. 12: 10, "Many shall be purified, made white and tried." Here the last thing taught as a qualification for the "end of these wonders," the last of which is the glorification of the righteous; is their trial. In the "time of the end," every sealing truth, every degree of grace, every grace and fruit of the spirit, and also every gift and conquest of the spirit must be put to the test of a fiery ordeal. "For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep, that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day."—Ezek. 34: 11-12. It will be necessary for God to search and try his people in order to bring them out of all places or sectarian bodies,

and errors in doctrine, spirit and conduct, "that they all may be one as thou Father art in me, and I in thee, that they may be one in us." Into this holy, happy unity of spirit, they must and will be brought to be "presented to the Lord as a glorious church without spot or wrinkle or any such thing; but that it should be holy and without blemish." "O Lord, thou hast searched and known me." Says David, "thou hast beset me before, and laid thine hand upon me." The spirit searcheth all things, yea the deep things of God.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed ye may be glad also with exceeding joy.—1 Pet. 12: 13-17. For the time is come that judgment must begin at the house of God." Take, my brethren, says James, the prophets who have spoken unto you in the name of the Lord, for an example of suffering, afflictions, and of patience. Behold, we count them happy which endure.—Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." Says Jesus, "because iniquity shall abound the love of many shall wax cold," but he that shall endure unto the end the same shall be saved.

If the Philadelphia church in Rev. represents the true church reaching to the end of time, and the Laodicean, those who apostatize from them in the closing conflict of which there is considerable evidence, then the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth, refers doubtless, to the last mighty efforts of Satan to gain our souls in the furnace of purification. The next verse, he says, "Behold I come quickly." When his coming is quickly, or "even at the door," then this hour of temptation will come upon all the world. The present must be the period referred to in the text according to this application; for the signs teaching us when he is "near even at the door," have all been seen by the present generation, as we know from the very best authority; and it shall not pass away till all these things (embracing the Son of man coming in the clouds) shall be fulfilled. But thank God there is a most encouraging and precious promise appended to the hour of temptation;—"I will keep thee from the hour;—that is, from entering into and falling under its decisive power. "Behold I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For mine own sake, even for my own sake will I do it, for how should my name be polluted? and I will not give my glory unto another."—Isa. 48: 10-11. The design of God in this struggle with their own corruptions and the powers of darkness, is here most clearly stated. It is for their own purification, and the glory and honor of God. Worthy objects indeed. Worthy of God and kind heaven. O then may I with my brethren and sisters endure. Says Job, 23: 10, "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold." For the righteous God trieth the hearts and reins." The firing-pot is for silver and the furnace for the gold; but the Lord trieth the hearts.—"Prov. 17: 3. Mal. 3: 3, 4, 5. "And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years—and I will come near to you to judgment." It is sufficiently evident from the scripture quotations, that a singular and fiery trial will be experienced by the virgins, when the day of the

Lord is at the door, and God has come near to us 'to judgment.'

Let us now inquire into the character of this trial. It is a trial of our faith. Faith gives character and strength to all other graces of the spirit. Hear the apostle: "that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire;" "knowing this, that the trial of your faith worketh patience." All affliction and temptation more or less affects our faith, either directly or indirectly. We walk by faith; by faith we live, stand and overcome the world. It is clearly intimated by James in his address to the last generation of brethren, that our trials and afflictions would be similar to those of Job and the prophets. 'Ye have heard of the patience of Job,' says he, 'and have seen the end (or design) of the Lord.' We shall need the patience of Job to endure them; but what was the nature of his temptations? Satan's object was evidently, to prove him a hypocrite; and to accomplish this design, he directed every temptation. 'Put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.' Job, 1: 11. God permitted Satan to tempt Job; his temptations were long and severe,—consequently, the furnace of affliction was extremely hot and trying. So also will be the trial of God's people in their last trial of purification. By divine permission the devil will be one great instrumental cause in the closing conflict of the dear saints of God. Then will the broad seal of heaven be placed upon them, and the spirit and power of the coming kingdom reign within them.

Moira, N. Y.

D. B. W.

Remarks on the above.

Bro. D. B. W. is doubtless correct in supposing that God will test, try, and purify his people, just before the coming of the Lord; but that he will do it any more at that than at any previous time, we do not believe. It has been just as necessary to purify and try the saints in one age of the world as another, and there is no evidence to show that it is otherwise taught in the Scriptures. Again, we do not think our brother is justified in making the applications he does of very many of the texts of scripture he has quoted. They relate, it is very true, to the temptations and severe trials of the saints, but it is not true that they exclusively relate to the trials of the saints in these last days. The principle of interpretation that would make this application of every text, with an exception or two, quoted by our brother, would apply exclusively, the whole Bible to this age of the world.

We kindly, but earnestly, entreat our brother, and all who may feel interested in this matter, to examine his article by the Bible; it is not necessary for us to do it for you. Turn to every text Bro. W. has quoted, and carefully read it with the context, and we confidently believe, without an exception, we shall be all agreed that our good brother has been mistaken in the understanding of certain portions of the inspired Word.—Ed.

Letter from Bro. O. Irish.

Bro. Marsh:—I think it would have done your soul good to have been at our meeting last evening. I feel to praise the good Lord for once more pouring out his blessed spirit among us.—Believers are awake again; backsliders are being reclaimed, and one poor sinner was broken all down last evening, and begged for mercy, and went home relieved, praising the Lord. We have a good faithful brother here at present, from the state of Maine, brother Turner. The Lord is blessing his labors here: there is no mistake, he is giving us meat in due season. Quite a number of the different churches come out to hear him, and go away convinced that he has got

the truth, and proclaims it according to the word of God. Some have been converted into the second advent doctrine, and are about leaving their churches, which I think will cause a considerable stir again here. We are strong in the faith that the Lord will come within 12 or 14 months; the signs of the times show it. I will here give you a statement of a letter written by the Rev. Dr. Baird, than whom no American has of late had more free access to great ones in Europe. He says,

"The times are ominous of great evil in Germany. A storm is gathering—there is need, therefore, that all that can be done should be, to scatter the seeds of truth, for it alone can save the horrors of a bloody revolution, which threatens to sweep over all that country. Indeed, I think all continental Europe," he says, "is going to be shaken to its very centre, before many years pass away." But he cannot give his reasons for so believing!

The above letter I took from one of the Boston political daily papers of late, which goes to show that the great ones of the present day are looking for something more than common to come upon the earth; but cannot give their reasons. But I believe these are the signs of the last days. OTIS IRISH.

New Bedford, Mass., Nov. 4th, 1846.

Letter from Bro. D. B. Wyatt.

Bro. Marsh:—It will doubtless be interesting to you and the readers of the 'Voice,' to hear from the camp-meeting held in Clinton, N. Y., in September last. It was a blessed time, and the results were glorious. The scattered and despoiled virgins of our coming Lord were on the ground with burning lamps, waiting and looking for the Bridegroom.

Our tried brethren, Dudley, Adrian, Southerland, Roney and Sawyer were present as heralds of the Lord. The word of the Lord was quick and powerful on this occasion. The brethren and sisters suffering, many of them, under the inward, fiery conflicts and temptations of the subtle adversary, in his last desperate efforts to gain their souls, were awakened, purified and filled with the spirit and excellent glory of the coming kingdom of God. A deep sense of the worth of the soul moved and subdued almost every heart. A spirit of labor and travail for the birth of souls was generally felt among the brethren. Sinners were 'pricked in their hearts,' and cried out, 'men and brethren what shall we do?' came forward to the mourner's seat, sought and found pardon. Conversions were as clear and sound, apparently, as any I ever witnessed. The converted and reclaimed I should judge, amounted to about 50. Thirteen were baptised at the meeting and eleven since.

Many are leaving Babylon in this town, and she 'trembles for fear of her loss.' God grant that all the saints within the fallen city yet possessing life, may escape immediately before her final doom.

The town of Burke has recently been visited with a blessed revival of the work of God, principally under the labors of Bro. Southerland. I preached to them last evening. Eleven were forward for prayers, and some found peace, we trust, in believing. Fourteen have been baptised and gone on their way rejoicing. The Lord is opening the eyes of his people here to the condition of the sects, and the immediate coming of the Lord. The spirit and power of Elijah has turned the 'hearts of the fathers to the children, and the hearts of the children to the fathers,' and they are bowing together before the Lord. I trust a few precious souls here will be 'purified, made white and tried,' and then sealed in their hearts with the Holy Spirit of promise to go up with a shout at the crisis which must shortly come to pass.

Evidences of the end of all things are thickening around us on every hand. I could but observe in the recent conversions, the *mighty struggle* on the part of the church and penitent, necessary to carry them truly through the ordeal of regeneration. More labor and power to bring in a few scattering ones than was exercised in '43 and '44 to assist a multitude through the trials and pangs of the new birth. This should teach us the solemn lesson that the work of saving souls, which is the '*glory of the ministry*,' is almost to a close. The sealing time is almost ended, and the four angels will soon let go their hold on the four winds, and the now angry nations will engage in the mighty and decisive battle of the great day of God Almighty. The mass are evidently now beyond the reach of the ordained means of salvation, while the few are rapidly passing the line of demarkation, and the strongest efforts of the spirit of God and of his people, can only reach and move them. May God have mercy upon the sinking world—Christ have mercy!

Moir, N. Y.

D. B. WYATT.

Letter from Bro. J. L. Payne.

Brother Marsh:—The evidences never were clearer to my mind than now, that we are in the true time of the Lord's coming, though I have comparatively but little feeling upon the subject to what I formerly have had; this I find is a complaint among many. I fear sometimes that I shall sleep as do others and come short, still I trust I have not yet lost my garment. The present world with its riches and honors has no more attractions for my heart now, than when I first believed the Lord was coming. I have no doubt but that the wailing will soon be heard, "alas! alas! for in one hour, so great riches is come to nought."

We have had but two general disappointments—we are now close upon the third point of a definite time. I think probably we shall have to pass on a little beyond it; if so, I trust we shall talk together, and still continue to communicate to each other through our papers, as we now do, till Israel's chariot shall appear.

Many of our brethren do not seem to have a clear view of the judgment. Tradition, together with our imaginary views, we all must confess, have been very great barriers to our receiving the simple truth. We remember our former views of heaven; we thought it far above all worlds, but when we received the simple truth as revealed in the word, we saw that the saints reward consisted in the fulfillment of the promise made to Abraham and his seed, to be realized under the whole heaven. So with regard to the judgment: tradition teaches us that all the dead, righteous and wicked, will come forth in one great mass before the Lord's bar, as criminals in our courts, not knowing what their doom will be till the judge reads their sentence from the great Book. Now what is the Bible truth on this point? Paul says, Christ will "judge the quick (or living) and dead at his appearing and kingdom;" and Jude says, he will come to convince all, and judge all. John says, at the sounding of the seventh trumpet, the time will come "for the DEAD to be judged."

The judgment of *all* certainly takes place at the appearing of Christ. If all the dead are raised at the appearing of Christ and judged, how could it be said in so many places in scripture, that the *dead* are judged then? There would be no dead to judge if *all* were then raised, for all would be *living*. When Christ appears the eternal decision between all the living and all the dead takes place; such among the living and such among the dead as are judged worthy of eternal life, are gathered by the angels; but all those who are not gathered (either living or dead) by the angels, are judged unworthy and

are left behind; the living wicked to be destroyed with the world, and to be numbered with the wicked dead, to live not again until the thousand years are finished; after which they will be gathered and destroyed, as we read, but no further judgment upon them. I wish the brethren who do not see this subject clearly would always bear in mind, that the DEAD are judged—the righteous DEAD are judged worthy of life, before they are raised, or they would not be raised.—My soul loves the plain simple Bible truth—we are apt to think that it is wrapped up in some dark mystery, but it is generally simple, and lies close to our feet, and when we find it we wonder that we had not seen it before.

Yours in the blessed truth, J. L. PAYNE.
Salem, Mass., Nov. 1st, 1846.

Letter from Bro. A. Hurrix.

Dear Bro. Marsh:—The "Voice of Truth" is still received by me, and is read with no little pleasure and profit. Your course as an editor I much approve; and trust that the brethren are not unconscious of your anxiety and labors, to make the "Voice of Truth" what is needed by them. Said Christ, (Jno. 15: 8,) Herein is my Father glorified, that ye bear much fruit. This do I believe to be your motive, or aim. And if this be your purpose, a rich reward awaits you. Be not discouraged; for your labor is not in vain in the Lord.

The indifference the generality of professed christians manifest, in this, the christian's hope, to me is surprising. O, that they would awake; but they will not till the seventh trumpet shall sound, and then it will be too late. Then will they cry, "Lord, open unto us." But he will reply, "I know you not." How responsible must that preacher be, who publicly scoffs and ridicules the second Advent of Christ at hand.—Yet such there are: and it is a prominent sign of the times. Sudden destruction is near, for they begin to loudly cry, "peace and safety." But let us, not only cry aloud, and spare not, but "declare the whole counsel of God." Let us do what we can to prepare our fellow-men for that great, and fast hastening day. May the blessing of Almighty God, rest upon you, and enable you rightly to divide the words of truth, and give to each a portion of meat in due season. Yes, as you have, as it were, in your charge, the care of all the churches—the power of doing much harm, or much good; O, may you be kept in the path of wisdom. My prayer is for you.—Yes, I remember you always in my prayers, knowing your peculiar situation, and your fearful responsibility.

ALLEN HARRIS.

Chapinsville, N. Y., Nov. 2d, 1846.

Bro. R. T. Haskins, South Waterford, Me., Oct. 25th, writes:—Our conference meeting at Poland last week was very solemn and interesting. Many hearts were melted down in love to God, for the one more privilege of meeting together in unity, where we formerly met in conference before the 10th day movement. The good Lord was with us and quieted our hearts by the out-pouring of his Holy Spirit. Our ministering brethren moved forward, rightly dividing the word of truth—administering comfort to the little flock, by exhorting one another. The spirit of meekness seemed to prevail over all difference of opinion throughout the meeting. To God be all the glory that the time has come when the saints know what it is to love each other, with pure hearts fervently. My prayer is that we may all profit by past errors; that in the little time we have left to fight the good fight of faith, we may be wise as serpents and harmless as doves. Soon very soon, I believe Jesus will come and take all of his children home to glory.

NEWS OF THE DAY.

TERRIBLE GALE ON THE LAKES.—Accounts continue to bring the news of the sad effects of the late terrible gale, (Nov. 10th,) on our Lakes. Not far from twenty schooners, sloops, Steamboats, &c., are already reported as ashore or wrecked, and many lives lost. Sixteen dead bodies have been washed ashore at Barcelona, and loss of life is reported to have occurred at other places.

Accounts from Geneva state that the recent elections have terminated in favor of the liberals, which has caused great alarm to the Roman Catholics. Indeed their position in many parts of Switzerland, is becoming very critical, and serious outbreaks are entertained by them.

The subject of subsistence continues to attract serious attention in France, and has acquired increased interest in consequence of the devastations produced by the recent floods.

Accounts from Portugal, represent the insurrection as making rapid progress. Coimbra and Braga have followed the example of Oporto. The officer and soldiers dismissed in 1842 are recalled into service. The Duke of Terceira has been arrested and confined in the tower of the port. The Junta of Oporto has declared for Don Pedro V., and declared the Queen excluded from the throne.

The cholera had passed the line of the Russian quarantine on the borders of the Caspian Sea, and was raging throughout all the Tartar villages of the districts of Sulgan and Loukoran.

The accounts from Alexandria state that the Puelm was still there, but would soon depart for Cairo. The Nile had risen 24 feet and made great ravages. The harvests of maize were entirely destroyed, and those of cotton much damaged. More than six villages were flooded, and yet the waters did not subside; it was feared that Lower Egypt would be converted into one immense lake.

News from Circassia to the 27th of August, states that Dellisen, a Russian deserter and officer in the Circassian army, had made a successful razzia on the Russian territory. The enemy being attacked suddenly, made a feeble resistance, and cannon and large quantities of ammunition fell into the hands of Dellisen. Several native tribes which had formerly submitted to Russia, elated with this success, revolted in a mass, and abandoning the Russian possessions, fled to the mountains of Maalen Dagh, about forty miles from the frontier. The Russians subsequently attacked them and took some two hundred prisoners, who were murdered by order of the commanding general.

Great distress prevailed in Ireland. The want of food was felt severely. But the Government is active in its endeavors to ameliorate the sufferings of the poor. Employment has been provided for large numbers, and the Government mills are kept constantly at work to supply food for the destitute.

The famine in the Highlands of Scotland was even more pressing than that in Ireland. But the benevolent were adopting active measures to furnish relief.

INDIA.—Intelligence by the mail which left Bombay Oct. 1st, has been received in England. An insurrection had broken out in Cashmere, fomented by the Lahore Durbar; and a force sent against the insurgents by Ghooliah Singh had been defeated with some loss. Several English officers who were visiting the country had been seized, and would be detained as hostages, though no fears were entertained for their safety. Cholera was still raging in Scindo, and provisions were so enormously scarce and dear, that an ab-

solute famine was apprehended. A volcano had appeared on Saddle Island, in the Red Sea.

FRANCE.—In consequence of the inundation of property and life has occurred. The Loire has overflowed its banks, and desolated towns and villages. The Rhone, the Duranco, and other rivers and their tributaries, have also inundated the adjacent country. By the rise of the Rhone, 150 houses were destroyed at Roanne on the 10th October, with 270 boats loaded with merchandise. Among the victims of this disaster were the Councillor Merle and his son, who were drowned. At Tarrascou, Andreuxieu, the destruction of life and property was great. A Bordeaux journal says that at Feurs, a diligence with eleven passengers was swept away by the flood, and all but three drowned. At Amboise, 20 persons perished. In one of the Faubourgs of Tours, the water was nine feet deep. A Paris paper, the 'National,' says:—

"It appears that every scourge has this year fallen on our unfortunate country. Incendiary fires, lighted by unknown hands, have carried desolation into several departments, the dearth of provisions has increased the distress, and at present the rivers are overflowing, and the inundations ravage what had escaped the fires. Entire villages have been swept away; bridges, viaducts and considerable buildings have fallen to pieces. The loss is not yet ascertained, nor is the number of victims yet known; but the letters received from the scene of desolation are filled with lamentation." The devastations caused by the overflowing of the Loire have been dreadful.

In Paris there is great distress and stagnation of business, and scarcity of money; the pawn-brokers' shops are thronged with customers. Failures are of daily occurrence; the Savings Banks are nearly empty, and the hospitals are full, and the prisons are full. The number of paupers in the city is estimated at 115,000.

REMARKABLE IS TRUE.—The Liverpool Standard of the 20th ult. quotes the following item of news from the Dublin Statesman, relating to 'a projected alliance of all the Episcopal churches in the world, which is said to be now set on foot at Rome, under the influence of the present liberal pope.' The idea, says another journal, seems to be, to abate the papal supremacy nominally into a more patriarchate, and to make a few doctrinal changes or explanations, for the satisfaction of the various Episcopal churches of the East and West, who are to be combined. The Dublin paper questions the statement, but says, 'We live in strange times, and the idea has not been altogether overlooked by the tractarian party, so that if such a project do turn up, we shall not be taken by surprise.'

Extraordinary Discoveries at Nineveh.

Mr. Layard, an English gentleman, has, for the last twelve months been pursuing the track—first laid open by M. Botta—at Nimroud, near Mosul, on Tigris. His excavations have not only settled the precise position of Nineveh—the very existence of which had become little better than a vague historic dream—but have brought to light some of its building, sculptures and inscriptions. According to accounts received at Constantinople, some months since, and communicated in the Athenaeum of Saturday last, Mr. Layard had discovered an entrance formed by two magnificent winged, human handed lions.

This entrance led him into a hall above 150 feet long and 30 broad, entirely built of slabs of marble covered with sculptures. The side walls are ornamented with small bas reliefs, of the highest interest—battle sieges, lion hunts, &c.; many of them in the finest state of preservation, and all executed with extraordinary spirit. They af-

ford a complete history of the military art among the Assyrians; and prove their intimate knowledge of many of those machines of war whose invention is attributed to the Greeks and Romans—such as the battering ram, the tower moving on wheels, the catapult, &c.

Nothing can exceed the beauty and elegance of the forms of various arms, swords, daggers, bows, spears, &c. In this great hall there are several entrances—each formed by winged lions or winged bulls. These lead into other chambers, which again branch off into a hundred ramifications. Every chamber is built of slabs covered with sculptures or inscriptions, whence some idea may be formed of the number of objects discovered—the far greater part of which, in fact nearly all, are in the best preservation. Mr. Layard's excavations have been hitherto confined to a very small corner of the mound under which these antiquities have for ages been buried; it is impossible to say what may come out when they can be carried forward on an adequate scale.

It is estimated that over five hundred thousand foreigners have emigrated to our country this year, three-fourths of whom are Roman Catholics.

REMOVAL OF OUR OFFICE.

We have been unexpectedly under the necessity of moving, on a few hours' notice, the location of our office. We are now permanently located in Talmant's Block, opposite the Arcade, Buffalo street. Enquire for the office of the Daily American.

To Correspondents.

We do not decline publishing Bro. G.'s communication because we are opposed to the sentiment it advocates, but because it is commencing the investigation of a question in a manner different from what we would have it commenced in our paper. Bro. G.—on a moment's reflection will see that many of our readers would be entirely ignorant of the bearing of some parts of his article, from the fact that they have not seen the "questions and answers" to the Herald to which he refers. To get the subject intelligibly before our readers, it would be necessary in the next place to publish these questions and answers, which we wish not to do; still we should do it before suffering the answers to be reviewed in our columns.

The better way is for Bro. G., or any other writer who may be desirous of reviewing any communication published in the Herald, to do it in that paper; and if he wishes to speak through our columns on the intermediate state of the dead, destruction of the finally important, or any other scripture doctrine, let it be done independently of what has been said in the Herald, unless it shall refuse to give you a candid hearing, which we presume it will not do; its columns will, we presume, be open to a reasonable investigation of all subjects which pertain to our blessed hope.

We state here, not only for the benefit of Bro. G.—but for all writers, that you should never crown your letters, words, or remarks. We generally lay a communication aside which has either of these defects. Bro. G.'s letter, however, (though two lines are crowded where there should be only one) is not laid over on this account, but for the reasons before named. We had much rather pay the postage on an extra sheet than to strain our eyes and tire our brain in trying to read a communication too closely written.

APPOINTMENTS.

Bro. J. C. Bywater, the Lord willing, will preach at Attica the 2d Sabbath in Dec. and the 5th Sabbath of the next.

BUSINESS NOTES.

L. Tompkins.—Your paper will be continued; the Lord bless you to your afflictions.

O. Sherwin.—B. R. Fellows is now credited in all \$3.75, which pays to vol. 15, No. 7. Is this right? M. B. Shawwin's address is Milwaukee, Rock Co., Wis. ter.

J. V. Hines.—The geography we will examine more thoroughly. We think it should meet with a favorable reception.

J. J. Potter.—We get no answer from Union Mills—we will see to that. We will send the number of papers you name, but will at any time increase to any number you may think will do good—pay as you think is right.

Mrs. D. B. Linn.—The mistake was made in transcribing our looks. You will see by the receipt how we now understand it.

Letters and Receipts for week ending Nov. 27th, 1846.

B. Lacy, \$2; L. E. Bates for J. Ingerson and C. Dougliss, 50 cts. each; P. B. McCracken, \$1; E. Foster, \$1, pays to close of vol. 15; for P. Rodgers, \$1, pays to close of vol. 15; Mr. Hall, \$1, and J. M. Orrok, \$1; D. George, J. Moffatt; E. D. Gano, \$1; L. Hulst, \$1; P. H. Bunk, Thorold, C. W., 50 cts.; T. Hastings, \$1; C. Penneyer; N. Pearson, \$2, pays to close of vol. 15; O. Sherwin, for B. R. Fellows, \$1; D. Winn, 50 cts.; L. Tompkins; B. Merriam; J. C. Bywater for E. Cline, 50 cts.; D. Hoyt, \$1; H. B. Goodwill, \$2; M. Adziz, 50 cts.; B. Hendrix, \$1; A. Pond \$1 and M. Buller, \$1; Mrs. D. B. Linn \$1, pays to close of vol. 15th.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XII.

ROCHESTER, N. Y.—WEDNESDAY, DECEMBER 9, 1846.

NO. 11.

THE VOICE OF TRUTH,

PUBLISHED EVERY WEDNESDAY

TALMAN BLOCK, BUFFALO STREET, OPPOSITE ARCADE.

(Entrance—east end of the building)

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$2 for Five Copies. Without charge to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or remittances for books, should be addressed to Joseph Marsh, Rochester, N. Y., post paid. Subscribers' names, with their Post-Office, should be plainly written.

The World to Come.

BY MRS. A. C. JUDSON.

Ain—There is a Happy Land.

There is a world to come,
Blessed and pure;
It is the Christian's home,
Long to endure.
O, 'tis a world most bright,
No more death, nor wo, nor night;
Faith views it with delight,
Knowing 'tis sure.

There Jesus Christ will reign,
All glorious King!
'There music's rapturous strain
Ever will ring.

Saints who in ages by,
Suffered, and were called to die,
'There in sweet harmony,
Anthems will sing.

O, 'twill be Paradise!
Etern restored;
All leauteous in their eyes
Who love the Word.
Wastes, that are now so drear,
'Like the rose shall blossom' there,
And be a garden fair;
An saith the Lord.

There Life's unfading tree
Will bloom most fair;
And Immortality
Its leaves shall bear;
While a pure stream will flow,
And, a joy no mortals know
Will to each soul bestow,
Who enters there.

O, that bright world to come!
Fongue cannot tell
How blessed is the home,
Where saints will dwell:
Turn then from sin away,
And the word of God obey,
'Then at the last great day,
All will be well.

Jamestown, N. Y.

The following article was handed us sometime since by a worthy brother, for publication in our columns, but other matter has hitherto excluded it. It is copied from the Advent Herald for July last, and is worthy of being read with care and an unprejudiced mind by every lover of truth.

"The Conversion of the World."

There is an article in 'Zion's Herald' of May 13th, bearing the title above. I wish to prove all things, and hold fast that which is good. I know of no other way to get truth, but to bring all doctrines to the touch-stone, and try them. If they stand the Scripture test, embrace them; if not, reject them. I wish to make the 'Herald' a medium of a few comments on the texts of Scripture quoted to prove that the Bible promises this great work in this dispensation. We are referred to ten passages to prove the position. The first is the old stereotyped one in Ps. 2: 8: 'Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' The connection is left out of course, for it does not sound well, if we wish to prove the conversion of the world, to have this explanation: ver. 9—'Thou shalt break them with a rod of iron; thou shalt dash them to pieces like a potter's vessel.' This taken in connection, would seem to teach anything but their conver-

sion. But what rule of interpretation do men make 'dashing to pieces,' a conversion? It would be as consistent for me to say the Saviour would convert the devil, because he has promised to 'bruise his head,' as for any one to say the Lord will convert the world, because he has said he will 'dash the nations to pieces like a potter's vessel.'

We are next referred to Ps. 64: 9—'And all men shall fear, and shall declare the work of God: for they shall wisely consider of his doings.' 'All men shall fear.' Fear what? It does not say whether they shall fear God, or his judgments. This can easily be decided, and the text put in its true light, by inquiring, When do 'all fear?' Ans. ver. 7—'God shall shoot at the wicked with an arrow: suddenly shall they be wounded.' v. 8. 'So shall they make their own tongue to fall upon themselves. All that see them shall flee away.' What! does God shoot, or reward the wicked for persecuting the saints before the judgment? Certainly not. When will the tongue of the wicked fall upon themselves? Not till every man is judged out of his own mouth. Luke 19: 22. When do all flee away? Let the prophet Isa. answer (24: 17, 18) 'Fear, and the pit, and the snare are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.' Who would think of applying the text, when read in its connection, to the world's conversion? To apply it this side of the coming of our King to judgment, saying nothing about the power of God, men greatly err, not knowing the Scriptures.

I may be met by the objector, that 'All that fear declare the work of God;' and that this they would not do, unless they were all converted, and possessed filial fear. We will not be too hasty in drawing our conclusions, till we look at it in the light of Scripture. In Rom. 14: 11, we find a passage that Paul quotes from Isa. 45: 23, to prove a general judgment, viz: 'As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.' If the wicked all then bow, and confess, will they not declare God's wonderful works, as well as their abhorrence of sin? Does this confession amount to anything towards saving them, at this time? Indeed it does not. This scripture ere this, in Isaiah, would have been brought forward to prove a millennium, no doubt, if Paul had not interfered and spoil the inference. In Rev. 11: 13, we read when judgment comes, 'A remnant were affrighted, and gave glory to the God of heaven.' Did this save them, by their declaring the glory and works of God at this last hour? Rev. 19: 21, you will find an answer. 'The remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth,' &c.

The next text referred to, is Ps. 145: 8—11—'The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all; and his tender mercies are over all his works. All thy works shall praise thee, O Lord; they shall speak of the glory of thy kingdom, and talk of thy power.' This language was breathed from a full heart, while the Psalmist was contemplating the kingdom of God. To show

this has particular reference to the kingdom, I will quote the 13th v.—'Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.' Admitting that it does apply to this dispensation, is there anything that looks like the world's conversion in this text? I see not a particle of proof. Perhaps those that find the doctrine in their creed, can easily see the world's conversion in the expression, 'The Lord is good to all.' If God's goodness is to save all in the temporal millennium, so called, why not all from creation? Has his goodness increased? or will he have more respect to persons at that time? Does the phrase 'all men' mean a part only? Who will tell us? The same principle that will prove the world's conversion, will prove the salvation of all men since creation. This looks like handling the word of God deceitfully.

We are next referred to Isa. 9: 9, 10—'And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart, The bricks are fallen down, but we will build with hewn stone: the sycamores are cut down, but we will change them into cedars.' I see nothing here to the point at issue. The text says, 'All the people shall know, even Ephraim.' Know what? Ans. 8th ver.—'The Lord sent a word unto Jacob, and it hath lighted upon Israel.' I should as soon think of referring to—'Ephraim is joined to his idols, let him alone.'

Again we read, Isa. 25: 6—9, 'And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away all tears from off all faces; and the rebuke of his people shall be taken away from off all the earth—for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord—we have waited for him, we will be glad and rejoice in his salvation.' Some happy souls are waiting for this glorious state of things. Not for the conversion of the world however, but for the coming of their Lord; and they will say, as the prophet declares, 'It is our Lord, we have waited for him,' &c. When does this take place? We say, when our king comes. Our opponents say, when then world is converted. Which is right? Says Paul, in 1 Cor. 15: 54—56, 'So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.' Where is it written? In Isa. 25: 8, and in no other place. Paul believed in an immortal, and incorruptible millennium, to commence at the resurrection. Paul places things in their right place; and he did not revolt at the idea of having all that Isaiah speaks of, in this earth after the resurrection.

Again we are referred to Isa. 66: 23, 24—'And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, nei-

ther shall their fire be quenched; and they shall be an abhorring unto all flesh.' If this has reference to a future state, and it appears by its connection that it has, it must be when the wicked are receiving their punishment after the resurrection. This view is confirmed by our Saviour's using this language to represent the punishment of the wicked in the world to come. Mark, 9: 44. If it is before the resurrection, where do the carcasses come from? If all that live are converted, there will be no carcasses till after the resurrection, to be punished.

Next in course is Dan. 2: 35—44. All that are not familiar with it can read it carefully. I cannot apply this to the first advent, on account of its chronological order. The stone smote the image on the *fert*. It is a sudden work. If applied to the first advent, it is a gradual work, and has been smiting for nearly two thousand years. The effect of the stone smiting the image is unlike a conversion. It breaks the kingdoms of the earth to pieces. The wicked that constitute the kingdoms become 'like the chaff of the summer threshing-floor, and the wind carried them away, and there was no place found for them.' This takes place according to our Saviour's testimony, at the coming of Christ.—Matt. 3: 12, 'Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.' Hosea's testimony (Hos. 13: 3) is to the point: 'Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, as the smoke out of a chimney.' This does not look much like the effect of conversion. Earthly kingdoms are then demolished. This is not done till the King of kings comes personally in the clouds, and rides triumphantly through the earth. Rev. 19: 11—21; 11: 15—19. Read the passages referred to, and you will see the kingdoms of this world are not converted before the coming of Christ, but are destroyed at his coming. Christ's kingdom is the fifth universal kingdom, and succeeds all others. Therefore when the fifth kingdom, or Christ's kingdom is set up, all others cease to exist. This kingdom is never to be destroyed. If this scripture is to be applied to the modern millennium, we have one that will never end.

The last text we are referred to, to prove the position, is Dan. 7: 13, 14, 17, 18—'I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.' 'These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the Kingdom, and possess the kingdom forever, even forever and ever.' This kingdom is Christ's kingdom, to stand eternally. If such language as 'not pass away'—'not be destroyed'—'forever, even forever and ever,' does not describe endless duration, and is only a temporal millennium, we shall have to relinquish the idea of finding any eternal inheritance in the Bible for God's people. In the 13th verse, Daniel says: 'One like the Son of man came.' How? 'With the clouds of heaven,' &c. John speaks of the same person, coming in the same manner, in Rev. 1: 7—'Behold he cometh with clouds, and every eye shall see him,' &c. Our Saviour says, in Mat. 24: 30 'And they shall see the Son of man coming in the clouds of heaven.' These are parallel texts, as all must admit. Then at this time, 'when the Son of man comes,' this kingdom is set up,—not before. Then 'all people, (the wicked being cut

off, 2 Thess. 1: 7—10) nations and languages shall serve him,' &c., or as John the Revelator has it, (5: 9, 10) they will be 'redeemed out of every kindred, and tongue, and people, and nation, and made unto our God kings and priests, to reign on the earth.' 'This is the time when all nations will serve God. In no place can you find 'that all nations serve God' this side of the new earth. In support of the position, that 'It is promised,' &c., the article says there are 'many other places, both in the Old and New Testaments.' Where? Did our Lord preach such a doctrine? No. He preached that the 'tares and wheat would grow together till the harvest; and the harvest is the end of the world.' He tells us that 'as it was in the days of Noah, so shall it be in the coming of the Son of man:' that 'as it was in the days of Lot, so shall it be in the days of the coming of the Son of man.' Our Saviour gave us an outline of this world's history; but in no place is mention made of this long time of peace before the judgment. Did Paul preach such a doctrine? He says, 'In the last days perilous times shall come,' &c.—men 'shall wax worse and worse'—they 'will not endure sound doctrine'—will 'turn away their ears from the truth, and shall be turned unto fables.' When he gave his reasons to the Thessalonians why the Lord would not then come, he gives but two: 'the great falling away,' and the revelation of 'the Man of Sin,' 'whom the Lord will destroy by the brightness of his coming.' If Paul believed in the world's conversion, he must have been very absent-minded not to allude to it. Yet he was so confident that he preached the truth, and the whole truth, that he says, 'If any man or angel from heaven preach any other gospel, let him be accursed.' James was ignorant of such a doctrine. He does not mention it, but is very particular to direct the minds of the brethren, when oppressed, defrauded and condemned, to our Saviour's return; and he exhorted them to be patient unto the coming of the Lord.' Peter expressly declares that in the 'last days' scoffers should come, saying, 'We see no 'promise' of the 'Lord's coming;' 'all things continue as they were from the creation.' But he passes over any time when all are to be converted, and reign a thousand years before that day.

Poverty and Crime in Boston.

Says the Editor of the Christian Register, for Nov. 28th: We have just been reading a sermon by Mr. Parker; and if it has given us no new light on the subject, either as to the magnitude and character of the evil or the method of removing it, it has served to confirm the impression which we had previously received. The sermon is a vivid, and, in some respects exaggerated, yet in the main a true picture of the actual condition of things among us. It has, at least, no palliation of the evil, and throws no disguise round it, to conceal or half obscure its deformity. It follows the poor child from its birth to the State Prison. It points out his temptations.

"Now consider the moral temptations before such a man. Here is wealth, food, clothing, comfort, luxury, gold, the great enchanter of this age—and but a plank 'twixt it and them. Nay, they are shut from it only by a pane of glass thin as popular justice, and scarcely less brittle! They feel the natural wants of man; the artificial wants of men in cities. They are indignant at their social position—thrust into the mews and kennels of the land. They think some one is to blame for it. A man in New England does not believe it God's will he should toil forever, stinting and sparing only to starve the more slowly to death, overloaded with work—with no breathing time but the blessed Sunday. They see others doing

nothing, idle as Solomon's lilies, yet wasting the unearned bread God made to feed the children of the poor. They see crowds of idle women elegantly clad, a show of loveliness, a rainbow in the streets, and think of the rag which does not hide their daughter's shame. They hear of thousands of baskets of costly wine imported in a single ship, not brought to recruit the feeble, but to tickle the palate of the strong. They begin to ask if wealthy men and wise men have not forgotten their brothers, in thinking of their own pleasure! It is not the poor alone who ask that. In the midst of all this, what wonder is it if they feel desirous of revenge; what wonder that stores and houses are broken into, and stables set afire! Such is the natural effect of misery like that; it is but the voice of our brother's blood crying to God against us. I wonder not that it cries in robbery and fire. The jail and the gallows will not still that voice, nor silence the answer. I wonder at the fewness of crimes, not their multitude. I must say that, if goodness and piety did not bear a greater proportion to the whole development of the Poor than the Rich, their crimes would be tenfold. The Nation sets the Poor an example of fraud, by making them pay highest on local taxes; of theft, by levying the national revenue on persons, not property. Our Navy and Army set them the lesson of violence, and, to complete their schooling, at this very moment we are robbing another people of cities and lands, stealing, burning, and murdering, for lust of power and gold. Every body knows that the political action of a nation is the mightiest educational influence in that nation. But such is the doctrine the State preaches to them—a constant lesson of fraud, theft, violence and crime. The literature of the nation mocks at the Poor—laughing in the popular journals at the poor man's inevitable crime. Our trade deals with the poor as tools, not men. What wonder they feel wronged? *Your city missionary may dawdle the matter as he will; tell them it is God's will they should be dirty and ignorant, hungry, cold and naked.* Now and then a poor woman starving with cold and hunger may think it true. But the Poor know better; ignorant as they are, they know better. Great Nature speaks when you and I are still. They feel neglected, wronged and oppressed. What hinders them from following the example set by the nation, by society, by the strong? Their inertness, their cowardice—and, what does not always restrain abler men, their fear of God! With cultivated men, the intellect is often developed at the expenso of conscience and religion—with the poor this is seldom the case.

The misfortunes of the poor do not end here. To make their degradation total, their name infamous, we have shut them out of our churches. Once in our Puritan meeting-houses, there were 'body seats' for the Poor; for a long time free galleries, where men sat and we were not ashamed. Now it is not so. A Christian society about to build a church, and having \$50,000 does not spend \$40,000 for that, making it a church for all, and keep \$10,000 as a fund for the poor. No, it borrows \$30,000 more, and then shuts the Poor out of its bankrupt aisles. A high Tower, or a fine-toned Bell—yes Marble and Mahogany are tho't better than the presence of these little ones whom God will not to perish. I have heard ministers boast of the great men, and famous, who sat under their preaching; never one who boasted that the Poor came into his church, and were fed body and soul! You go to our churches—the poor are not in them. They are idling and lounging away their day of rest, like the horse and the ox. Alas me, that the apostles, that the Christ himself could not worship in our churches, till he sold his garment and bought a pew! Many of our houses of public worship, would be well named,

CHURCHES FOR THE AFFLUENT. Yes religion is more to the poor man than to the rich. What wonder then, if the Poor lose self-respect, when driven from the only churches where it is thought respectable to pray!

Now this class of men are perishing; yes, perishing in the nineteenth century; perishing in Boston, noble, charitable Boston; perishing contrary to God's will—soul and body; and perishing all the worse because they die slow, and corrupt by inches. As things now are, their mortality is hardly a curse. The Methodists are right in telling them this world is a vale of tears—it is wholly so to them; and Heaven a long June day, full of rest and plenty. To die is their only gain—their only hope. Think of that, you who murmur because money is 'tight,' because your investment gives only twenty per cent. a year, or because you are taxed for half of your property, meaning to move off next season; think of that you who complain because the Democrats are in power to-day, and you who tremble lest the Whigs shall be in '49; think of that, you who were never hungry, nor athirst, who are sick, because you have nothing else to do, and grumble against God, from mere emptiness of soul, and for amusement's sake; think of men not, if wise, daring to raise the human prayer for life—but for death, as the only gain, the only hope, and you will give over your complaint, your hands stopping your mouth!"

"Let thy Words be Few."—Ecc. 5: 2.

The wise man has given us, at least two reasons why our words should be few: 1. 'For God is in heaven and thou upon earth.' 2. 'In the multitude of words, there wanteth not sin; but he that refraineth his lips is wise.' This, my brethren, to me, is an important subject, and one upon which of late, I have reflected much. And who, I ask, can read and reflect upon the following language of the Son of God, and regard it as unimportant? His language as recorded in Mat. 12: 36, 37 is, 'But I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned.' Let me cite your minds also to the counsel and instruction given us by James upon this subject. He says in chap. 1: 19, 'Wherefore my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.' And he asserts (vs. 2, 6), 'If any man among you seem to be religious and bridled not his tongue, but deceiveth his own heart, this man's religion is vain.' In the next verse he tells us what pure and undefiled religion is, viz: 'To visit the fatherless and the widow in their affliction, and keep himself unspotted from the world.' In chap. 3d, ver. 2d, he says, 'If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.' Please read the whole chapter. Oh! may God embue our minds richly with wisdom—that wisdom which 'is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.'

In James 2: 12, he says, 'So speak ye, and so do, as they that shall be judged by the law of liberty.' Also in chap. 4, ver. 11, he exhorts us 'not to speak evil one of another.' Let us consider also the exhortation or counsel of the apostle Paul in Eph. 4: 2, 9—32: 'Let no corrupt communication proceed out of thy mouth, but that which is good to the use of edifying, that it may minister grace to the hearers; and grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath

forgiven you.' The same apostle in his epistle to the Philippians says, 'Only let your conversation be as it becometh the gospel of Christ,' &c.

Finally, my brethren in Christ, let us henceforth employ our tongues in praising God, giving thanks, praying, and according to the scriptures, exhorting one another, rather than in 'foolish talking and jesting which are not convenient.' Oh! 'the great and terrible day of the Lord is near—it is near and hasteth greatly;' therefore, my brethren, let us 'be holy in all manner of conversation and godliness'—let us as 'strangers and pilgrims abstain from fleshly lusts, which war against the soul—having your conversation honest among the Gentiles—that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation.' WESLEY BURNHAM.

Exeter, N. H., Nov. 11, 1846.

The Death of Herod.

The Voice of Truth of Nov. 4th, contains an article from the Scientific American, wherein the writer says the death of Herod, 'according to Josephus, was thirty years after the battle of Actium. The same thing is advanced by Bro. Hale, in his Harmony of Prophetic Chronology, pages 57, 58. He says, 'the eclipse which determines the date of the battle of Actium, enables us also to determine the latest possible date for the death of Herod. Josephus tells us that Herod reigned 37 years from the time he was made king at Rome, and that the battle of Actium took place in the 'seventh year of his reign.' Supposing half of his seventh year to have passed at the time of the battle, which is the most that can be supposed as it was after a most dangerous winter's voyage, with the hazard of his life, and loss of his baggage—he arrived early in the spring at Rome, and tarried there only seven days at the time he was made king, there would remain thirty and a half years of the thirty-seven, after the battle of Actium. That took place Sept. 2d, B. C. 31. Thirty years beginning at that date would extend to Sept. 2d, B. C. 1. The remaining half year would extend to March of the next year, A. D. 1. The eclipse that marked the death of Herod could not therefore be earlier or later than B. C. 1.'

From the above it appears that Bro. Hale would have us believe that the seventh year of Herod's reign is to be reckoned from the time he received the kingdom at Rome, and not the time of the taking of Jerusalem by Herod, and the death of Antigonus. And this too he would have us believe on the authority of Josephus. Having in vain looked for the evidence to support Bro. Hale's opinion, I deem it essential to call the attention of the readers of the Voice of Truth to the matter, since it is upon this point the question of the commencement of our Era turns.

Josephus having given the history and marked the death of Herod with so much clearness, it would seem that no mistake need be made in reference to the matter; and it would have been much better had Bro. Hale given without any assumption of his own, the historical facts according to Josephus, which render any mistake impossible. Josephus says, Ant., Book 14, chap. 14: 5, 'That Herod obtained the kingdom at Rome on the 184th Olympiad. Ant., Book 15, chap. 5, the same author informs us that the battle of Actium fell in with the 187th Olympiad. Again, Ant., Book 14, chap. 16: 4, we are told that 'the taking of Jerusalem by Herod, and the death of Antigonus was on the 185th Olympiad.'

How Bro. Hale can make the seventh year after Herod was made king at Rome, fall in with the battle of Actium upon this evidence, I am unable to discover; and indeed it would require a new and improved system of arithmetic, entirely differing from the one now in use to accomplish

it. There are two Olympiads complete, 185th and the 186th, comprising eight years independent of the other two, the 184th and the 187th, upon which the two events happened, viz: Herod declared king by the Roman Senate some where in the 184th Olympiad, and the battle of Actium occurred some where in the 187th Olympiad. From this it is evident that when Josephus says the battle of Actium took place in the seventh year of Herod's reign, he does not reckon from the decree of Roman Senate but from the taking of Jerusalem and the death of Antigonus. Again, that he did so reckon from the death of Antigonus is evidenced by his own words—Ant., Book 17, chap. 8. 1, wherein he says Herod 'died the fifth day after he had caused Antipata to be slain, having reigned since he procured Antigonus to be slain 34 years, but since he had been declared king by the Romans 37 years. Accordingly the battle of Actium took place in the 10th year after he was made king at Rome, and the 7th year after the taking of Jerusalem and the death of Antigonus, and leaves 27 years after the battle of Actium, which is ascertained to have been B. C. 31, Sep. 2, and reaches before Christ 4, and marks the eclipse of that year as the one referred to by Josephus—occurring shortly before Herod's death. It also establishes the opinion of Ferguson and others that our Saviour was born 4 years before the vulgar era. C. F. STEVENS.

Duty to the Poor.

In view of all that Jesus has done for us—his sufferings upon the cross, his bloody sweat, his dying groans, his poverty; who though he was rich, yet for our sakes he became poor, that we through his poverty might become rich—in view of his great love to us, how ought we to love one another—not in word and in tongue, but in deed and in truth. If we see a brother or a sister have need, and say to them, Be ye clothed and fed, and do not administer to their wants, of what use to them is our faith? O, my brethren and sisters, let us launch out upon the word of God; he says Prov. 19: 17, 'He that hath pity on the poor lendeth to the Lord, and that that he giveth him will he pay him again.' Do you believe it? are you willing to trust the Lord when you have his note for it? I certainly think that many of our dear brethren have been too slow to lend their money to the Lord. While some of the dear servants of Christ have left all and gone forth to preach the glad tidings of the kingdom, pressed down with the wants of a family, looking to Him for support—I say while they have labored with all their powers of body and mind to preach the good news of the kingdom, and to throw light upon the Scriptures, how little many times has been their compensation from their brethren! Not that they will lose their reward! no, no—the Lord will reward them; but have not we who hear something to do? I speak not of all—some perhaps have done all that they could—but there are others that might do more. The Lord has made us stewards and all we have belongs to him—but yet he has been pleased to say that he will pay us again, if we give to the poor. Let us then, brethren and sisters, be as self-denying as we can, so that we may be enabled to put all we can into the Lord's saving bank. SARAH THAYER.

Seneca Falls, Nov. 9th, 1846.

QUESTIONS.—When was Christ called the Son of man? was it at his birth? If so, what was the sign of the Son of man? A star came and stood over where the young child was,—'We have seen his star in the east, and have come to worship him.' If a star was the sign of the Son of man when he was born, will something else be the sign when he comes again? Who will answer? H. TANNER.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, DECEMBER 9, 1846.

REMOVAL OF OUR OFFICE.

Our Office is now permanently located in Talman Block, (3d Story,) Buffalo Street, opposite the Arcade,—under the office of the 'Rochester American.'

The Church at the First and Second Advents.

That the Jews, their land, their city, Temple, rites and ceremonies, and all that pertained to them as the church of God, were typical of something under the Gospel dispensation, and in the New Earth, all will admit who properly understand the nature and design of the Old and New dispensations.—What the rebellious Jews did, and what consequently befel them, in the wilderness, Paul tells us, 1 Cor. 10 11, that 'all these things happened unto them for ensamples, [types, marg.] and they are written for our admonition upon whom the ends of the world are come.' Our object in this communication is, to show in some few instances, wherein the Jewish church at and soon after the first advent, was typical of, or sustained a very striking resemblance to the Gentile church, near and at the time of the second advent of Christ. And, if on examination it shall be found that such resemblance does really exist, then the inspired counsel given to the saints under the type will be strictly applicable to those living in the days of the anti-type: or, the instruction which seems specially adapted to the circumstances of the early or first Christians will strictly be applicable to those living in these last days. It will also furnish additional evidence that the end of all things is at the door. With these preliminary remarks, we will proceed to enquire wherein the Jewish church, at the first advent, was typical of or resembled the Gentile church at the second advent of Christ. And

1. The Jewish church at the first advent was popular. Its Priests, Scribes, and doctors of the law, held an uncontrolled influence over the common people. Notwithstanding these proud and oppressive leaders were profoundly ignorant of the prophecies and their own favorite law, yet they loved to be greeted in the markets with the honorary titles of Doctor, Rabbi, or Master, and to stand in the most public streets saying their long prayers to be seen of men. In short, the offence of the cross had then ceased: it was an honor to belong to the church. The same may justly be said of the Gentile church in these last days. The advent message found her exalted with pride, rich in wealth, strong in numbers; holding an influence which no opposing power could resist. It was honorable to be a member of her body: the offence of the cross had ceased, and does not now exist among the sects. The great men of the world are her most prominent members. The most dignified, honored station to which man can now be raised is that of a minister, a Rev. D. D. of the church. Such men, though grossly ignorant of the word of the Lord, boast of their knowledge in the sciences, sacred and profane, hold an uncontrolled influence over the faith and acts of the great mass, and love to be called and to call each other by the empty names and vain titles with which this degenerate age abounds.

2. At the first advent the Jewish church possessed great wealth. Long uninterrupted national peace over the world, had left man undisturbed in his eager pursuit after riches. Many of the Jews had amassed large fortunes; and a love of worldly possessions was one of the chief ruling passions of that age. It had become so predominant in the church, when Christ told a certain rich young man to sell all

he had and give to the poor, the young man went away sorrowful, for he had great possessions: and when the Lord said that a rich man should hardly enter the kingdom of heaven, there were so many rich ones in the church, that the apostles, filled with astonishment, cried out, Who then can be saved? These things are strictly true of the Gentile church of these last days. The world has long been at peace: the winds of bloody strife have been held, and very many of the ministry and members of the church have improved this time of peace to heap together for themselves treasures against the last days. They have been successful in their schemes of speculation—have become rich in this world, and so engrossed with the cares of this life as wholly to disqualify them for the reception of the glorious truths relative to the appearing of Christ and his kingdom. They love this world; consequently the love of the Father and of the appearing of Christ, are not in them. In a word, according to numerous predictions relative to the last times, it is a worldly age, as it was in the days of Noah, and Lot, a time of eating and drinking, and of the love of pleasure more than of God. As a general remark, the church and world in these things are alike.

3. At the first advent the Jewish church made high professions of benevolence. But chiefly what they did in this way was done to be seen of men. They sounded a trumpet before bestowing their scanty gifts on the poor: and the Savior instead of approving their hypocritical benevolence, charges them with robbing widow's houses, the very persons perhaps who were objects of charity. No one will understandingly deny that there is a complete counterpart to these things in the Gentile church of this day. She has trumpeted from pole to pole her contributions, gifts and bequests for charitable institutions, benevolent objects and the conversion of the heathen; when at the same time her own poor at home have been suffering for bread, and perishing in their ignorance; the down-trodden slave has been neglected, only as his Christian (!) master for worldly interest has tightened his fetters, stinted his scanty allowance, restricted his privileges, and more severely applied the lash to his already deeply scarred and sun-burnt back—and the systems of getting wealth in all their deceptive and oppressive bearings practiced by the world, are now followed with covetous zeal by the great mass of the Gentile church of these last days.

4. At the first advent the Jewish church was tenacious for forms and ceremonies of her law.—She paid tithes of mint, and anise, and cummin, but omitted the weightier matters of the law: had the form but not the power. Such, Paul predicted would be a prominent trait of the Gentile church in the last days: it was to have the form of godliness, while destitute of the power. This is strictly true of the church now. She is swallowed up in useless forms and vain show, but is powerless in true godliness. The type and anti-type perfectly agree.

5. At the first advent the Jewish church was divided into different sects. So it is now with the Gentile church: she no more resembles the one body or church of Christ, than the body of a man torn into a thousand fragments resembles a living, healthful and perfect man.

6. The Jewish church at the first advent possessed great worldly wisdom. She could, as well as the Gentile world, boast of her profound knowledge of the sciences taught in those times. These things (the truths of the first advent) were hid from the wise and prudent, but revealed unto babes, to publicans and ignorant fishermen: hence, to the learned Jew, Christ became a stumbling block, and to the scientific Greek, foolishness. Yet with all their worldly wisdom, the very Doctors of the Law were

called blind guides. They were ignorant of the prophecies, their law, and could not discern the signs of their own times. Paul predicted that one prominent characteristic of the Gentile church of the last days would be, 'ever learning, and never able to come to the knowledge of the truth.' And how strictly is his prediction fulfilled in this our day.—The church could never boast of such perfection in the sciences as at this time; and never has she considered herself blessed with more and sounder expositors of the Bible than now. Indeed it is emphatically an age of science, yet it is of that kind which throws the thick veil of ignorance over the minds of teachers and people, relative to a correct understanding of nearly every fundamental doctrine of the Bible, and especially of the prophecies. That these things are painfully true of the church now no one will understandingly deny.

7. The Jewish church at first generally received the glad tidings of the first advent. Nearly the entire community so believed it as to submit to John's baptism; but when the scorching truths of the Savior began to expose their love of the world, hypocrisy and deep corruption, they rejected his message, and pursued him in their malice and revenge until they imbrued their hands in his innocent blood. How was the proclamation of the second advent received by the Gentile church of these last days? All well know that at first it met with a general favorable reception, but when the love of the world, wide departure from the simplicity of the gospel, and the deep and acknowledged corruption of the churches, were faithfully proclaimed, and many of her best members left her polluted assemblies, that then she closed her eyes, ears, heart and doors against this truth, and to this day as a body will hear no more on this glorious matter. They have rejected the counsel of God against themselves. In short, the similarity in the type and anti-type is most striking.

(To be Continued.)

Christian Alliance.

The more we read, hear and reflect about the doings of this body, the more are we confirmed, that the fundamental principles on which it exists, if indeed it now has a being, are anti-scriptural and corrupt.—Elder P. Church, a member of the Alliance, a few evenings since, delivered a discourse in this city, chiefly in defence of the doings of the Alliance. We went to hear him expecting as a matter of course to hear the best evidences set forth that could be presented in favor of the acts and future prospects of that body. We suppose the speaker did the best he could for his cause: he spake with ability and considerable interest to his hearers, yet we think many, or some were led to look upon the Alliance less favorably than before hearing the discourse.

What little we have to say about the discourse must be said on those parts of it which had a direct bearing on the Alliance: for it is its doings and not Elder Church, which calls forth these remarks.—One prominent object of the discourse was, to show that the Alliance would ultimately accomplish the union for which it professedly was called together. The evidences in the case were—

1. The great numbers of the different denominations represented in the Alliance: 20 or 25 in all, it was stated, were represented. And one of that number (a minister from Ireland we think) was deposited on account of deciding to become a member of the Alliance. This was going without the camp to suffer for Christ, and in the estimation of the speaker seemed to stamp the whole body with the self-sacrificing character of this devoted man!—Query. Was going to the metropolis of the world to sit in one of the most honored ecclesiastical bodies ever assembled suffering without the gate or camp? We think not. From all accounts, instead

of a time of suffering, it was more a time of honorary greeting, of sumptuous living in splendid palaces and at full tables, than of disgrace and suffering.—And besides, the number of sects represented is no evidence that the cause of the Alliance is either a good one or will ultimately triumph; for truth has always been found with the few, or minority, the flock of Christ has always been small.

2. The character of the delegates was considered as another evidence that the cause of the Alliance would finally triumph. Here the speaker gave a long list of honorary titles (common to these corrupt times) borne by many of the members of the Alliance. On this principle there is more evidence that Catholicism will triumph than the cause of the Alliance: for the former can boast of more talent, and higher and more blasphemous titles than the latter. But as precious as the character of the delegates was, they could and did, to a man, ('with the exception of one or two Second Adventists,) sacrifice character, and the truth at the bloody shrine of Slavery. And such was the character of the delegation that a basis of character could not be had!! This, Elder Church acknowledged and regretted, under his 5th specification.—The beer and wine cups and aristocracy of the English, and the slave fetters, whips, and thumb screws of the American ministry, were in the way of making a basis of character! yet with Elder C. the character of the delegates was an assurance that the cause of the Alliance would prevail! Oh what blindness!

3. A spirit or feeling of prayer being stirred up in all denominations to 'pray and labor for union,' was urged as another evidence that the cause of the Alliance would prove successful. Facts show that the speaker was greatly mistaken here: for with the exception of the time during the session of the Alliance there has been no more praying among the sects for union than at any other time; and as for their laboring for this object the reverse is the fact: the sects were never more zealous in strengthening and holding on to their party distinctions than now. It is true that Elder Church (Baptist) on his return from London entered a Presbyterian pulpit to speak on the Alliance, and that Prof. Dewey (Presbyterian) in presence of the audience gave Elder C. the hand of fellowship, and welcomed his return, &c. But will they eat the supper of their Lord together?—We presume not. Doubtless their boasted union would disappear at the sight of the table of the Lord. If we misjudge here, when Elder Church and Prof. Dewey, by practical demonstration, convince us of our mistake, we will most cheerfully correct it.

4. The delegates, during the session of the Alliance, endeavoring to avoid all litigation, &c., was another evidence in favor of its cause. Supposing this was the case, many other reasons might have induced them to do thus. It is not an infallible evidence that men are saints, prophets or apostles, or engaged in a good cause, because they do not come to blows, or harsh or angry words during their discussions. But if we are rightly informed by different accounts, and according to Elder Church's own admission, there was some very squally and boisterous times during the meeting, caused by warm, if not angry litigations.

5. So many (20 or 25) denominations uniting on a basis, was considered good evidence with Elder Church of the success of the cause of the Alliance. The 'basis' was not a creed, was not a test of Christian character, and was not a number of good things; but what it was or is, was rather difficult to define: it was a basis of the union of the Alliance, and that was the best definition the speaker could give of it. To show its character, the ordinances, which are

among its specifications, were referred to. The speaker in effect said that the basis required faith in baptism, but it did not define what baptism was; but left each member to give his own definition to this ordinance; and so with every thing named in the basis. It defines nothing, but leaves each 'evangelical sect' to put its own construction upon the doctrines named in the basis. It does not call upon them to give up the least doctrine, spirit or practice which separates them from each other and constitutes them independent sects. Hence the union which that basis proposes is nominal, just no union at all; consequently an agreement of 20 or 25 sects in such a basis is no agreement for union, but one to confirm their already unholy divisions.

Another object of Elder Church's discourse was to show some of the obstacles in the way of the speedy triumph of the principles of union adopted by the Alliance.

1. A false or erroneous philosophy was one serious obstacle. The doctrine of the annihilation of the wicked was becoming very prevalent in the evangelical churches in England, the continent of Europe, and especially in Germany; and seriously threatened to defeat the objects of the Alliance: for one of the items of the basis is, an avowal of faith in the unscriptural and heathen doctrine of the ceaseless duration of the existence and misery of the finally impenitent.

2. A want of faith in the Sabbath, as a day more holy than any other day, was another serious obstacle in the way of the Alliance.

3. A difference in social life was another serious difficulty in the way of the success of the Alliance. While the American church is connected with slavery, the English church has its aristocracy, and is tenacious for a union of church and state. How to unite these conflicting elements, was a difficulty yet to be solved. The lax principles of the indefinable basis were not sufficiently loose or elastic to embrace in the bonds of one brotherhood these widely separated sectarian elements. Yet it was hoped that the difficulty, and all others however great, would be overcome by the power of faith, and the glorious objects of the Alliance yet be attained.

While on this point the speaker in substance said, that the American delegation admitted that slavery was a sin, yet they would not suffer it to be rebuked by the Alliance, while the aristocracy of the English delegation was suffered to pass unnoticed. We were 'determined,' said Mr Church, 'to vindicate our own country.' This tells the story—reveals the secret of the whole dark affair. These ministers of the benevolent Jesus, the cream of all the 'evangelical churches,' so called by themselves, were actuated by national selfish principles instead of being guided by the pure and disinterested principles of the gospel of Christ.

The faithful and worthy part occupied by Bro. Himes in the Alliance, on the subject of slavery, could not be suffered to pass unnoticed by Elder C. He admitted slavery was an evil, a sin, yet it was no place to touch it in the Alliance! All the American delegation, (about 80) to a man, were united on this point, 'with but one or two exceptions, and they were Adventists, who knew how to touch the English sympathies; but I will not judge them harshly,' said Mr C. This allusion to the sympathies of the English was very ungenerous: it was indirectly questioning the sincerity or honesty of our brethren,—and his trying to cover over the wound he designed to make by this thrust, by saying he would 'not judge them harshly,' leaves his own honesty in the same light in which he evidently designed to present that of the 'one or two' hated Adventists, who so troubled and held in check the wicked course of the Alliance.

Strange Inconsistency.

Taking all things into account, some strange things took place in this city, Sabbath evening, Nov. 29th. In the First Presbyterian Church a great crowd assembled to hear Elder P. Church, a delegate to the late World's Convention, defend the doings of that body; and in St Paul's Church the 'Greys' and 'Cadets,' armed and equipped as for the Battle-field, with colors flying, and a band of music playing, assembled with another dense crowd, to hear (Rev. Dr. Van Ingen) deliver a 'military sermon!' which for some years has been annually preached to the military of this city.

Now, some of the inconsistencies of the case are these—All the sects believe in a temporal millennium, when wars will end, and the sword and spear be converted into implements of husbandry. The object of the Christian Alliance, and of Elder Church's meeting in this city, was to aid in accomplishing this work: and what has already been done, is thought to be the sure beginning at least of that long-looked-for day. While a part of these millenists were rejoicing in the speedy triumph of their cause, in one house, in another, in the same city, on the same sacred day and hour, another part, of the same faith, were not only suffering their holy Sabbath, and their holy house to be profaned by the performance of the military, but were rejoicing in those acts, and actually devoting their Sabbath, their house, their praise, prayers, sermon and benediction, not only to cheer on in duty the soldiers present, but to give the sanction of the church to the murderous system of war, which the supposed peaceful temporal millennium contemplates soon to annihilate!

Certainly, these are strange inconsistencies, unless the church thinks that the sword of steel and blood is to be equally efficient with the sword of the spirit and love, in the work to be accomplished: for she pays equal deference to both!

Another strange inconsistency we noticed on the same evening was—the loss of 20 or 30 lives on the steamer Atlantic, a few days since, was announced by Prof. Dewey, with the appearance of heartfelt sorrow by him, and doubtless many of the congregation. But hundreds may be murdered and murder each other on the field of bloody strife, and at the same time hundreds more may be torn and mangled in the most horrible manner, and the church are dumb on the heart rending affair! She has no sighs to heave, no tears to shed in a case of such cold-blooded butchery! and no rebuke to give to that system, and those rulers and leaders which bring such things to pass. And how can she do these things! She cannot consistently: for she gives her whole influence to uphold them. It is true that Elder Church in his discourse, speaking prospectively of our country, necessarily had his eye turned to the acquisition of Mexico to our territory, and as a matter of course he had to look in the face the bloody scenes recently acted there. And, as it seemed, to pass the matter off as easily as possible, he said he regretted (or words to this effect) to hear the wail which came from that quarter, in consequence of the numbers slain in recent battles there; yet the whole affair was a sure indication of the future increase of power and greatness of our own already powerful nation! We are aware that his discourse did not necessarily lead him to speak of the hundreds that have been slain in the unjust Mexican war. Neither did the circumstances of the occasion necessarily call upon Prof. Dewey to speak of the loss of life in the wreck of the Atlantic, but he did it doubtless because he thought the nature of the painful case demanded it. And had the heart, the soul, the Christian philanthropy of Elder Church been on the side of truth and justice, love and mercy, as is the case with every true minister of the lovely Jesus, relative to the

Mexican or any other bloody war, he could not have even named the subject without showing his decided disapprobation and utter abhorrence of such things. Oh my God! what strange times have fallen upon us! If the church is not reformed and perfected in corruption, then we know not how she can be in such a state. And O that every child of God might fully understand her true character, and free themselves, and keep free, from her high-handed sins, lest they share in the bitter and woful portion of her cup.

Letter from Bro. J. V. Himes.

Dear Bro. Marsh:—Since my return, I have averaged one address a day to good congregations, in South Reading, Haverhill and Worcester, where I now am. I find a very cordial reception among the advent people, and a very healthy and happy state of things. I have rarely witnessed such humility, prayerfulness and zeal as is now manifest among them. The state of things is highly encouraging, and I trust our lamps will be kept burning brightly, until he who is our life shall appear.

But there is another encouraging aspect in our present state: there is deep interest manifest for the salvation of others. The exclusive and selfish spirit that once affected some, has given place to gospel philanthropy, that seeks with untiring zeal, the salvation of all within its reach. This is the right state of feeling, as well as action. We have need of this spirit and action for our own good, as well as the salvation of others.

I intend visiting the West as soon as practicable. I have but six months to spend in this country, before leaving again for Europe; and you in Western New York shall have a part of my labors. I will give you due notice. Bro. Brown will accompany me if possible. His labors in England were of great service to the cause—and he is now doing much to advance it in this vicinity. The conference at Haverhill and in this place, just closed, are said to be among the best we have ever had,—may we be thankful to God.

Yours as ever,

J. V. HIMES.

Worcester, Nov. 30, 1846.

Letter from Bro. B. Morley.

Bro. Marsh:—Perhaps some of your readers are beginning to inquire, 'Where is Bro. M.?' I would reply, I have been enduring some of those 'light afflictions,' which 'work out for us a far more exceeding and eternal weight of glory.' 'While [this is the condition] we look not at the things which are seen,' 'but at the things which are unseen and eternal.' I am persuaded that no one ever bore afflictions, yielding at the same time to the condition here expressed, without being made richer by them,—as though God had suspended a pair of 'balances,' with one end over 'the present world' and 'the other over the world to come,' and then, while our tribulations and afflictions are multiplying and filling up here, and we enduring them with the eye of faith steadily fixed on eternal things, he is balancing the burden with 'a far more exceeding and eternal weight of glory' in the world to come. Who would not bear afflictions patiently? 'Those who do not stand in their own light—they operate against their own best interest. Now since the Lord has said, 'As many as I love I rebuke and chasten,' and 'what son is he whom the father chasteneth not,' and 'If ye endure chastisement God dealeth with you as with sons'—I feel humbly and thankfully to acknowledge myself on the way to the kingdom of God—an heir to that inheritance which is incorruptible, undefiled and that fadeth not away.

Next to this which I consider of the first importance, I wish to confess my unwavering faith

in the Advent doctrine, viz: that Jesus Christ will soon make his personal appearing in the clouds of heaven, at which time all then living, together with all those who 'sleep in Jesus' will stand before his judgment seat, that they may receive according to the things done in the body, whether good or bad. To this general confession I wish to add a few specifications:

1. That I believe Jesus Christ to be the Son of God—that he never possessed and never claimed a higher character; (see John 10: 36.) but that in his real character he stands in the grade of being next to the Most High. Since the Word was made flesh, I believe he never has and never will make a spiritual Advent. The memorable and glorious Advent of the Holy Spirit on the day of pentecost, was in the name of Jesus Christ, but not in his nature, person or character. As a guide, comforter, reprove, &c. he has taken his place until the return of 'this same Jesus.'

2. I believe that when man lieth down in death he knows nothing until his resurrection.

3. That when the wicked shall have received their punishment, according to the deeds done in the body, they will then be as though they had not been.

So I understand the Bible, and wish to profess and live out this faith before all men. 'Truth and not policy'—the motto of a dear departed brother, I wish henceforth to make my own. This same brother once remarked to me that there were three questions which he could never answer satisfactorily to himself until he embraced the doctrine of the destruction of the wicked. I will here insert them for the serious consideration of those who may read this article:

1. If God only hath immortality, does man possess it?

2. If life and immortality are brought to light through the gospel, can those who reject the gospel obtain them?

3. If immortality must be sought for by patient continuance in well doing, can those who do not thus seek for it obtain it?

I feel no disposition to judge others by my views of truth, and shall expect the same from those who differ from me, if they are Christians. To the Bible command, 'Buy the truth and sell it not,' I yield a hearty Amen! But O, may I not hold it in unrighteousness. I desire to advocate the truth with the 'meekness of wisdom,' and I should be much grieved if I should ever know that this humble expression of faith had emboldened any one to cavil or brow-beat on these solemn subjects.

BUTLER MORLEY.

Yorkshire, N. Y., Nov. 18, 1846.

Letter from Bro. T. Smith.

Dear Bro. Marsh:—I am still 'expecting and earnestly desiring the coming of the day of God, in which the heavens being set on fire shall be dissolved, and the elements burning shall be melted;' and believing this event 'is nigh, even at the door,' I am laboring to warn every man and teach every man in all wisdom, that they may be presented in the day of the Lord's coming, perfect in Christ Jesus.

O how valuable, exceedingly valuable are these precious moments! Time rapidly flying! eternity approaching! probation closing! the angel of Revelation about to place his right foot upon the sea, and the left foot upon the earth, and lift up his hand to heaven, and swear by him that liveth forever and ever, who created heaven and the things that therein are, that there should be time no longer! and how anxiously should every professed disciple inquire, 'What must I do to be saved?' and this inquiry should not only refer to our own personal salvation, but to the salvation of every man and woman on the earth, whom God commands us to love as we love ourselves. If, then, the first and great command be

written on our hearts, 'Love God with all your heart, soul, mind and strength,' the effect will not only be love to our neighbors, and a hearty obedience to God's commands, but a deep solicitude for the happiness, present and eternal, of all those who with us are hastening to the judgment seat of Christ. How can any one hope, on the great day of separation, to be found on the right hand of the coming King in his glory, who now is not consecrating time, talents, influence, property, &c., to God and his blessed yet suffering cause? He cannot justly do it? The world and almost all the professors of religion, are most certainly at 'ease in Zion,' and unless awakened to a sense of their situation, must perish eternally. On whom then does the duty devolve to sound the alarm to awaken them, but on such as see the Saviour coming? and

'Shall we, whose souls are lighted by wisdom from on high, Shall we to men be lighted, the word of life deny?'

No, no. If indeed we believe we are treading on the last sand of time, God's ministering disciples will be ready to go every where, preaching the word; and those of the same faith and family of God, who have this world's goods will be ready thus to preach the word, to the extent of their ability, without thinking of 'laying up treasures on the earth' to be devoured by the fires of the great day of the Lord, just about to burst upon our world. Methinks I hear the great Captain of our salvation, saying, 'The Father expects every man to do his duty.'

In examination of Matt. 25: 31 to the end of the chapter, we may learn that those *only* who have 'fed the stranger, clothed the naked, visited the sick and entertained strangers, to the amount of their ability, will be found on the right hand, and hear the King say, 'Come ye blessed of my Father, inherit the kingdom.' Well may we reiterate the words of our Saviour, Luke, 12: 15—'Take heed, beware of covetousness.' Men who can preach the word are working with their hands, while those who profess to believe in the speedy coming of the Saviour have abundant means to help these into the vineyard of the Lord, to pluck souls as brands from the burning! How will they account for their covetousness in the great day of the Lord? Lord help them to answer *now*.

Yours waiting for the adoption,

THOMAS SMITH.

Scarsport, Me., Nov. 9, '46.

Letter from Bro. E. Miller, Jr.

Dear Bro. Marsh:—I have recently returned to my parents from northern Indiana, where I have spent the past season; laboring in company with Bro. P. B. Hoyt to warn men of the speedy coming judgment. We attended two conferences, one at Jackson, Mich., the other at Stillwell, Ind. They were both meetings of interests, and I trust of much profit. It was truly a commendable zeal that brought the brethren and sisters together, from such distances as many of them came—and the meetings were indeed seasons of refreshing. But from these you have heard. We hope soon to renew the acquaintance there formed, in the kingdom of God. In some of the north-eastern counties of Indiana, viz: Steuben, Lagrange, De Kalb and Nobles there had been no preaching on the subject of the advent, except two brethren who passed through in '42 or '43, speaking only once or twice in a place. We found doors open, and a people ready to hear in many places, enough to occupy all of our time—and more than we could attend to. It is a field where good may yet be done.

The effect of presenting the evidences of our faith in this community was to produce, without the excitement of '43, a deep, genuine conviction of the truth of the doctrine, and the final results were, a few would be led to receive and con-

fess the truth, while the most would soon become indifferent to the subject—some by saying 'If I am only prepared, that's enough,'—others by saying 'I'm not capable of understanding it.' Not all the people however, could be induced to hear; many had heard and rejected in '43 while living in Ohio and other places east—and others prejudiced by reports, had decided without hearing and could not be reached.

Thus while we have labored with interest and have rejoiced to know that some were benefited by the truth, the conviction has been forced upon us that the most of men will be ignorant of the coming of Christ, let all be done that can be; and with this conviction the importance of doing all that can be done—of laboring with zeal the short time we now have for labor. Strange that any should reason that our work is done, because our labors in presenting the truth produce but little effect. The redemption of their soul is precious, and it ceaseth forever—Ps. 49: 8. If it requires double the exertion now to bring one to submit himself to God, let us make that double exertion if possible.

The brethren generally in the section where we travelled, are in a good state, having a firm, intelligent faith founded upon the word of the Lord. A few, through the influence of the 'shut door' theory, were shut up from labor for the public for some months but all except six or eight that we visited had become free from that influence and were consistently laboring in the cause of God.

On my return I spent some days with the brethren at Bloomingville and at Norwalk—found them steadfast, with an increasing interest on the subject of the time of Christ's coming. Their minds are directed with interest to the present fall as the time—some saying, I believe he will come this year—others while they acknowledge the preponderance of evidence is toward this year, yet think there is not sufficient positiveness in the testimony to justify faith. May the Lord give us all wisdom and guide us into the truth, and help us to watch and pray always. This is truly a time when we should continually watch for the coming of our King—but by no means a time when we should neglect the evidences which point to the definite time. The prophetic periods were given for our profit—let us learn what is revealed by them, about when our Lord will come. Yours waiting for redemption,

E. MILLER, JR.

York, O., Nov. 18, 1846.

Letter from Bro. R. V. Lyon.

Bro. Marsh:—I wish to say a few words through your valuable paper, to the children scattered abroad, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works.

Dear Brethren:—It is as clear to my own mind as that 2 and 2 make 4, that this blessed Jesus is very soon to come in all his glory and loveliness, to raise the righteous dead and change the righteous living, and then redeem the earth from under the curse, by bringing it back to its Eden state. The everlasting kingdom of God will then be set up under the whole heaven—the throne of David restored and given to Christ, and he reign over the house of Jacob for ever, and of his kingdom there shall be no end. Then shall the kingdom and the dominion, and the greatness of the kingdom under the whole heaven be given to the saints of the Most High, and they shall possess it forever, even forever and ever. Then shall the great city, the holy Jerusalem, come down out of heaven upon the earth, and form the capitol of the kingdom, and in it the marriage supper of the Lamb will be celebrated. The river of life will

proceed out of the throne of God and of the Lamb, and on either side of it will stand the tree of life, yielding her fruit every month. Then violence will no more be heard in the land, wasting nor destruction within its borders. The glory of God will then fill the whole earth, as the waters now cover the sea. The redeemed will have palms of victory in their hands as they range the eternal hill of Zion, and strike the high note of glory to God and the Lamb forever and ever. And what now animates our hopes is—

"When we've been there ten thousand years,
Bright shining as the sun,
We'll have no less days to sing God's praise,
Than when we first began."

Children, do you realize that the Christian's hope is very soon to be consummated? that the evidences are incontrovertible that time cannot continue beyond the present or coming year! Are you ready for the grand crisis which is right upon you? Is your lamp trimmed and burning? Are you living righteously, soberly and godly in this evil world? are you like the ancient worthies, pilgrims and strangers on the earth—looking for a city which hath foundations, whose builder and maker is God? Are you giving the note of warning to all around you, that within a few days, or months at the longest, man's destiny will be fixed either for weal or woe? Answer to your God.

O children be watchful—become thoroughly acquainted with your Bibles—visit your closets often—let your conversation be in heaven, from whence you look for the blessed Saviour, who will change your vile bodies, that they may be fashioned like unto his glorious body. Again I say be faithful—see to it that the blood of souls is not required at your hand. Lay hold by faith on the throne of the Eternal, until you shall come into possession of immortality and everlasting life, and wave the palm of victory as you range the hill of Zion, where death will be no more forever. Amen and amen.

Your brother in the faith that Jesus will soon come.

R. V. LYON.

Hampton, Ct., Nov. 5, 1846.

P. S. A word in relation to the cause in this region. I have never known the children to stand better than they now do. I have been trying to preach the word almost daily, and sometimes three discourses a day, ever since the middle of August last—have seen a large number of backsliders reclaimed—some souls hopefully converted to God—have baptised a number, and, like the eunuch, they are going on their way rejoicing in hope of the glory of God, that is soon to be revealed at the revelation of Jesus Christ. There are many calls that I cannot attend to. O Lord, continue to thrust in the laborers into the field till angels shall be sent to shout the harvest home.

Among all my ramblings I happened to ramble into a Methodist camp-meeting, on the last day of its session—and in the evening, after the close of the services at the stand, some advent brethren who owned a right in one of the tents, invited me to preach, and I readily accepted, and gave them three sermons—one on the Christian's hope, one on the kingdom, and that it was very soon to be set up, and one from this text—Dan. 10: 19. 1st. I noticed what constituted Daniel the beloved of the Lord. 2d. The advantage of such a character. Under the first head I endeavored to show that Daniel was what the nominal church and the world would call a 'Millerite.' Many were enabled to hear the truth, and it is my prayer that it may find a lodgment in their hearts. I will assure you that I take a deep interest in the 'Voice'—adieu.

R. V. L.

Under date of Albany, Nov. 8th, Bro. T. M. Preble writes:—'I baptised five in this city a few weeks since, and I expect to baptise one or more in Troy to-morrow.

Bro. M. D. Moore, Albany, Nov. 5th, writes:—'There are many in Albany whose hearts beat with a quick pulsation of joy, in view of the increasing rays of light that the present times afford for the encouragement of all that are expecting a crown when the chief Shepherd shall appear. I say the present times, because they are just what our blessed Lord said they should be at the time of his coming. And indeed so plain are the tokens of the coming storm that is fast gathering to desolate this world, that its rich men and merchants, its chief captains and mighty men, together with a hireling priesthood, are perplexing themselves to find some satisfactory cause for those dark omens that seem to thicken at every point of the compass in the moral, political and commercial heavens—but all in vain. They have been content to seek for the riches, the honors and wisdom of this world, while God's messengers have been flying through the midst of heaven, crying 'fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, the sea and the fountains of waters.' But many we fear have rejected his message, and he we fear has rejected them. But by those that have chosen to suffer affliction with the little flock, these tokens are the harbingers of the approaching king, who will soon come forth in all his beauty, grandeur and glory, to take away the reproach from off his people—to break every yoke and chain of the oppressor—to destroy them that destroy the earth—to give reward to his servants the prophets, and crown all them that love his appearing. O glorious hope! we shall have a joyful day, when the King of kings comes. My prayer is that I may be in the exercise of faith *to-day*—that I may do the *work* he has given me *to-day*—that I may receive my daily bread, and so live by the *day* until Jesus comes.

Bro. Adrian is laboring with us at present—the Lord grant his labors may not be in vain in the Lord.

Bro. D. S. Pitcher, Ellicottville, Nov. 10th, writes:—'There is but a very small number of us in this town who are of like precious faith, waiting for our adoption, to wit: the redemption of our bodies. We have been deprived of many precious privileges that the brethren and sisters enjoy in other places; being poor as to the things of this world, we have not had an opportunity of attending any of the conferences, and of commemorating the dying love of our dear Saviour, which has been a great trial to me. If any of ministering brethren can make it convenient to come this way and give us a lecture, it would doubtless be refreshing to our drooping spirits; but if the good Lord orders otherwise, we must be still, knowing that He will take care of his own children, in all places and under all circumstances.

QUESTIONS.—Do not physiology and natural philosophy teach that the *brain* is the cause and instrument by means of which the mind performs its various functions? If therefore *matter* is the cause and agent, and *mind* the effect, how is it possible for the *mind* to have an operative existence without the aid of that organization which is the cause of the mind?

Are not the following paragraphs of Scripture, in unison with the sentiment that *mind* and *matter* are *indissoluble*?

"Put not your trust in princes, nor in the son of man in whom there is no help. His breath goeth forth, he returneth to his earth, in that very day his thoughts perish."

"For the living know that they must die—but the dead know not anything: also their love and their hatred and their envy is now perished."

BEEHAN.

MISCELLANY.

An Auction Scene.

In the winter of 1840 and '41, having business in Western Virginia, where the peculiar institution flourishes in its mildest form (be it remembered at this time I was opposed to anti-slavery principles,) December 25th, I found myself in Martinsburg, the county seat of Berkley. About 10 o'clock of the aforesaid day, I observed a crowd congregated in the public square, in front of a suspicious looking building, which had very much the appearance of a jail, as it proved to be. On inquiry of my landlord concerning the cause of the meeting, he said it was 'a hiring'—in other words a negro sale—as I afterwards found a number were hired for life. I walked down to the market, and to obtain a better view, I mounted a large wagon in the street, directly opposite to the stand of the auctioneer, who had commenced his work. He was a large man, dressed in aristocratic style, with a profusion of ruffles, gold finger rings, watch seals, and last, and not least, a large whip, called by drivers 'loaded whip.' The hiring I understood to be of a number of slaves of a certain estate, who were hired out from year to year to the highest bidder, for the benefit of the heirs. These sales take place between Christmas and New Years, the holidays, quite a recreation for the slaves who are to change masters.

After a number had been disposed of this way, the crier announced that he would offer for sale six slaves. He then put up two, father and son. The old man was nearly sixty years of age, and a cripple; the son was about twenty-three, a perfect specimen of a man. There were present two Georgia soul-drivers, who bid eight hundred dollars for both. When the crier remarked it was a small bid for both, the Georgian replied, he would give eight hundred without the old man, as he was of no account. The young man gave the bidder a look that would have shamed the devil; the old man wept bitterly. This son was sold at the bid, and the father was sold for sixty dollars to an old farmer who had never kept a slave in his life. The father and son were separated. The next case was that of a girl, fifteen years of age. (These slaves had been hired out to different individuals the past year.) She was brought crying upon the stand. With an oath he bid her to stop her 'blubbering,' and then proceeded with the sale. After enumerating her qualities, he stated that the prospect was good for an *increase of the property*, saying which, the brutal wretch placed his whip beneath her apron, and raised it above her head, exhibiting to the enlightened multitude, the spectacle of a girl fifteen years old far advanced in pregnancy! She was sold for one hundred and fifty dollars.

The next case was that of a young white woman, sixteen years old, with a young child. I saw white woman, because the auctioneer said, she was only one-eighth black, and I have seen many of the fair girls of Ohio who could not boast of as fair complexion, or as good figure or features. She came upon the stand with her infant in her arms, in the deepest misery. A gentleman, who had taken his seat beside me, observing I was very interested, remarked he thought I was a stranger in that country. I answered that I was. 'These things look odd to you.' 'They do.' Said he, 'you see that man in the crowd,' pointing to one within a few paces of the stand—that is Dr. C. He hired that girl last year, and that child is his! The Georgian bid three hundred dollars; some one bid four: the Georgian bid four fifty; the girl cast a piercing glance at the crowd, her eyes rested on Dr. C., who instantly averted her face. She gazed one moment, then burst into a torrent of tears. She was knocked off to the Georgian. Thus the fiend saw his child and its mother sold into Southern

bondage. My God! thought I, is it possible? I was cured of my pro-slavery principles.—*Cincinnati Herald*.

Winter—Remember the Poor.

BY GEO. MOORE PAYNE.

Come brother, sister, friend, come one and all, and take a walk with me, let us look round among our acquaintances, or the circle of our common walks.

Winter is fast approaching, it is just at our heels, the hoarse winds of November begin to sound; already the northern latter rain, the harbingers of ice and snow, is falling. Now let us see whose cup of bitterness is well nigh full, in view of 'winter setting in.' Stop, let us enter this untidy cottage, ah! it is the drunkard's cell; well here is work to do; we have no time to spare; that wife made worse than widow, and those little children must be fed, and clad, and sheltered; perhaps, by a little kindness, that fallen man may be recovered—perhaps, he may be brought to feel his worth and his responsibility; cannot we find him some employment? Now a little further on, see that emblem of want; let us speed our way; there lies a husband and father, a wife and mother, or a child on a bed of languishing. We'll inquire whether they have clothing and bedding, food and medicine for the comfort of the sick; let us not forget the wants of those in health, while they administer to the sick, we'll administer to them.

But onward, see yonder habitation! something whispers comfort has fled. 'The cause we know not, we'll search out: Here is a widow, here are fatherless children; have they warm clothes? have they good beds? have they shoes? Let us look down cellar! Is the meat barrel full or empty? Look for the potatoe bin, the garden sauce, the butter pot, the closet stores—now look up garret or into the store-room—is there meal in the barrel? Don't let us forget the wood-pile, neither forget to see whether the house is guarded against frost. Time is precious to-day, we must haste along, we must speak to those children, one is in rags, one has no shoes, another is weeping, they are orphans, we'll not pass them by, no, no!—we'll take them to our homes, we'll place them in good families—they will make men and women worthy of the name.

Brethren, sisters, friends, one day well spent in 'searching out the cause we know not,' will do more good, than to talk about temperance, slavery, war, licentiousness, or benevolence an age. While we are talking, the drunkard is dying, the poor are starving or freezing; but while we are doing as well as saying, we are blessing bodies and saving souls. It may be necessary for us to take another walk this winter, and should we attend to it, when spring opens, if you and I live, I will take another walk with you and gather in our pay, for I 'have respect unto the recompense of reward.'—*Christian Herald*.

I AM—I AM.—Who ever conceived a more beautiful illustration of a sublime text than the following by Bishop Beveridge? 'I AM.' He doth not say, I AM their light, their guide, their strength, or tower, but only that His people may write under it what they please that is good for them. As if he should say, 'Are they weak? I AM strength. Are they poor? I AM riches. Are they troubled? I AM comfort. Are they sick? I AM health. Are they dying? I AM life. Have they nothing? I AM all things. I AM wisdom and power; I AM justice and mercy; I AM grace and goodness; I AM glory, beauty, holiness, eminence, supremacy, perfection, all-sufficiency, eternity! JEHOVAH, I AM! Whatsoever is amiable in itself or desirable unto them, that I AM. Whatsoever is pure and holy; whatsoever is good or needful to make them happy, that I AM.'

'THE 'CAMEL' AND THE 'NEEDLE'S EYE.'—Lord Nugent, in his recent publication, 'Lands, Classical and Sacred,' has given an application of the words which at once proves the fitness of the expression for the object our Saviour had in view. Lord Nugent describes himself as about to walk out of Hebron through the large gate, when his companions, seeing a train of camels approaching, desired him to go through 'the eye of the needle;' in other words the small side gate. This his lordship conceives to be a common expression, and explanatory to our Saviour's words; for, he adds, the sumpter camel cannot pass thro', unless with great difficulty, and stripped of its load, his trappings, and his merchandise.

MILLERISM OUTDONE.—A new sect of fanatics has appeared in Cincinnati. There are about sixty of them, more than half the number being females, and they are followers, says the Commercial of that city, of a big, burly, half-Indian, half-Negro, formerly a Mormon, who has proclaimed himself Jesus Christ! He showed his disciples, one day last week, the wounds of his hands and limbs, received on the cross! He does miracles with a golden rod, and professes that he was the cause of the destruction of Natchez by a whirlwind. He has already organized several apartments to his kingdom; a new Peter, Paul, &c. The members of this new religion are solemnly enjoined to secrecy, and hold meetings nightly.

To render good for evil, is God-like; to render evil for good, is devil-like; to render evil for evil, is best-like: which, reader, do you do?

APPOINTMENTS.

If Providence permit, I will lecture on Sunday, Dec. 13, at Philadelphia, as Bro. Hatch may appoint.
At Baltimore, Md., on the evenings of the 15th and 16th Dec.
The agent evenings will be filled up, as the floor may be opened.
If Bro. Brown shall be able to accompany me, such arrangements will be made so as to afford ample opportunity to hear the main facts respecting our labors abroad. We have good tidings to communicate to God's waiting people.
J. V. HIMES.

A CONFERENCE.

The Lord willing, a conference will be held in Buffalo, commencing on Thursday Dec. 24th, and to continue one week or more, as Providence may see fit to direct. We should be glad to see as many of the lecturers present as can attend—particularly Bro. Miller and Himes.
P. S. We now expect that the meeting will be continued until Monday, Jan. 4th. We are thus particular in giving the notice, hoping that it will be convenient for many of the brethren to attend sometime during the meeting.
T. F. Advent Herald please copy.
Bro. Himes will not be at this meeting.—Ed.

BUSINESS NOTES.

T. M. Priebe.—The book is received; we will examine it and do the best we can for it.
E. Brookins.—We could detect no mistake on our books—presume you are correct; we have altered the account, so that you are now credited to close of vol. xiii. Is this satisfactory?
H. Richmond.—You are marked 'free' on our books. Our terms are 50 cts. a volume of 13 nos., which would be \$2 a year. The balance of your account to close of vol. xiv, is \$2.
J. Newman.—You are credited to close of vol. xiii—hence we think the letter and \$2 of which you speak were received.
J. D. Prudden.—The subject is a good one; the Lord give you the spirit of love and wisdom to rightly present it.
S. D. Cornell.—Look at the terms of our paper, and you will see your mistake. You must inform us when you wish to send to another office; we have too many cares to remember such things.
J. J. Porter.—His address is Troy, N. Y.

Elder I. R. Gates' address is Epping, N. H.

Letters and Receipts for week ending Dec. 4th, 1846.

A. C. Judson; A. Himes, \$1; S. Weston, \$3; E. Canfield, \$1 close of vol. xv; and for Mrs. L. Canfield, Pleasant Valley, \$1 close of vol. xiii; E. Amos \$1; G. W. Burnham for J. Smith, \$1; J. B. Albro, all right; T. P. Flint; D. W. Johnson, \$1; J. Kelsey, Jr., \$1; 15¢ all right, pays to close of vol. xiv; I. R. Gates, \$1; J. Moffatt; A. Avery for Bro. Weaver, \$1; T. M. Priebe, \$2; P. Blood; E. Brookins; H. Richmond, \$1; J. Keyes, 50 cts.; B. G. St. John for W. Decker, \$2; P. Miller, \$1; S. A. Alley, \$1; J. S. Smith \$1; H. Brown, 50 cts.; N. York, \$1; M. M. George, \$2; Z. G. Bliss, \$3; C. A. Day, \$1; W. F. Seward, all right; D. C. Postleton, \$1 for P. C. Aldrick, \$1, and A. H. Tourlet 15¢; Postmaster for E. F. Roberts, \$1.13; C. E. Gillett; S. D. Cornell, 50 cts.; J. M. Currier, \$1; S. I. Roney; S. Hovey, 75 cts.; W. F. Church, \$2; G. Young, \$3; J. Little, \$1; J. Sweet, all right; J. B. Sands, \$2; G. Young, \$3; W. Wells, \$2; W. Ongley for J. T. Ongley, \$2; and G. W. Gaskill, \$1; J. V. Himes; L. Drew, \$1.50, and for E. Fairfield, 50 cts.; J. J. Porter; A. Wiley, \$2; J. Hudson, \$1; J. J. Porter for W. M. Palmer, \$2.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XII.

ROCHESTER, N. Y.—WEDNESDAY, DECEMBER 16, 1846.

NO. 12.

THE VOICE OF TRUTH,

PUBLISHED EVERY WEDNESDAY

TALMAN BLOCK, BUFFALO STREET, OPPOSITE ARCADE.

(Entrance—east end of the building)

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$2 for Five copies, without charge to those who are unable to pay.

All communications for the 'Voice of Truth' and orders or remittances for Books, should be addressed to Joseph Marsh, Rochester, N. Y., post paid. Subscribers' names, with their Post-Office, should be plainly written.

Bro. Marsh—The following is an old hymn, with the exception of the last verse, which I have altered. It is expressive of my sentiments. A. H.

Mercy's Free.

1. By faith I view my Savior dying,
On the tree, on the tree,
To every nation he is crying,
Look to me! look to me!
He bids the guilty now draw near,
Repent, believe, dismiss their fear:
Hark! hark! what precious words I hear—
Mercy's free! mercy's free!
2. Did Christ when I was sin pursuing,
Pity me! pity me!
And did he snatch my soul from ruin!
Can it be! can it be!
O yes, he did salvation bring,
He is my Prophet, Priest and King!
And now my happy soul can sing,
Mercy's free! mercy's free!
3. Jesus, the mighty God, hath spoken,
Peace to me, peace to me!
Now all my chains of sin are broken,
I am free, I am free!
Soon as I in his name believed,
The Holy Spirit I received,
And Christ from death my soul retrieved—
Mercy's free, mercy's free!
4. Jesus my weary soul refreshes,
Mercy's free, mercy's free!
And every moment Christ is precious,
Unto me, unto me!
None can describe the bliss I prove,
While through this wilderness I rove,
All may enjoy a Savior's love,
Mercy's free, mercy's free!
5. Till Christ shall come I'll still be crying,
Mercy's free, mercy's free!
And tell poor sinners who are dying,
Mercy's free, mercy's free!
Yes, till the last loud trump shall sound,
And we Christ's judgment seat surround,
I'll sing till we by him are crowned—
Mercy's free, mercy's free!

The Bible a Sufficient Creed.

A Sermon, by Charles Beecher—preached at the Dedication of the Second Presbyterian Church, Fort Wayne, Ia.:

On occasions like the present, when societies have met for the purpose of consecrating an edifice to the worship of God, it has been generally deemed appropriate to exhibit some of the leading views by which such societies profess to be governed.

The custom is peculiarly appropriate to our present circumstances.

There may have existed in some minds a degree of uncertainty as to the complexion of our sentiments, as well as to our ultimate chances of success; and while Providence seems smiling upon us, in the latter particular, it is fit that we should do away with any prejudice that might result from the former.

This is emphatically a Protestant Church. Disregarding, therefore, the details of systematic theology, upon which Protestants may differ, I have thought it advisable to set forth that in which they ought to agree. In other words, I propose to explain and to defend the fundamental principle of Protestantism.

To this end, I have selected for my text, the following words:

ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD, AND IS PROFITABLE FOR DOCTRINE, FOR

REPROOF, FOR CORRECTION, FOR INSTRUCTION IN RIGHTEOUSNESS; THAT THE MAN OF GOD MAY BE PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS.—2 Tim. 3: 16, 17.

I shall endeavor to maintain, as here taught, the following propositions:

I. The Bible is a Creed, sufficient, under God's blessing, to regulate the belief, experience, and practice of the whole Christian World.

II. The substitution of any other Creed, for either of these purposes, is one step in APOSTASY.

The text mentions four things for which the Bible is profitable, previous to the orderly examination of which, we will ask, *How far* is the Bible profitable? As any other book might be? Or to some surpassing degree? This our text fully declares.

The Man of God, that is, Pastor, Presbyter, or Bishop, (words in the New Testament, convertible) is the one whose office in the Church, being most responsible, involves the most wants; nay, in a manner, *all* the wants of the whole Church. For every want which the humblest follower of Jesus feels, the Pastor feels, besides those especially arising from his position. The needs and spiritual poverties of the Church, centre in him. Whatever, therefore, is his thorough furniture for all good works, is, *a fortiori*, the thorough furniture of that Church, in all its parts, and as a whole. It is to him our text declares, how, and how far the Bible may be profitable.

Not so profitable as to supersede study. The context commends Timothy for having *known* the Scriptures from childhood. The perfection of a book is to reward, *not* supersede study. The Bible possesses no magic virtue, to penetrate thro' paper and binding, into his fingers, and so imbue his system; the Bible is no talisman, as ghostly fathers taught, to frighten fiends withal; the Bible must be profitable, if at all, by being treated as books were designed to be treated, according to the laws of book-nature, that is, by being read, studied, obeyed.

Not so profitable, either, as to supersede the use of lexicons, commentaries, and traditions. The Man of God may use these, according to his means, provided he use them rightly. How use them? As authoritative interpreters? God forbid! This transfers inspiration out of the Bible into tradition; and the question then is, Who shall interpret tradition? Shall he use private judgment to interpret tradition? If we answer 'Yes,' then how comes it that private judgment, thus innocent when applied to tradition, is so hurtful when applied to the Bible? If private judgment be a safe guide through an interminable swamp, why not upon an open highway?

If we answer, 'No,' private judgment must not be trusted either in the Bible or in tradition, the question returns, Who shall interpret tradition? The Man of God must get a second authorized interpreter for that; and as it will not do to exercise private judgment in explaining the second any more than the first, he must get a third authorized interpreter for that; and a fourth for the third; and so on by a similar necessity; and as he can never arrive at a point where private judgment will be any safer than it was at the first step, or at any step after the first, he will require an infinite series of authorized interpreters, which is absurd. Therefore, the plain meaning of the text, (divested of Jesuitical cobwebs,) is this: Let the Man of God use his Bible as a Book

ought to be used, employing lexicons, commentaries, and tradition, as *servants* to collect evidence, remembering always that the strongest evidence lies in the text itself. And when all the evidence is gathered which can be come at, let him decide in the fear of God. In so doing, the Holy Spirit, by the mouth of Paul, declares, he shall find that Bible, for the uses presently to be considered, profitable to such a degree that there-with alone he may esteem himself PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS.

This is an estimate placed upon his word by Almighty God: not to be whittled down by any device of hardy criticism. It is His three-ply, triple-folded defiance to every art of subtle quibbling. Once ascertain what ground is fairly covered by the four specifications, and then, upon that ground, you know that the Man of God is 'PERFECT'; and if that should by any possibility be misunderstood, you know that he is 'THOROUGHLY FURNISHED.' And if desperate ingenuity should begin to say 'suppose' this, and 'suppose' that emergency under these specifications, it is added finally—'UNTO ALL GOOD WORKS.'

What then, are the four specifications, and what ground do they fairly cover?

I. 'FOR DOCTRINE.' This specification fairly covers the whole ground of the teaching of truth—truth on all subjects to make wise unto salvation. The word 'didaskalia'—here rendered 'doctrine'—embraces all truth proper to Revelation, and useful to the Man of God, as a teacher—all truth which he will be ever called on to understand himself, or to exhibit to others, whether relating to 'doctrines,' technically so called, or to ordinances, forms, facts, &c. I maintain that the usage of the New Testament writers, fairly includes within this word the whole of truth necessary to the edification of the body of Christ; and it means—not only that the Bible is a repository of all such truth, but—that when fairly admitted to the mind in the manner already explained, it 'is ABLE,' by an omnipotent energy, 'to MAKE WISE UNTO SALVATION;' the Bible is a TEACHER.*

But here an objection is started. Truth, it is said, is one; and therefore the fact that honest minds do differ on every side, proves that the Bible is *not* a sufficient teacher.

To this I reply: Never was there a more Jesuitical fallacy. You might as well say, Medicine is one; and therefore, unless men all take the same dose they never can be cured. The fact is, truth, like medicine, if it be one, is yet multitudinous; and minds, like maladies, are various. Hence it is an utter impossibility to create absolute unity of belief. Even on what we are pleased to term fundamental truths, there must exist different modes of seeing; different grades of believing; different forms of expressing; and the only unity that ever will be attained before the Resurrection of the Just, on earth, will be a unity of thinking differently, in love.

You might as well attempt to compel seven men, with seven glasses, each with a particular hue of the rainbow, to see all things of the same color, on pain of excommunication, as to compel all minds, of ten thousand diverse mental optics, to behold all things of one catholic, leaden hue.

*NOTE.—I remark here, that in speaking of 'the Bible alone,' I wish to be understood as including those influences of the Holy Spirit, which are solemnly pledged to attend its diligent and careful study.

You might as well attempt to pack cannon-balls in a box, so tightly as to leave no space between, as to pack minds in a Church, I care not by what Hierarchical lever you screw them, so tightly that they do not differ, and yet think. Leadon balls may be compressed so as to touch all round—so may heads, of the same material.

Consequently, of all the immense delusions that ever bestrode the mind of man with a waking nightmare, that of a Church, with an absolute unity of opinion, is the most astounding; and of all usurpations of Divine prerogative, which have ever desolated the Church, that of testing Church-fellowship by *OPINION*, instead of by experience and practice, is the most ruinous.

Minds differ like faces, like forms, like every thing that God ever made, or the devil ever marred; and the crowning glory of God's word is that it will, out of its multitudinous, inexhaustible store of truth, fit to each mind that can be saved, that particular truth, yea that particular shade of the same fundamental truth, necessary to save that mind. The only thing that can, the only thing that does, prevent the Bible from having this effect on every one of you this day, in this house of God, is, you do not wish to be saved by it. You find nothing in it. On you it has no influence, no chance to have any. This is fatal. God's blessed Spirit is so solemnly linked with that word, by covenant and in actual fulfilment, that that word is able to give the docile student true views of God, of self, of expiation, reconciliation, life, death, resurrection, and the world to come—views which, though they differ from mine, are true; and differ from mine only because his mind differs from mine.

Oh! be it forever understood, that the only unity of faith, possible to us now, is the unity of RELIANCE on Divine testimony, with the unimpeded exercise of each mind, irresponsible to the mass, in making estimate of that testimony. In this view, the Bible is a living miracle among us. It does save men while disputing concerning fundamental truths. The constitutional diversity of minds is so great, the knowledge possible to us so limited, the themes in question so vast, our logical medium so imperfect, that it is probable good men often rank on opposite sides of apparently fundamental questions, when God sees that as to what is really fundamental, they agree.

I can well conceive, and I rejoice in the thought, that the love of our Lord Jesus Christ, whose name be forever blessed, has been kindled like a pure altar-flame, never to be extinguished to all eternity, in hearts of men, whose intellects could never agree in rendering a philosophical account either of his person or his work. They may have thought their theories fundamental, and have achieved long renown in battling therefor, while their God saw that the things they learned of Jesus, that made them love him, although so simple as to be quite overlooked in the arena, were eternally fundamental.

Hence, the grand work of the Man of God is not so much to elaborate truth from the word of God, and present it in systematic form for the acceptance of his flock, as, coming all glowing from the study of the precious word, unfolding its holy beauties, to kindle in their careless hearts a similar ardor, and lead them to the same central sun of life and light.

The Bible, then, on all subjects, personal, pastoral, ecclesiastical, which he may be called to handle, is, to the Man of God, so boundless a repository, so superior an instructor, that therewith alone, he may regard himself as PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS.

FOR REFUTATION. This specification fairly covers the whole ground of the prevention, or extirpation of error. In familiar language, the keeping the Church pure from heresy. That this is the force of the term 'Elenchon,' will be per-

ceived by any one who will compare the New Testament usage on this word, and its parent verb. The Bible will not only teach truth—it will kill error. It may not kill every thing that you and I may consider error. It certainly will, when used rightly, extirpate what God regards as such, and be it ever remembered that He alone is to pass that sentence. That the Bible will have this effect, follows of course from the first specification, for truth and error cannot exist together. They are as fire and water. The more truth is taught, the more error dies. This also follows, because the word of God is constructed with direct reference to the cardinal errors of the human mind, by a divine reasoner, with such tremendous ability, that those errors cannot live under a conscientious study of that word. This also follows, because the Scripture is self-interpreting, self-rectifying, self-vindicating. And the sure way of testing an error claiming scriptural support, is: call it to the spot where it claims parentage, and call in the rest of the scripture to testify. In this way, erroneous interpretations must die, and do die. And if there be any interpretation that will not die so, then in God's name, let it live.

Whether, therefore, in a private Christian, or a Pastor; whether in the Church, or any other ecclesiastical body, God's estimate of His Bible is, that for the keeping out of heresy, with that alone, the Man of God may consider himself PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS.

How nearly, then, they agree with the mind of God, who think that to have no other test but the Bible, is to swing loose from wholesale restraint, judge ye.

For my part, I seem to see the stamp of Divine displeasure, broadly and crushingly fixed upon any other test, or barrier of error, besides the Bible alone.

3. FOR CORRECTION. The third specification naturally covers the entire ground of Church discipline, including the whole fabric of Church government, whether of members or of ministers. This is the usual signification of the term. There is not an offence against Christ, nor against his cause, whether in the Church simple, or aggregate, which cannot be brought to conviction, just as far by the use of the Bible alone, as God ever intended to have it convicted; and if there be an offence which cannot be thus committed, it is not an offence against Christ, but against a human figure, and such an offence—let it be committed.

For such purposes, then, with the Bible alone, the Man of God is PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS.

4. FOR INSTRUCTION IN RIGHTEOUSNESS.—This fourth and last specification fairly covers the whole-ground of training, or schooling, or education in personal holiness, commonly called, experimental religion.

God's estimate of the Bible is that when used according to its own requirements, it will develop all Christian growth—patience, faith, hope, love, joy, meekness, gentleness, integrity, purity, practical morality.

What book is best to put into the hands of a child? Whose words best for infant voices to repeat? 'The words of the Lord are pure words.' Can you find any simpler words than those of Him who said 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven?' Can anything more happily fashion the minds of your children, intellect, imagination, taste, feeling, principle and all, than the holy strains of David? And why should it not be so? Cannot He, who is the Father of us all, attemper his language to the wants of those little ones, whose angels in Heaven do always behold the face of our Father which is in Heaven? And whom will you trust to tell them the story of our Lord's sufferings and death—their

cause and their results? Suppose Jesus, as of old, a wayfaring man, should enter your house, and, drawing your child to his arms should tell him of that last supper, of that garden agony, of that mock trial, of those insults, buffetings, scourgings; those final scenes of Calvary, those three days and three nights in the heart of the earth, bending, the while upon the breathless listener, those fascinating eyes of tenderness, would you dare to interrupt him? Would you dare to caution your child what doctrine he should find there?

Parents of this congregation, try the power of God's words upon the pliant natures of your children. Plant those living words deep. Govern them the while; LIVE Christ before them; and when you are old and grey-headed, you shall surely see them following Wisdom's ways, which are pleasantness, and all her paths which are peace.' Infidelity cannot entangle them; vice cannot fasten her fangs upon them; or if they do, you will see them escape again, like a bird from the snare of the fowler.

The Bible can never be out-grown. Other books that please our infant ear, fall off, and grow stale to our maturer age. Not so with God's words. Precisely the same passage that charmed the child of seven, will charm the grey-haired sage of seventy—yea, open to him depths of meaning, childhood could not fathom.

Christian, commencing divine life; inquirer, just ready to begin, let me tell you, Christianity is growth, not petrification. The Church is the branch of a vine, and that vine is Christ the Word. If you then would be grafted into Christ, I assure you it will not be without diligent, private, original searching of the Bible. In conclusion, then, see what God's own estimate is of his Bible.

For the inculcation of all truth necessary to salvation; for the refutation of error and extirpation of heresy; for the conduct of discipline, whether of presbyters or laity; for the education of children and adults in personal holiness, and practical morality, the Bible is so far profitable that therewith the Man of God is PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS.

This, men and brethren, is the estimate that, with all lowliness, we accept and verify. This is the fundamental principle on which this enterprise was commenced, avowed from the very first, on which every advancement has been made; on which, under God's blessing, our future success is to depend. If you seek to know the doctrines, the spirit, the characrier of this enterprise from afar, by some human mark, or badge, or insignia, you will surely be at a loss what to think of us. But if you are a student of God's word; if you know what it is to subject your intellect to the mind of God; if you have ever been taught how to read, and think, and believe only at first hand, from God's beloved word; if, believing, you have obeyed, and if you ever then come within the sound of the services of this temple, you will know at once where you are and what you are. Your heart will leap to us by the mighty response of a kindred nature, and you will be to us a brother.

Brethren! This is, shall I say, PROTESTANTISM? Nay; there is a nobler word, CHRISTIANITY! The principle I have this day exhibited, is the foundation of all Christianity. The realization of this principle is our Life. For no other principle is it worth our while to contend; but for this, 'THE FAITH ONCE DELIVERED TO THE SAINTS,' let us contend earnestly. Let us hold up our standard on high. Let us send abroad our watchword upon the wings of the wind! Let us make it known, and felt, and believed, that the Bible, as God wrote it, every man his own interpreter, responsible only to God, is our rule, our only teacher, and that therein, for all truth to be inculcated, all error to be extirpated, all discipline

to be enforced, all holiness to be attained, we, as a people and a pastor, do deem ourselves PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS.

Selfishness Inconsistent with the State of Pure Love.

The affection of love has its laws of origin. Love, originating in faith, tends to restrain and regulate the other passions. The soul can love only one object supremely. Man is selfish when his love centres in himself as its supreme object, —selfish also when his love centres in other beings inferior to God—God alone the proper centre of love. When supreme love exists, all other principles will be properly regulated; assured or perfect faith, the true source of purity or perfection of love.

Love is not a passion, which can properly be called *accidental*. In any and every being that has the capacity of loving, this benevolent affection will arise and increase, and decline according to its own law of origin and progress: and if we have a right view of the subject, it is one of the laws of its origin, that love always rests upon faith as its basis. If we have faith in the creature, exclusive of faith in God, then our affections will centre on the creature. If we have faith in God, then our affections, either in whole or in part, will take a different direction—attaching themselves to God as their object, and being more or less strong, according to the degree of our faith.

2. In the last chapter, the position was taken that faith subdues that selfishness, which is the great evil of man's nature, in part at least, by an indirect action, viz: by giving origin to love. We had occasion to make the general remark, to this effect: that the natural tendency of love to God is to regulate and restrain all unregulated and unrestrained love of that, which is not God. This view is so important, that we think it necessary to delay upon it in the present chapter.

3. Additional to the general law, that love rests upon faith, there are other permanent principles or laws, which it may be proper to refer to here. And one is this: Of the various objects, to which love is directed, it will always be found, that those objects will not all be loved alike; but some will be loved more and some less. Of two objects or of many objects which essentially differ in their attractions, in other words, in their power of exciting love, it can never be said that the soul loves them both, or that it loves them all in an equal degree; the love of the object will be in proportion to the attracting power of the object, considered in relation to the soul.

4. And in accordance with these views, it may be said further, that among the various objects there will be some one on which the love of the soul will rest and satisfy itself in the highest degree—in a degree which may be expressed by the term *supremely*. The soul, in the exercise of its affections, must necessarily have a centre of love some where, viz: in the object which is *most* beloved; and that object will be the most beloved and will constitute the centre of love, which possesses for the soul the highest attractions. The love of other things which have less attractions for the soul, cannot fail to be subordinate. It is true, that the soul may take a degree of satisfaction in those objects which are inferior or subordinate in its love; but it is in the *supreme* object of its affections, and in that central and supreme object alone, that it will rest and delight itself with *supreme* satisfaction. It is there, emphatically, that the heart is—there is the *centre*; and it is infinitely important that every man should know what that centre is in his own case.

5. The centre of man's love (we do not say his love, but the *centre* of his love) must be either in himself, or in other creatures, or in God.

He may love all in different degrees, and he may love all in that manner at the same time—but he cannot have a centre or supremacy of love in all at the same time. He either loves God supremely, or he loves other beings which are inferior to God supremely, or he loves himself supremely. There does not seem to be any other supposition to be made in the case.

6. Our first remark, in connection with what has been said, is this: If a man's love centres in himself as the highest or supremest object of his affection, which it must do, if it do not centre in some other being, he is of course a selfish being—and as such he cannot be regarded as a truly holy being. If he thinks for himself, acts for himself, lives for himself—as he must do if he himself be the highest object of love—it must be sufficiently obvious without any comment upon it, that he cannot be otherwise than selfish, and cannot be otherwise than unholy. All such love, which thus centres in ourselves, is wrong, and is not acceptable in the sight of God—because it is not proportioned to its object, and is inordinate. It may be proper to add this remark here, that pure love or holy love, is that love which is precisely appropriate to its object; being such, neither more nor less, as the object is precisely entitled to, so far as we are capable of understanding what the object is.

7. A second remark is this: If our love centres in creatures inferior to God, and becomes supreme in them, it is necessarily selfish, as really so—though not so obviously so at first sight—as if centred in ourselves. It is entirely obvious, that the motive for loving inferior beings in the highest degree, for loving them *supremely*, cannot be founded in their own characters; it is not a love to which they are justly entitled. It is not right to love them in this manner. And if the motive of this love is not founded in their characters, and is, therefore, not based upon moral rectitude—it is founded, and must necessarily be so, in some selfish modification of our own feelings. The only active principle in man which is antagonistical to rectitude, is selfishness in some of its modifications. Whenever a moral being deviates from the right, in any and all cases where he has a perception of what the right is, it will be found to be through the influence of self. In all such cases, if a being is loved otherwise than it ought to be, and is therefore loved *wrongly*, selfishness will always be found at the bottom. It will sometimes be very secret and almost hidden; but it will always be there.

8. A third remark is this: God alone is the proper centre of love. God alone, in consequence of the exalted nature of his perfections, is the object to which our highest affections can properly attach themselves. If God is not loved supremely, something else is, because the nature of love is such as to require some highest object. And if God is the *centre*, (an expression which implies that our love is essentially, if not absolutely proportioned to its object,) then he is so in such a degree and manner, that all other beings are regarded and loved in their relation to him. Being not only the highest or supreme object, but being so beyond any and all comparison with other objects, he is properly the *centre of centres*. Consequently, receiving all our springs of action from him, as the great object of our affections, we shall regard objects, so far as we are capable of understanding their nature, just as he regards them, we shall love what he loves, hate what he hates, rejoice in what he rejoices in.

9. The moment we get into this great and true centre, every thing else falls into the right position. We love ourselves, and we love other beings just as God would have us; for we can neither approve nor disapprove, neither love nor hate, except as we receive the spring of movement from the great source. In any other posi-

tion of mind, the influence of self-will is felt; but in this, as the mind operates in perfect coincidence with the will of God, a will that never deviates from perfect rectitude, it can give no countenance to selfishness, which is always at variance with rectitude. The life of God in the soul and the life of self in the soul are entirely inconsistent with each other. Where God exists, as the supreme object, self is, and must be, cast out—sensuality ceases. All our appetites and all our propensities and affections of whatever degree will, in that case, be properly regulated; and the grace of sanctification or holiness will pervade the whole inner man.

10. It is proper to add here, in accordance with what was intimated at the commencement of the chapter, that the love, which being supreme, makes God its centre, never exists—and it is not possible that it should ever exist except in connection with and as the consequent of a faith, which has the same centre, and exists in the same degree. Faith is the foundation—faith is the deeper principle; although it must be admitted, that love is a state of mind, which, generally speaking, is more distinct in our consciousness, and is more obvious to common apprehension and remark. When, therefore, we have faith, we have all that is necessary for us, provided we have all the faith, which God requires us to have.—*Life of Faith.*

Bible Chronology.

The following remarks of John Hooper, Albany, England, on Bible Chronology, are valuable. They are taken from the correspondence of the English mission, published in the Advent Herald for Dec. 2d, 1846:

“In regard to the chronology of the Bible, however correct, there must be some little uncertainty in our present ignorance in tracing its exact fulfilment down to our present time; the least variation in our computation affecting, through the long lapse of years, materially our conclusions. There is also much difficulty in fixing the exact time when the reckoning should begin: as, for instance, in the great prophetic number of Daniel's 2300 years. And I know of no other satisfactory way of ascertaining the exact time when the Prophecy commences, than that adopted by me in the exposition of that prophecy as given in the last part of the ‘Word in Season,’ which I have sent you. The vision in the 8th and 9th chapters being unquestionably the same, we arrive at the commencement of the prophecy by reckoning backward from the crucifixion, and thereby ascertain the year when the sanctuary shall be cleansed, which brings us to the year 1847. Therefore the Lord will appear the next year to his Church—supposing that we are living in A. D. 1846. But this, as you are aware, is a disputed point. The Duke of Manchester, for instance, has endeavored to prove in a late publication (a large thick 8 vo. volume,) that the Christian era is dated too early at least by four years. Thus, though we have adopted the best mode of computing the Prophecy of Daniel's 2300 years by dating from the Crucifixion, there is still an uncertainty whether it will receive its fulfilment in the next year; because our calculation rests on the chronology of the New Testament. But I do not think that the commonly received opinion that we are living in A. D. 1846, is far from the truth, and therefore that the Lord is near at hand. And that there should at this very time arise a question that it seems so ordered of God, that we may be led to speak with greater diffidence as to the *exact* year, in order that we may be kept in *continual* watchfulness. But of the seasons of our Lord's Advent there can be no doubt—and though we are so near what we call 1847, the Lord may come before that year.”

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, DECEMBER 16, 1846.

The Church at the First and Second Advents.
(Continued.)

8. The Jewish church, or its leaders, not only rejected the message of the first advent, but prevented all they possibly could of the common people from receiving it. Hence Christ charged them with the sin of taking away the key of knowledge, of not entering the kingdom of heaven themselves, and preventing others from entering. How true to the spirit and letter has this been of the Gentile church relative to the second advent message, in this our day. The common people, the lay portion of the church, with a very few exceptions, at first were favorably disposed towards the advent message; and doubtless very many would have gladly received it, and this day been rejoicing in hope of the soon appearing of their Lord, had they not been prevented by their ministers, or the leading influences of the church. No pains have been spared by the ministry of the church, not to enlighten themselves and their hearers relative to the true merits of the question, but to prejudice their minds against it; and the success with which this fearful work has been carried forward, is without a parallel, excepting in the type, the Jewish church.

9. At the first advent the Jewish church possessed a proselyting spirit. This was one of her prominent characteristics when the Savior charged her with compassing sea and land to make one proselyte. And after the ascension of Christ, in the apostolic age an untiring zeal was manifested on the part of the Judaizers, to turn away the disciples of Christ from the faith, to Judaism. To prevent this sad work was one, and we may say the chief object of Paul's epistle to the Galatians, and of his letter to the Hebrews. Relative to the Gentile church at the commencement of the proclamation of the advent message, all acquainted with her character then, know, that without an exception she possessed a proselyting spirit. The mainspring of action, or ruling object of action, of all the sects was an increase of numbers. Protracted and extra efforts were made, not so much to save souls as to swell the number of the church, to see who could boast of the largest number of converts to their peculiar creed. This unholy proselyting party spirit has effectually compassed sea and land to make proselytes, and its success has been the very bane of all gospel order and true evangelical holiness in the Gentile church: for it has gathered into its fellowship, its very bosom, men of the world, unconverted, unsanctified, unholy men, women and children, until such members hold the balance of power. They give character to the church, and place it, we fear, beyond the reach of the redeeming and saving power of the gospel.

But this is not all—the Gentile like the Jewish church, seemingly, has done all in her power to turn away the disciples from 'that blessed hope,' and the 'faith once delivered to the saints.' She has taken advantage of their disappointments and sore trials to aid her in causing them to return to the bosom of the church again. And, we are pained to say it, with few exceptions, those who have gone back to the church have soon partaken of her spirit, lost their zeal for the cause of Christ, their love for his appearing, and, we fear, their inheritance in the everlasting kingdom of God.

10. The Jewish church never had an external show of greater purity than at the first advent, yet according to the scorching truths of Christ, she was

never more corrupt than then. Her cup of iniquity was full to overflowing. She was ripe for any and every crime, and for destruction. John charged the church, yes, the church of God, the most highly favored people of God, which ever lived, with being a generation of vipers. Christ viewed them, though his own people, in no more favorable light. He called them hypocrites, whited sepulchres, children of the devil, and said, How can ye escape the damnation of hell.

Let it be remembered that this was the corrupt character of the powerful, wealthy, and proud pharisaic church at the first advent of the Lord. He came to his own people, and they received him not—they rejected and crucified with wicked hands their Lord and Savior. No one now doubts these painful things; but they wonder how the church, yes, the church of God, could become so fallen and corrupt to commit such high handed sins. But was the church, at the time of the commission of these crimes, by the mass, viewed in this light? Certainly not. The multitude was blinded by the self-righteousness, out-side show and hypocrisy of the church. They considered her holy, the pure church of God; and as a matter of course, all who presumed to question her purity were, by the deceived multitude, considered invaders of the holiness of the true church.

What is the character of the Gentile church now? Like the Jewish church at the first advent, she is deeply corrupt, though her outside show has the appearance of great sanctity. She has become corrupt in her doctrine, has turned aside unto fables; in her worship, has left the simplicity of the gospel for a worship which consists in vain forms and a pompous show, more pleasing to a proud heart, than honoring to God; has imbibed a worldly spirit, and fallen into all the reprehensible practices of a proud and sinful world. As the Jewish church rejected the first advent, so has the Gentile church rejected the second coming of her Lord. In short, there is not a sin named in the sacred oracles, but that the Gentile church is now guilty of habitually committing.—Let any one show to the contrary, and we will cheerfully confess our mistake. This charge, and offer, we have repeatedly made for a few years past, but no one has yet ventured to appear in defence of the church; and for the very good reason, we think, because it is known that the charge is just and can be sustained.

That the Gentile church is now corrupt, ripe, or nearly fitted for destruction, as was the Jewish church at the first advent, is absolutely certain, or we are not living in the last days, the perilous times spoken of by Paul, and the days of corruption of the church predicted by him and other inspired writers. Or, in other words, we are not living near the time of the second advent of Christ: for the corruption of the church was to form one of the most prominent characteristics of the times just before that event. This, no second advent believer will question, nor any one who understands his Bible. And no one acquainted with the painful facts in the case will deny that these predictions are strictly fulfilled; hence the conclusion is, that there is not only a perfect agreement, in this respect, between the type and antitype, but a sure evidence is furnished that the appearing of Christ will soon be witnessed.

11. The Jewish church, in consequence of its apostacy, unbelief, and deep corruption, was rejected by the Lord. When he had delivered to his chosen people his message of love and mercy, confirmed the truth of its divinity with numerous miracles, signs and mighty wonders, and they still closed their eyes and ears, and hardened their hearts against the truth, and were in their blindness and madness about to shed the blood of the merciful Jesus, he cries out in the sympathy and boundless love and compassion

of his spotless soul, 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen gathereth her chickens under her wings, but ye would not! Behold your house is left unto you desolate!!' The divine presence then departed from the Jewish church, the church of God, and his once holy temple. In view of these things, Christ exclaims in another place, 'If thou hadst known in this thy day, the things that belong to thy peace, but now they are hid from thine eyes!!' They judged themselves unworthy of eternal life, and in consequence of so doing, says Paul, 'Lo, we turn to the Gentiles!'

Sad and painful indeed was the condition of the once chosen people of God, when once finally and forever (as a people) rejected by Him; but no more painful than the condition of the Gentile church, the anti-type, when thus rejected! Here we shall be met with the strong prejudices of the times. From a thousand voices coming from half that number of selfish and wrangling sects, it will unanimously be said, let the comparison close here: we admit the Jewish church was rejected, but this never can be true of the Gentile church: there is not a fitness in the comparison here—God must yet be with the Gentile church, never will withdraw from her his divine favor; and has great blessings yet in store for her, &c. So reasoned, and still reason, the Jews: but eighteen hundred years of the displeasure of their rejected Lord, show their blindness and folly. What the future will develop in the case of the Gentile church we leave for the future to determine. But judging from her own often repeated testimony relative to her spiritual death; her corrupt, cold, lifeless and unbelieving condition; the plain predictions of the inspired writers relative to her character in the last days, and having the strongest assurance from the prophetic Word that we are now in the last days—we say, from these evidences we are forced to the conclusion that the divine favor is withdrawn from her. There may be, as in the case of the Jewish church after its rejection, individuals and some small bodies, yet enjoying the divine favor, but as a whole, as an organized body, as the church of God, she is a broken off and rejected branch. The Jewish church, through unbelief was broken off from the true olive tree, and the Gentile church was admonished by Paul thus,—'Thou standest by faith,'—and if she, like the Jewish church become unbelieving, would not be spared. She has become unbelieving, and therefore must, like the Jewish church, have fallen, and be rejected, or cast off. See Rom. 11: 19–21. If these things are true, it is highly important for our own and the salvation of others to know it, and faithfully, but in self-abasement, tears of sorrow, and true philanthropy, proclaim it to all who will hear: that if by any means some, who are now deceived by the church, may be saved in the day of the Lord Jesus.

Finally, the Jewish church, after a long abuse of heaven-bought blessings; deep ingratitude to God their kind benefactor and faithful protector; repeated rebellions against his righteous laws; willing and wilful unbelief in his most precious promises; rejection of the glorious truths of the gospel: crucifixion of the son of God, and the commission of every crime of which they were capable; we say after thus falling into the deepest corruption, they were destroyed from any longer being a distinct nation. And dreadful indeed was the avenging and devouring rod of the Almighty, when stretched out against his once chosen and holy people. And is not their awful doom, their dreadful destruction by Titus the Roman conqueror, typical of the sure but more terrible destruction that awaits the fallen and corrupt Gentile church at the revelation of the Lord

of glory? We think it is. But whether there is anything typical in the case or not, we know from the plain word of the Lord, that so far as the Man of Sin, the Catholic church, the leading or controlling power or influence in the Gentile church, is concerned, that everlasting destruction awaits her at the appearing of Christ. See 2 Thess. 2nd, Dan. 7th, and Rev. 18th chapters. No Protestant, not tinctured with Puseyism, or German Neology, will dispute this. And how any one acquainted with his Bible can doubt that the same fate awaits other corrupt branches of the church is a matter of surprise to us. The sin of fornication with the kings of the earth, a union or mingling of civil and ecclesiastical matters, is what stamped with corruption the mother of harlots. (Rev. 17: 2) If the daughters have committed the same offence, do they not sustain the same character of their apostate mother, and are they not liable to share in the destruction that will soon come upon her? Most certainly.

Just as sure as the doctrine of the world's conversion, or of a temporal millennium, is not a doctrine of the Bible; just so certain as the Bible predicts that the Gentile church will be unbelieving, worldly and corrupt at the appearing of Christ; and just as certain as the advent of Christ is near—just so certain is the terrible and everlasting destruction of the Gentile church and a sinful world at the door!—The very nature of the case forces us to this conclusion. There is no medium ground on which we can consistently stand. Destruction, the most fearful and final, will soon fall upon the proud and corrupt Gentile church, and a guilty world, or, the doctrine of the soon appearing of Christ and his kingdom is erroneous. That it is true, we have not a doubt, and we think we have the very best evidence to prove. Then, destruction will inevitably come upon the Gentile church and a sinful world! And in view of their awful doom, we cry out in anguish of soul, 'O that they were wise, that they understood this, that they would consider their latter end!' For to the Lord 'belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste!' O God, may they escape to thee for refuge while thy long forbearance is extended toward them.

The Cause at Oswego.

We have a few tried precious brethren in Oswego; and they need help from our efficient brethren in the ministry. Cannot Bro. Pinney go to their aid?—There is no place where in our judgment he could do more good for a few weeks. We name him because we see he is 'again in the field,' with improved health, and well engaged in the blessed work of doing good. To give Bro. Pinney, and others concerned, a more perfect knowledge of the state of the case at Oswego, we make public the following private note, just received from Bro. Oliphant. He will pardon this liberty we take with his letter.—Under date of Oswego, Dec. 7th, he writes:

Bro. Marsh:—You know not what trials we have been called to pass through, though you have had some bitter experience. Our once powerful band has dwindled down to a handful, who meet on the Sabbath morning at our house for an interchange of sentiment and social worship, and in the evening at Bro. Houd's. To say that I am pained every day when I witness the alienation in the band which once knew no feeling but brotherly love, and no interest but that of a common Parent and a common Savior,—to note the hostility and rancor on the part of those we loved and still love, is painful—is enough to make the heart bleed at every pore. Heavy was the dividing wedge—He sundered and distracted a company of friends which then numbered over 150—many of whom have been driven back into the world by his pernicious doctrines; and I hardly know of an individual who followed him out but now denoun-

ces him as a bad man; and still they say the Lord has led them, in all their errors! Oh! poor human nature!

I said our meetings were held at Bro. Houd's and at our house: but we have hired the Tabernacle, and mean to fit it up again as comfortable as we can, and try to get the scattered children together once more—that is, as many as we can; for many will never return.

Oh! my brother, you cannot know, and I cannot tell you, how much I loved this company. It was a feeling of affection more ardent, more pure, than I ever cherished for my own relatives by the ties of consanguinity. I would willingly have made sacrifices for them: I have made some; but of that no matter. But all has been unavailing—an enemy has torn us to pieces, and then to confirm his own rottenness and putridity, has united with the Shakers.

When I see you, I will tell you all about it, and I know you will sympathize with us. Do you think Bro. Pearson could visit us if we should invite him? Would it be possible for you to come? How is our dear Bro. Galusha? It is not impossible for me to call on him when I visit you.

Remember me most kindly to Sister Marsh, Bro. Pearson, and all the rest of our friends, and believe me, as I am, Your friend and brother,

R. OLIPHANT.

Bro. Pearson's health though improved is yet poor, We are confined to the cares of our office—hence it will not be practicable for either of us to comply with Bro. Oliphant's request now. Bro. Galusha must speak for himself,—he doubtless stands ready to do all he can for the cause in every place where ever duty calls him to go, but whether he could now visit Oswego is doubtful. We hope Bro. Pinney will be able to attend to this Macedonian cry immediately.

Terrible Disasters on the Waters.

The number of shipwrecks on our Lakes and on the Ocean, for a few weeks past, is without a parallel in the history of our world. One Steamer, we now forget her name, in crossing the Atlantic recently fell in with six, we think, wrecks, such a thing as was never witnessed by any one ship's crew in one voyage. Fifty are reported to have perished on the wreck of the steam boat Atlantic, in Long Island Sound—and as many more in a recent collision on the Mississippi River. Near one hundred crafts, of various descriptions, in the recent gales, are already reported wrecked or stranded. Consequently the number of lives lost must be great.

To say nothing about these things being signs of the final convulsion and destruction of the present natural world, they most certainly furnish conclusive evidence that God has either withdrawn his providential care, in a great measure from this rebellious world, or he is speaking in earthquake and tempest tones to fallen man to repent of his numerous and high handed sins. We doubt not that these wild, fearful, and often repeated freaks of nature, are sure precludes of her final convulsion. Let us be ready for the terrible crisis—it is liable to commence any moment.

Events of the Day of the Lord.

NUMBER II.

Bro. Marsh:—You would have heard from me sooner, but I felt uncertain whether you would decide to publish my articles on this subject; and until I ascertained this, I thought it best to save the time and expense, lest it might be labor lost. This morning I received the paper, and find my communication inserted, and a remark of your own upon it. I know that Paul teaches the saints will be caught up to meet Christ in the air in that day; in this, you and I, and all who rest on the plain declarations of Scripture, are agreed. But it does not follow that at the first moment of the revelation of Jesus Christ, the saints will be glorified; or rather, this will not be the first event

of the day of the Lord. Hear a little further, —and, if you please, spare remarks, until I have entered more fully into the subject.

Keeping before the mind the Scriptures quoted in my article of the Voice, Nov. 25th, in which it is plainly declared that the tares are first gathered; look at Matt. 13: 49. The first work of the angels is to sever the wicked from among the just. But here I shall perhaps, be met with an objection, drawn from Matt. 24: 31. This, however, does not necessarily involve an objection. The fact that the angels do gather the elect, does not disprove our Lord's declaration that the wicked will first be gathered. Mark, the mourning of the tribes of the earth is mentioned before the gathering of the elect: As the ungodly were taken away in the day of Noah, so will the unprepared be taken when the Lord comes. Luke, 17: 31, &c.—'In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it,' &c. Brethren! consider well these words of the Lord: It will be just so when the Son of man is revealed.

In Daniel, 12th chap., we see the time of trouble is mentioned before the deliverance of those written in the book. Now turn to Psalm 91—'He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty; surely he shall deliver them from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid of the terror by night, nor for the arrow that flieth by day—[Glorious promise! not only shalt thou escape, but in the midst of all, thou shalt not fear!] nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand—but it shall not come nigh thee. Only with thine eyes shalt thou behold, and see the reward of the wicked,' &c. &c.

Isa. 24th: Has this chapter had its fulfilment? I hardly think a single adventist can be found, who will say it has. We here are told that the inhabitants of the earth are burned and few men left. Joy is darkened and desolation and destruction are all around. But 'when thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning of grapes when the vintage is done. They shall lift up their voice—they shall sing for the majesty of the Lord—they shall cry aloud from the sea.' vers. 13, 14—'But fear and the pit and the snare, are upon thee, O inhabitant of the earth! The chapter concludes with the reign of the Lord of Hosts, and the following one with a song of praise to God for His righteous judgment, and the triumph of his people. Let me entreat the reader to look into this portion of the surh word of prophecy.

As you prefer short articles to long ones, I will conclude for the present, by just offering a hint. Some have told us this was our especial duty, and some that at this moment. But hear Christ, —'And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness,* and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.' Brethren! if

*What a mercy it is that it has ceased to be the custom of professing Christians, to invite the visitor to the intoxicating beverage. How many of us might in an evil moment have been thrown off our guard.

one prayer more than another is given us to use and that unceasingly, it is here. In another communication I may say something about abiding the Son of man's appearing.

Yours truly,

H. HEYES.

A Word on the Above.

We can see no good reason why we should 'suspend remarks' until Bro. Heyes has 'entered more fully into the subject.' As truth is our object, we think the better way to arrive at a correct knowledge of this case is to have our objections to Bro. Heyes theory accompany his articles. This is fair for the writers, and safe for the readers.

The parables in Matt. 13, to which Bro. Heyes refers, directly relate to the kingdom of heaven, or this world, the territory of the kingdom. Hence it is perfectly consistent with this view of the matter, to speak of the gathering out of the kingdom or out of the world the tares, or wicked, casting away the bad fish, or the wicked, *not before* the righteous are changed in the twinkling of an eye and caught up to meet the Lord, but *before* the righteous will shine as the sun in the kingdom, or renovated earth. It is a mere inference to say that the wicked are destroyed *before* the righteous are taken from the earth, but the plain meaning of these texts seems to be that they will be destroyed *before* the righteous possess the kingdom.

Matt. 24th settles this question. The Savior is there speaking, not directly of the territory of the kingdom, but of his coming, and what he will do with his saints and the living wicked, at his coming. The wicked wail at his appearing, while the righteous will be caught away by angels, to meet their coming Lord: they escape the snare, while the wicked are taken in it. The wicked will doubtless *wail*, but *not be destroyed* before the righteous are caught away: the wailing we think will commence on the appearing of the sign of the Son of man; then the righteous will be caught away, and then the destruction of the wicked will follow. This, Matt. 24 and other plain portions of the New Testament clearly teaches.

Admitting the texts Bro. H. quotes from the Psalms, Isaiah, and Daniel, refer to the coming of the Lord, they must be harmonized with the plain teachings of the New Testament; or shall the New Testament be expounded by the Old? The former is the safe position to take. Abiding by this rule, these texts are easily understood: they teach the *errors*, *not* the order of events of that day. The order we must look for in the New Testament; and all who are acquainted with the plain teachings of that Book, it does appear, will readily admit the correctness of the view we have taken of this subject.

Parable of the Supper.—Luke, 11: 16—21.

From verses 12 to 15, it may be readily seen what gave rise to this parable. Observe our Saviour's instruction to such as make a dinner or supper. 'Call not thy friends, nor thy brethren, neither thy kinsman, nor thy rich neighbors, lest they also bid thee again, and a recompense be made thee; but when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed, for they cannot recompense thee. For thou shalt be recompensed at the resurrection of the just.' Mark the saying of one of his disciples, 'Blessed is he that shall eat bread in the kingdom of God.' Their minds appear to be directed to the marriage of the Lamb—see Rev. 19: 7; 'Then said he unto him, a certain man made a great supper, and bade many, and sent his servants at supper time to say to them that were bidden, Come, for all things are now ready. And they all, with one consent, began to make excuse. The first said unto him, I have bought a

piece of ground, and I must needs go and seoit; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them—I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came and shewed his lord these things. Then the master of the house being angry, said to his servant, go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, go out into the highways and hedges, and compel them to come in, that my house may be filled, for I say unto you that none of these men which were bidden, shall taste of my supper.' This parable is perfectly simple, and as easy to be understood. The servants went into the highways bidding to the marriage for more than 1800 years. This parable simply states, that many had been bidden, and at *Supper time*. Mark the expression, the servants were sent to those that had been bidden. It was not their mission to bid to the marriage, but to say to such 'Come to supper,' or in other words present the prophetic scriptures, that had been sealed up until the time of the end, (see Daniel 12: 4, 9,) to the professed church of God, showing the end of their faith, nigh which should according to Luke 21; 28, 31, have caused them to lift up their heads with rejoicing, and to know that the Kingdom of God is nigh—but alas, how disappointed the servant. Many of the bidden loved this present world, although they professed to be Christ's chosen out of it, yet the ground that they had purchased, the oxen bought, and the many schemes of an earthly nature choked the word, and but a little fruit brought to perfection, this unlawful perfection with the world. Fornication or defiling of garments, as it is termed in the Revelation, entirely unfitted the church for such a call, but according to the engagement, they could only wish to be excused. So that servant showed his Lord these things—was justly offended, and said to his servant, 'Go out quickly, into the streets and lanes of the city and bring in hither the poor, and the maimed, and the halt, and the blind.' This, we think, was accomplished in the quick move in the Fall of 1844; we, who were engaged in that work, had mostly left all church organizations that had caused carnal divisions among us, and came together unitedly, believed alike, and drank into one spirit, and the typical argument was applied to the then present chronology, and all arose and gave the cry. The whole work was performed in about three weeks. A multitude of papers containing the arguments were scattered broadcast over the land. Brethren and sisters going from house to house with their papers, and earnest entreaties effected a great gathering of people of every class, and a solemn assembly was called. But we were disappointed, probably as much as our Father Abraham was in the sacrifice of his son, the Lord did not come, and the servant said, 'Lord, it is done as thou hast commanded, and yet there is room.' Though many have since declared that Christ did come, the door shut and no room. But we would sooner believe the servant crying there is yet room. But hear now what the Lord says, 'Go out into the highways and hedges and compel (or as in the margin of some Bibles, by an earnest and continual urging) to come in, that my house may be filled, for I say unto you, that none of those men which were bidden shall taste of my supper.' The highways and hedges refer to that portion of the country where the message has not reached, or the people had an opportunity of hearing. But mark the solemn declaration. None of the bidden (Nominal Church who has heard and wilfully rejected God's word,) shall taste of his supper; showing clearly that the call

is decisive. Rom. 11: 21. 22: 'For if God spared not the natural branches, (Jews,) take heed lest he also spare not thee.' Behold, therefore, the goodness and severity of God, on them which fell severity; but towards thee goodness; if thou continue in his goodness, otherwise THOU SHALT ALSO BE CUT OFF. If this be a correct application, then we see that our former disappointments have caused this fulfilment. To some this may appear strange; they are ready to say that there is nothing in the advent faith, or movements, because the first calculations on the Time, proved incorrect. Our disappointments have to us proved to be trials. God's people have always passed through trials and disappointments before deliverance, the time is given in Daniel, chaps. 8 and 12. But first we were to run to and fro, increase knowledge, and the effect is to be purified, made white and tried (disappointed,) but the wicked would do wickedly, and not understand, scoff at and deride the subject, while the nominal Israel have said, 'The days are prolonged, and every vision faileth.' But the promise to us is, at last we understand, 'Tell them saith God, THAT THE DAYS ARE AT HAND AND THE EFFECT OF EVERY VISION.—Ezek. 12: 22, 24. By this we know what the command of God is, and our duties to our fellow-creatures—the latitude and longitude that we are in. Nearly two years have elapsed since we passed this last land-mark, and from the proportion of the foregoing movements, should we not conclude ourselves near the Haven of Rest? Brethren and sisters in the Lord, let us maintain our watch for the end, with our lamps trimmed and burning. Sinner take the warning lest the snare come upon you, for the spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will let him take the water of life freely.

C. PENNOYER.

Seneca Falls, 1846.

Remarks on the Above.

Bro. Pennoyer's comments on this parable we think are incorrect for the very good reason that he has offered no valid evidence to justify his view of the matter: he has merely given his opinion in the case. We readily admit as a general remark that what he has said relative to the advent message, the churches rejecting it, and their sad condition, is painfully true; but that the parable under consideration has a direct application to these things we do not believe, because, as stated in a previous paper, there is no fitness in the case, and second, because there is no evidence that it was designed to be thus applied.

We give our brother a hearing because his was one of the articles which called forth our recent remarks on the parables, and because, agreeably to our offer at the close of those remarks, our brother now requests a hearing in our columns. Truth, and not our imperfect opinions, will abide the day of the Lord. Let us cleave to the truth.

Letter from Bro. L. E. Bates.

Beloved Brother:—In my late tour West, I formed many pleasant and happy associations—and though my health was miserable the most of the time, which tended greatly to unfit me for labor, still I was enabled by the help of God to visit the scattered flock in different places, and present before them the evidences of the Bible, bearing upon the speedy coming of the Lord, together with those plain and practical truths bearing upon Christian character, which constitute the important requisites and qualifications necessary to prepare us for the coming of the Lord, and without which all other knowledge and faith 'profiteth us nothing.' I have long been satisfied, not only by experience and observation, but by the clear and searching truths of God's holy word,

that a mere intellectual faith in divine truth will never save us—and that unless our hearts are sufficiently influenced by the truth to lead us to live holy, watchful and prayerful lives—our profession and faith instead of saving us, will only tend in the day of righteous retribution, to augment our misery, and add a millstone weight, to sink us in the depths of hell! The reflection then, that we have professed attachment to the cause of God and faith in his word, will be of the keenest character when compelled to listen as we stand without, to the voice of our insulted Savior, saying, 'I never knew you!' That this will be the character of many in that day, when the secrets of all hearts shall be known, is evident from the language of our Lord, when he said, 'Many will say to me in that day, Lord, Lord, have we not prophesied in thy name—and in thy name have cast out devils—and in thy name done many wonderful works?' That reference is here had to professors of religion, is evident from the fact, that the openly ungodly, who lay no claims to Christianity, are never heard to cry, 'Lord, Lord;' neither do they profess to teach in the name of Christ. That the fond hope that all is well, will be indulged by the class here designated, is evident from the plea put forth in their own defence in that great day. Here they will settle upon their lees, satisfied with a form of godliness, until to their utter astonishment, the voice of him in whose name they have professed to perform such mighty wonders, will be heard to say, 'I never knew you! depart from me ye that work iniquity!'

Never did I feel a stronger desire than now, that the dear people of God, who have rendered themselves singular in the eyes of the world and obnoxious to the great mass of professed Christendom, by the faith in the doctrines of the primitive church—should avoid the rocks and quicksands upon which thousands have been decoyed, and whose wrecks now lie at low ebb, exposed to the storm of vengeance which is fast gathering, and will soon sink them in the sea of perdition. I know of no other way by which to avoid the fate of this great number, than by a constant application to our chart, (the Bible) and by keeping our eye constantly upon the beacon light held out to cheer us—by thus doing, we may be enabled at last to out-ride the storm, and cast anchor in the broad bay of God's everlasting kingdom.

Your brother in Christ,

LABAN E. BATES.

Lowville, N. Y., Nov. 12, 1846.

P. S. I wish to say to those beloved brethren and sisters with whom I was permitted to labor, in my recent Western tour, that I remember them with emotion of love and gratitude, and it is my earnest prayer to God that they may ever love their Bible, and have grace and wisdom to enable them to follow its pure and holy precepts. Love not the world neither the things that are in the world. Crucify the desire of the flesh—deny yourselves and take up your cross daily and follow Christ. Let your lives be written epistles read and known of all men, that others seeing your good works, may be led to glorify our Father which is in heaven.

L. E. B.

Letter from Bro. J. C. Bywater.

Dear Bro. Marsh:—Agreeably to appointment I left Attica on the 5th of November, for the Cuba Conference;—arrived at Arkade the same evening; found the brethren there strong in the Lord. It was thought that our conference there a few weeks since, had done, and was still doing much, for the cause of truth—especially in removing prejudice from the people; may the Lord bless his truth, and give it a resurrection in their minds—Amen. On Friday morning, the 6th, I started in company with Bro. Tilden, the travelling being so bad we did not reach Cuba un-

til near evening. On arriving, we found the brethren in anxious suspense, looking for us. Bro. Crawford of Chautauque county, had just arrived; Bro. Morley arrived the same evening, though not in time for the evening meeting. On Saturday, Bro. Robins in company with the Baptist minister of Friendship and some others came in.

This Conference, like many others I have recently attended, was accompanied with the divine blessing. Saints were quickened, and wanderers were reclaimed, who confessed that they could not live in the churches, and resolved on leaving them. The brethren all fearlessly declared their faith on the positive time of the Lord's coming, viz: at the termination of the 2300 days or years, or 1847 years from the birth of Christ, and think they know that it is nigh even at the door. The Baptist minister of Friendship, Bro. Holiday, declared his faith unequivocally in the general doctrines of the advent, as we believe and preach them, and declared himself with us on the subject.

We closed our Conference on Monday evening, and on Tuesday evening I preached at Friendship in the Baptist house. I here had the privilege of visiting with my good brother and true yoke-fellow, B. F. Robins and family. His health is rather better than it was a year ago, but is unable to preach much. On Wednesday evening I preached at Nile, in the Seventh Day Baptist house. The people seemed quite interested; one of their ministers, Bro. Green, one of their first men, Bro. Robins told me, had recently embraced the faith of Christ's speedy coming.

Bro. Morley left us at Cuba, and returned home on the account of sickness in his family.

Leaving Friendship, in company with Brn. Tilden and Crawford, we reached Spring Mills on Thursday evening. On Friday, at 2 o'clock P. M., our meeting commenced. Bro. Selden and a few brethren from his vicinity came in, and a number of brethren and sisters from Bingham. Pa. Bro. Davis was with us on the Sabbath. This Conference was truly one of interest to all, and of salvation to many. We had only to open our hearts and mouths to God and they were filled; indeed we had only commenced our meeting by prayer, when the Holy Ghost came down upon us, as it did upon our brethren at the beginning of the preaching of this good tidings. We closed our meeting on Tuesday evening. I baptised 12 at this Conference, and doubtless others will go forward soon, should time continue. Those who were recently converted, as well as all that went forward, came out of the water strong in the faith, and rejoicing in the blessed hope of soon seeing the King of Glory.

I am satisfied, my brethren, that while we tarry here, we have something to do; and I am further satisfied from the parabolical teaching of our Savior, from the 25th of Matt. and the 14th of Luke, that in the fulfilment of the gospel, we have got as far towards the kingdom and the accomplishment of our work as the highways and hedges, and there we shall be found when the house is filled and the Savior comes. Now is the compelling message—yes, and I bless and praise my heavenly Father that I feel the power of this message in my soul. But do you ask what is the power of this message? I will tell you: it is simply faith, based upon the immutable character of God, and which lives upon every word of God. Yes, I want you to understand that I have become just fool enough and fanatic enough (if I am tho't so) to believe that God means just what he says; and I must acknowledge, to the honor of God and his truth, that I have never felt so much of the power of God upon me as I have for the last few weeks; and I do praise God with all my soul for the advance in my faith.

I will now give you a little account of our con-

ference at Hornby, which we closed on Monday, the 23d. After leaving Spring Mills and travelling about 50 miles, through the mud and rain—over hills and through valleys, we reached Bro. Pond's just at dark, on Thursday evening. On Friday our meeting commenced. We had indeed a refreshing time; the saints were truly hungry for the bread of life, and we truly felt that it was good to give the household their portion of meat in due season. We found a band here of 12 or more who were strong in the faith of the Lord's speedy coming, and are resolved to contend for the faith once declared to the saints.

Bro. H. H. Johnson was with us at this meeting. He was formerly a Methodist minister, but left them to preach the glad tidings of the kingdom. He lives in Bath, and has now gone to attend or answer the call of Bro. Sweet of Penn. I hope the brethren and friends where he goes, will see that his wants and those of his family are supplied.

Yours in hope,

J. C. BYWATER.

Hornby, Nov. 20th, 1846.

Letter from Bro. W. Silk.

Dear Bro. Marsh:—Through the kindness of one of your subscribers, I have been privileged with the reading of your paper for some time, and must say I have often been comforted in perusing its columns. There are some points of doctrine contained in it, which I never as yet, have been able to see clearly—yet there are others which seem to comfort my soul. The latter is the *literal kingdom of Christ* and its locality—the former, the time of its establishment.

1st. *The time* I never concluded on. I however never have had any disposition to have the Lord delay his coming; for when he appears we shall be like him—for we shall see him as he is; and the sooner he does appear, the sooner will we appear with him in glory.

2d. *The Kingdom of Christ and its locality.* *The kingdom.*—There appears to be something more than a mere imaginary dream here. *The kingdom.* A kingdom implies that there must be certain parts to constitute it a kingdom, viz: a king, territory, subjects, capital. If the kingdom of God be literal, then it of necessity follows that these different parts must also be literal, real, and not spiritual or imaginary. How widely different is this from what we have been, and multitudes are now taught from the cushioned pulpits, by Doctors of Divinity, &c. in this and other lands. I see nothing in either reason or revelation, calculated to make such impressions on the minds of an intelligent people,—yet it is so. But glory be to Jesus! there are things in reserve for us beyond the philosophy of our collegiate educated D. D's—something real, substantial, eternal!

Nevertheless, we according to his promise, look for a new heaven and a new earth, where-in dwelleth righteousness. The apostle was looking forward to the final abode of the saints of God, and surely he did not mean that they should be carried to the skies, far beyond the innumerable worlds which revolve through immensity of space! Verily nay. The old world that then was being overflowed with water perished. The heavens and the earth that are now, are reserved, not for another deluge, but unto fire against the day of judgment and perdition of ungodly men. Then there will be no ark built, such as was in the days of Noah; for if it were so, and even a few preserved in mortality, sin would after all have an existence; but one mighty sweep will be made by Jehovah, which will root up all things that offend; then notwithstanding, the old (anti-deluvian) world perished—and notwithstanding this world is reserved unto fire—notwithstanding it shall be burnt up and the things that therein are—notwithstanding the heavens and earth may pass away, and no place be found for them, yet,

after all, we (simply) according to the promise, look for a new heaven and a new earth, wherein dwelleth righteousness. I have heard it urged that it would be a degradation to our Lord to reign on this earth. To this objection, however honestly it may be urged, I respectfully reply. He (Christ) thought it no degradation to assume human form—to live in a manger at Bethlehem—to linger a term of thirty-three years in privation, tribulation, and was betrayed, falsely accused, condemned and crucified as a malefactor; and think you, he would think it any degradation to him, to come as a mighty conqueror, to sway his sceptre from sea to sea and from the river to the ends of the earth? would it be a degradation to him to fulfil his engagements with his Father, viz: to remove the curse and its effects? Nay: that will be not the least act of his, for which praise and glory, and honor shall be ascribed to him. How pleasing the thought, when we reflect on the coming glories of God's people—when all bodily infirmities will be for ever unknown; no sickness, no sorrow, no pain, no war, no slavery—no more shall be heard the sale of those for whom Christ died, for earthly corrupt gain; no—a King shall rule in righteousness—righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins; then shall we see Abraham, Isaac and Jacob and all the prophets, and apostles, and all the holy martyrs, who sealed with their blood their fidelity to truth. It is truly cheering to think of the society in the kingdom with Christ, the great benefactor in all his fulfilment glory, in Mount Zion, and in Jerusalem, before his ancients gloriously.

God grant, that when he appears, we may also appear with him in glory. W. SILK.
Whitestown, Nov. 17, 1846.

"The World is Growing Better."

I have not much to say to the man who fears not God, and makes no profession of religion, when he utters the above sentence. But if any one claiming the name of Christian thus speaks, he is either grossly ignorant, or a scandal to his profession. Just look at one sin, which, whoever commits, is as vile and guilty before God, as the thief or the murderer—the sin of taking the name of God in vain. The extent to which this breach of God's holy law reaches, is overwhelmingly awful. Two-thirds of the male population of this country are swearers, excluding infants. We cannot estimate them at a less proportion. Thus this number of beings are as atrocious sinners as so many thieves, adulterers, or murderers. Thousands of oaths per day are uttered by single persons, men and young boys. Their damnation slumbereth not!

As a Snare.

If our Master should come on some of the days which are now passing away, would not 'that day' be 'as a snare' to all! some perhaps are looking forward to the spring in such a manner as to neglect the present, some are looking back and doubting and wondering about the past; while many are not looking at all. But how blessed will be the condition of those good and faithful ones whom the Lord when he cometh shall find watching. In the language of the hymn, let us say to ourselves—

"My soul be on thy guard,
Ten thousand foes arise;
The hosts of hell are pressing hard
To draw thee from the skies."

'Well,' says some fearful soul, 'I will try to be on my guard—but how shall I try?' Shall I say, only believe? The reply, perhaps, from some would be, 'That is too simple, and yet too hard.' The Lord says, 'If ye will not believe, surely ye shall not be established,' (Isa. 7: 9) and 'If thou canst believe, all things are possible to him that believeth.' Mar. 9: 23.) O, words of

comfort, full of spirit and life! 'Have faith in God.' 'And, says Jesus—'Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you.' Amazing condescension! as though he would breathe away all our troubles and fears, by his divine simplicity and kindness;—'I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.' Even so, come Lord Jesus! B. MORLEY.
Yorkshire, Nov. 1846.

MISCELLANY.

THE CENTRE OF THE UNIVERSE.—Dr. Mæder, of the Dorpat Observatory, in Russia, announces that the discovery of the grand central star, or sun round which our sun, with all its planets, and the other suns with theirs, if they have any, revolve. It is the star Alcyone, one of the Pleiades. It has long been known to astronomers, that the fixed stars have a proper motion. Guided by the observations of the elder Herschell, as to the figure of that stratum of stars to which our sun belongs, Dr. M. has been led to look for a star which would fulfil the conditions required by the observed motions as a centre, and has satisfied himself that the star Alcyone fulfils the conditions better than any other.

According to the doctor's rough approximation, the distance of the great centre is thirty four million times that of the sun, and the time of the sun's revolution is 18,200,000 years. Light, traveling at the rate of twelve millions of miles per minute, would be five hundred and thirty years coming from the great centre.—*Chronotype.*

Evangelical Alliance.

At a meeting held at Edinburgh, in Dr. Brown's church, last week, for the purpose of hearing a lecture from the veteran, Dr. Chalmers, on the education of the working classes, the Doctor spoke as follows, relative to the Evangelical Alliance:—

"I have no thought that the Evangelical Alliance will keep together; for a thousand Christian ministers have been sent up to London to pray for union, while, notwithstanding all their prayers for such a consummation, they have separated without making one single effort by way of fulfilling the last injunction of our Savior, by 'going into all the world and preaching the gospel to every creature.' I am for something of a substantial nature. If it could have been reported that they had agreed to a particular course of action, that would have been something gratifying; but no such report was ever furnished. If the sixteen ministers who went up to London from this city had returned warm from the Evangelical Alliance with some plan of action for their respective congregations, in uniting together in one great and common effort for Christianizing the people around them, I say this would have been a trophy. If it is all to be mere speechifying, I predict that it will be a perfect futility."

A London Correspondent of the New York Recorder, a Baptist paper, says of this famous Convention, 'My present conviction is, that the Alliance is at an end;' and again, 'One of the most distinguished Englishmen in the Alliance, and the most popular preacher in London, has at last been constrained to pronounce the Evangelical Alliance—a humbug.'

Dr. Davidson, of the Lancashire Independent College, has withdrawn from the Evangelical Alliance, and has published a letter in the London Patriot, assigning the reasons of his retirement.

He objects particularly to the eight and ninth article of the basis of union, the former of which excludes the Quakers and Plymouth Brethren from the Alliance, while the latter asserts the immortality of the soul, and the eternity of future punishments.

RETROCESSION.—Saxony, the cradle of the Reformation, is now the centre of Rationalism in Germany; as Geneva, the city of Calvin, has become the focus of Arianism and semi-intidelity with respect to all the Protestant countries which speak the French language. Thus, too, the most corrupt of modern cities in Christendom is the same Rome whence the gospel, in primitive times, was propagated to the West. Should not all this teach us to put no trust in "the things which are seen and temporal," but to look to Him only who sits above the heavens, and is the Author and Finisher of our faith?—*Prot. Witness.*

M. RONGE.—M. Ronge, the founder of the German Catholic Sect, was some time since condemned to one month's imprisonment for having preached in public at Lahn, though prohibited from doing so by the authorities. He has just received full pardon from the King of Prussia. M. Ronge continues preaching in the different towns of Silesia, and attracts large audiences.

THE THREATENED FAMINE IN EUROPE.—All the religious denominations of the British Island have appointed services and prayers suitable to times of famine. The Scotch and other dissenting churches are holding fast days—the Episcopal churches are using a form of prayer drawn up by the Archbishop of Canterbury—the Catholic churches all have special services—the Jews are using a prayer issued by Rabbi Adler, and all other sects in their aspirants to Almighty God, to avert the horrors of famine which now threaten the nations of the old world.

REMOVAL OF OUR OFFICE.

Our Office is now permanently located in Talman Block, (3d Story,) Buffalo Street, opposite the Arcade,—under the office of "Rochester American."

A BOOK FOR CHILDREN.—Entitled 'Two Hundred Stories and Select Pieces for Children.' Adapted to lead them to love and obey their parents—to be kind and obliging to their companions, and merciful to animals:—also to remember their Creator. Compiled by a minister of the Gospel!

Bro. T. M. Preble, of Albany, N. Y., is the compiler of this valuable juvenile work. We say valuable, because it is not only what its title purports it to be, but it highly interests the tender and untutored minds which it is designed to benefit. We think it not only worthy of an introduction into families where there are small children, but a valuable accession to our Sabbath School Libraries.

Price of the book—single copy, 50 cts.; wholesale, 33 per cent. discount.

Orders for them should be addressed, T. M. Preble, Albany, N. Y.

A CONFERENCE.

A Conference is appointed at East Bethel, Vt., to commence Dec. 23d, and continue over the Sabbath. Bro. S. W. Thurbur is expected to be present.

BUSINESS NOTES.

Advent Herald.—Ira S. Bullard, Geneva, N. Y., wants an Advent Library, a largebait, and the 1st, 2d, and 3d vol. of the Midnight Cry. He will pay when the books, &c. and bill are sent.

Bible Advocate is not received; why is it?

J. Thompson—Two bundles of envelope are received. Thank you.

Advent Herald.—Please correct the notice of our location, in your notice of agents for the Herald. See notice of our removal.

A. Ford.—We have now given you credit of another dollar; we found only one credited; we will credit the 50 cts. if you say the word.

Letters and Receipts for week ending Dec. 11th, 1846.

A. G. Freeman for E. Tompkins, \$1; J. Reed, \$1.25; J. P. Teats \$1; A. H. Hill; N. Wiley, \$1; J. Fowler, \$2; E. Wetherell, \$1. for H. Moore, \$1 and C. C. Tucker, \$1, D. H. Dean, \$3, pays to vol. xiii, no. 1; E. S. Robbins, \$5; J. Beardley, \$2.50; S. S. Braze, \$1 and J. Ackerman, \$2; P. Chadds, \$2; J. W. Goodwin; W. Sterling, \$2; W. D. Cook for W. Hopkins, \$3; J. Steadman, 50 cts.; A. J. Perrin, \$1.25; J. Fryon, \$1; A. H. Holt, \$1; J. S. Bullard; A. Ross; Mrs. A. Rogers, \$2; E. Mitchell, \$1; C. Allen, \$1; H. Wheeler, \$1; S. L. Adams, \$1, pays to close of vol. x; J. Clapp, \$1; N. Safford, \$5; J. Welcome, \$1; P. Alling, \$1, and for S. Curtis, \$1; J. B. Cook, \$1, and for C. Tuttle, \$1, and for S. Carpenter, \$2.50; J. Mudgett, \$2; J. M. Chamberlain, \$1; J. H. Baker, \$2; Z. H. Wesson, 50 cts.; pays to close of vol. xiii, our mistake, and W. Bennett, 50 cts.; E. R. Finney; G. Lee, all right; B. Oliphant, for S. Houl, \$2; B. French, \$2; A. Norton, 50 cts.; E. P. Butler, \$5; R. Wyman, all right; W. Look for Miss Whitney, \$1; S. A. Gilbert, for Mr. Baldwin, \$1; E. S. Burton; J. V. Hines.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XII.

ROCHESTER, N. Y.—WEDNESDAY, DECEMBER 23, 1846.

NO. 13.

THE VOICE OF TRUTH,

PUBLISHED EVERY WEDNESDAY

TALMAN BLOCK, BUFFALO STREET, OPPOSITE ARCADE.
(Entrance—east end of the building)

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$2 for Five copies.
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The Music of Heaven.

BY GOODWYN BARNBY.

The holy prophets say that heaven will be a singing choir;
I reverence the prophets' tongues are lit with fire;
And when they say that heaven will be an orchestra wide,
I feel a song within my heart, and strike my lyre with pride;
For oh, I ever pray the prayer, by blessed Jesus given,
"Thy will be done, our Father, on earth as 'tis in heaven."

This earth will be *hinnoma*; this earth will be a psalm,
When all the discords of our hearts are harmonized in calm;
This earth will be a concert as of myriad angel throats,
When Love, the great musician, plays on willing human notes;
When life is music then the truth that prophets forth have given,
Will be; for earth will then become a harmony, a heaven.

Not that, O Lyre! thy tones can rise no higher than the earth,
But that the poet-child must sing first at its place of birth.
Then travel forth as troubador, thro' countries and thro' years,
As thou, O Earth! doth mingle with the music of the spheres;
For they must be prepared below to whom gold harps are given,
And have deep music in their souls to join the choir of heaven.

Time of the Second Advent.

BY T. R. BIRK, M. A.

FELLOW OF TRINITY COLLEGE, CAMBRIDGE, ENGLAND.

In the previous chapters it has been shewn, by clear and full evidence of Scripture, that there is a time, still future, of holy blessedness to the Church of God here below. Whether we confine this hope to the period of the millennium only, or extend it, which is the juster view, to the ages that will follow, in either case the general doctrine continues firm and unshaken. The lips of prophets and apostles, from the beginning have assured us of its truth. They announce, with one consent, a time of restitution of all things, when "the earth shall be full of the knowledge of the Lord, as the waters cover the seas."

An inquiry of deep interest still remains; and one which involves great and important lessons to the whole world. Is the coming of our Lord, that great hope of the Church, to introduce this time of blessedness, or only to follow, after an interval of at least a thousand years? On this important question the views of pious people differ widely at the present hour. And yet we shall find, I am persuaded, on examination, that the evidence of Scripture is clear, decisive and full; and points, in every part alike, to the same conclusion.

There are two remarks, however, which appear necessary to clear the way for this important inquiry. And first, it is a question totally distinct from all reasonings or conjectures as to the precise date of the Lord's advent. That day and that hour may remain, even to the last, partially concealed; though doubtless increasing light will be given to the Church, in proportion as the end is drawing near. But the light may never, perhaps, be so full as to enable Christians to assign the year or the day, until the very eve of our Savior's return. The inquiry relates sim-

ply to the place of the advent in the wide outline of God's dispensations. Are a thousand years, or are they not, certainly to intervene before the Son of Man is revealed from heaven? This is clearly a lawful subject for earnest inquiry. It seems to be the bounden duty of every Christian, since he is commanded to be waiting for his Lord, to search whether the Scriptures have anywhere revealed to us so long a period of delay. Till this great question is decided, we cannot interpret aright, and therefore cannot rightly obey, an oft-repeated commandment of the word of God.

Again, the form in which the question is often stated is the following. Will the Second Advent be pre-millennial or post-millennial? But since the millennium, as such, is mentioned in one passage only, it seems desirable to express the alternative in a more general form. Let us assume only, as an admitted truth, that, whether for a short or long period, there is a future time of blessedness here on earth, the subject of repeated promises in Holy Scripture. Is the Advent of our Lord to introduce this time of blessedness; or to follow long after it has begun? Such is the real nature of the alternative; and it remains for us to examine the evidence which the word of God, almost in every part, supplies for its decision.

I. First, let us consider the passage itself where the Millennium is expressly revealed. Rev. 19: 20. The future blessedness of the Church is there set before us with greater chronological distinctness than in any other place. And where, in the context of this vision, do we find the advent of our Lord introduced? The answer to the inquiry is very plain. A full and distinct narrative of the Lord's appearing from heaven is detailed by the prophet, just *before* the millennium, and forms its immediate introduction. On the other hand, *after* the millennium there is not found one syllable in the prophecy expressive of such an advent. The testimony of this fundamental vision is decisive and complete.

It may be affirmed, no doubt, that the Advent in chapter 19 is figurative only, and that a real advent occurs after the millennium, when Satan has been loosed, and the fire descends from heaven. But the stubborn fact remains unaltered, that the vision expressly reveals an advent in the former place, and in the latter passes it by in silence. To maintain the theory we have to commit a double violence. We have to explain away the advent where it appears openly, and in plain terms, in the prophecy, and we have to introduce it where the Holy Spirit gives no token of its occurrence. It is difficult to see how any interpretation could be censured, with more justice, as both adding to, and taking away from the words of the prophecy.

Let any Christian read the two chapters in question, laying aside every previous notion, and with a simple desire to hear the voice of God's Spirit, and I see not how he can escape from the evident conclusion. The Second Advent of our Lord, as described in the latest prophecy of Scripture, does not *follow*, but *precedes*, the millennial kingdom.

II. A second argument of great force may be drawn from the silence of the New Testament. Probably more than a hundred passages occur, where the return of our Lord is held out to the eye of faith, as the great object of expectation to the church of God. And yet in no single pas-

sage do we find any intimation that a thousand years of joy and blessedness were to intervene. Is such a silence credible, if the millennium were in reality to precede the Advent? On the other hand, if the Advent be pre-millennial, the silence on this point will be simply and easily explained. The hope of the millennium will then be included as a part within the whole, in the expectation of the Advent itself, and of that glorious kingdom of our Lord which is afterwards to ensue.

Indeed the whole character and tone of the promises which relate to the Second Advent is entirely opposed to the existence of any such interval of earthly blessedness. Their uniform announcement is, trial and affliction until the Lord shall appear; and then, deliverance, glory and honor to all His true servants.

III. The descriptions which are given us of the state of the true Church, until the Savior returns, are another powerful argument for the same view. It is described as a little flock, and a remnant according to the election of grace. The gate is straight, and the way is narrow that leads unto life. Through much tribulation the followers of Christ have to enter into the kingdom of God. The rest of the Church from trouble is only "when the Lord Jesus shall be revealed with His mighty angels." The age in which they live is called "the present evil age," one from which Christ has died to deliver them. Their privileges, in "the present time," are joined with "persecutions." And in several places the heaviest afflictions seem to be announced at the last, before the coming of the Lord.

Now, if all the glory and peace of the Church follow on the return of the Lord, these various declarations are clear and consistent. No force requires then to be put upon them, to reconcile them with the millennial hope of the Church.—On the opposite supposition a large part of the New Testament must be superseded, and be no longer applicable to the experience of the Church, long before the dispensation of grace has been closed by the appearing of the Lord.

IV. Let us now consider more in detail, the passages in the Gospels which refer to the same subject. Every hint which these furnish will be found to point, uniformly to the same conclusion. None of them imply, and several of them appear to exclude a millennium of rest to the Church before the return of the Savior.

1. In the sermon on the Mount, we have one of the first allusions to the day of Christ, (Matt. 7: 21, 22.) And it is instructive to observe the truths with which it is most nearly connected.—It is prefaced by our Lord's declaration that the way of life is straight and narrow, and by a solemn warning against false prophets. So far as the context warrants any inference, it shuts out the prospect of general holiness, or any triumphant extirpation of false doctrine, until that day of Christ shall appear.

2. The parable of the wheat and the tares, (Matt. 13: 24—30, 36—42) leads us clearly to the same view. The intermixture continues unbroken and undisturbed, till the "end of the age," when the angels came forth as the reapers.—There is no intimation that the corn-field of the Church will be cleansed or purified long before the separation in judgment.

3. The promise of our Lord to his apostles, (Matt. 19: 28) points, not obscurely to the same truth. A *regeneration*, or time of renovation to

the world is there predicted. But this will not be fulfilled, until our Lord himself shall sit upon the throne of his glory. There is no room, therefore, left for a millennium or regeneration of the world, before his appearing.

4. The prophecy on the Mount of Olives, (Matt. 24) bears with equal plainness on the same inquiry. Comparing the words in St. Luke, we see that the course of events is continued, through the times of the Gentiles, down to the troubles of the last days, and a tribulation which is immediately followed by the coming of the Lord. There is no room whatever left in the prophecy for a long millennium of peace and rest to intervene. Jerusalem does not cease to be trodden down till the signs appear in the firmament, which announce the presence of the Son of Man. The same remarks apply to the prophecy as it occurs in all the first three evangelists. In each of them the times of affliction are described to us as immediately followed by the Lord's advent.

5. The instructions to the Church, in St. Luke (12: 31—46,) import evidently the same truth. The followers of Christ are there described as a little flock, even till their Lord returns. They are exhorted to be in that continual readiness for his coming, which is inconsistent with the knowledge that a thousand years would intervene. The bare impression of a certain and long delay is treated as at once a cause and an effect of apostasy. The whole passage shuts out the expectation of universal holiness, to last for a long period before the Lord shall come.

6. The words of Christ to the Pharisees and the disciples, (Luke 17: 20—28,) are of similar import. Two events only are specified, out of those which precede the Advent—the sufferings and rejection of Christ among the Jews; and a time, like that before the flood of Noah, of prevailing ungodliness in the world. The whole tenor of our Savior's warning forbids us to introduce an event so entirely contrasted in its nature as a thousand years of spiritual prosperity.

7. The parable of our Lord, (Luke 19: 11—24) on his last approach to Jerusalem, is even still more distinct and clear. It was spoken with the express design of clearing away false impressions from the minds of his followers. Yet it teaches us, in plain terms, that the hatred of the citizens will continue until the King returns and enters openly on his dominion. No interval of rest and holiness for a thousand years can here be inserted without entirely reversing the impression of the whole.

8. The parting words of Christ concerning St. John the beloved disciple, (John 21: 22,) are perhaps too obscure to form a basis of distinct argument. Yet, indirectly, they seem to furnish a confirmation of the previous remarks. Whatever their precise import, one thing is clear, that our Lord, when he uttered them, designed to keep alive the expectation of his own speedy return till the very close of that apostle's lifetime. But to suppose that the millennium, revealed so plainly to St. John in the Apocalypse, was before the Advent, would completely reverse and destroy the former lesson. And, in strict accordance with this remark, for many centuries after the Apocalypse was given such an exposition of the millennial vision appears never once to have been proposed.

Thus every passage which bears on the subject in the Gospels leads naturally to the same conclusion, and forbids us to look for the promised millennium of peace, till He, who is the Prince of Peace, shall himself return to establish his own kingdom. (To be Continued.)

We need not care how short our passage out of this life is, so that it be safe: never any traveller complained that he came too soon to his journey's end.

Watchfulness.

"I will stand upon my watch, and set me upon the tower, and watch and see what he will say unto me."

There is a great day fast approaching, and a mighty storm fast gathering, to be poured upon a guilty world! An army of 'mighty ones,' clad in that bright equipage of heaven's armory, are soon to be commissioned to gather the 'harvest' of the world—the 'wheat into the garner,' and the 'tares in bundles to be burned.'

Dear reader, come, and let us take a walk around the watch-towers of the professed Watchmen of Israel's camp, (just before this host of 'mighty angels' are 'revealed in flaming fire,' to 'take vengeance' on an unbelieving world) and see how many of the watchmen are Habakkuk-like, standing upon the watch-tower. I will accompany you first to the 'great Babylon' (nominal Christendom) of the 'last days'—that has 'waxed rich through the abundance of her delicacies,' and see where we will find her watchmen. Let us visit the several departments, divisions, and sub-divisions of this 'great city,' and view the several conditions and employments of the professed church of Christ, and see if we are not warranted by the pen of inspiration, to expect such a state of things in these last days of perilous times. See her numerous synagogues, with their steeples towering heavenwards, like 'Babel's' tower,—modern heathenism! See those splendid mansions—sumptuous apparel—shining equipage! But stop! we must not stop to describe the outward appearance of the city, but let us enter through the gates (if peradventure we can be admitted without the 'mark' or the 'number of his name'—we can, doubtless, if we do not want to 'buy or sell,') and take a hasty view of its inmates—their employments, transactions, &c. Come, let us first ascend those flight of stairs to the top of this mighty wall, and visit yonder watch-tower and converse a few moments with the watchman. But it appears to be vacated! Oh! verily, it has been forsaken many days—the trumpet laid aside, and all is solitary! Let us go on to the next. This is also forsaken! And to the next. No watchman here! Let us go to another. What mean those stones, clubs, and brickbats, scattered about here? Ah! methinks this watchman has been compelled to leave the wall of this 'Babylon,' because he saw the sword coming, and gave the alarm! He has been smitten and driven off, by his fellow-servant, that did not like to hear his cry! He has gone to give the alarm to those that will heed his warning voice.

But are there no sentinels on the walls of this great city? Not one! Where are they? Let us descend, and go through the streets and lanes of the city, and see whether we can hear any tidings from them. See! the streets are thronged with crowds, making their way to that splendid synagogue! What is to be done there? Let us go and see. Ah! there is a 'pic nic party' assembling to raise a 'donation' for the minister, and to partake of the rich viands, with which their dinner tables are spread! Let us step in a moment and behold the scene. See the professed followers of Christ, mingling with the worldlings! How shall we distinguish between them? by their dress? Nay, verily! there is no distinguishing mark there! Does the world dress in gay apparel? the professor follows in the train! Is the world proud and haughty? so are they! Can we tell them by their conversation? No, no! they have become so amalgamated together that it is about impossible to tell them apart! Methinks were Paul to step in and look at them, he would say they were guilty of all the sins mentioned in his second epistle and 3d chapter to Timothy. Are the ministers there? Yes! they are at the head of the company—they 'overpass the deeds of the wicked,' and were the prophet Isaiah here,

I apprehend he would rebuke them sharply, and call them all greedy dogs, which can never have enough—and they are shepherds that cannot understand—they all look to their own way, every one for his gain from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink, and to-morrow shall be as this day and much more abundant.'

But let us leave this scene, and go on a little farther. Here we find in another part of the city, the streets thronged with multitudes. And where are they going? Why, they are going to hear the 'funeral sermon' of what they call 'Millenarism' preached. That servant that was stoned from the wall, created an excitement before he left, and the 'blind watchmen' are going to put out the 'wild fire,' to put down this 'fanaticism,' and to preach its 'funeral sermon!' Let us go and see their congregation in a few moments. Of what are they composed? Of cold professors, liars, drunkards, thieves, robbers, fornicators—all the wicked rabble of the land! 'They are a rebellious people—lying children—children that will not hear the law of the Lord, which say to the Seers, see not, and to the prophets, prophesy not unto us right things; speak unto us smooth things—prophesy deceits.' The prophets are ready to preach to them deceits and smooth things, and cry 'peace, peace'—the 'world must be converted'—the 'Jews return,' &c. &c., and deal out their poisonous opiates, to quell the fears of the guilty, and rock them in a profound slumber on the brink of woe! What think you would Paul say, were he to speak? Ah! methinks he would thunder in their ears, '*sudden destruction cometh!*' Well might the prophet Isaiah say, 'His watchmen are blind; they are all ignorant, [willingly] they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.'

But we must leave this scene of scoffing, and pass on to another division. Let us take a walk to the parade ground—see! here is a man bearing the title of 'Rev. Captain,' training his men all the week to fight, and take the heart's blood of their fellow-men; then on the Sabbath, pretends to teach them how to use the 'armor of light!' Horrid abominations! trying to make the spirit of war and the spirit of Jesus, reign in the same bosom!

Come, let us hurry to another division, that composes this 'great city,' and behold another scene. Oh! say you, don't go any farther! I am already sick at heart because of the wicked abominations which I have seen! I don't wonder you feel misgivings at the sight of such horrid crimes. But this is not all. Let us just step to the market—see! the auctioneer has mounted the stand. Something is now to be sold at public auction. What is it? Oh! horrors! a human being! What! to be sold as a slave? Yes, sold to the highest bidder, just as any other articles of merchandise, or beasts of the stall are sold! See the heavings, and hear the sighs and groans, and witness the tears and bitter sobbings of that tender mother, as she is torn from the tender embrace of her children, and the endearing ties of conjugal affection are severed—and the poor victim is hurried off under the smarting lash of those cruel monsters! Ravenous wolves! Murderers! Man-stealers! &c. &c. 'But stop sir,' says a religionist, 'you call our Christians hard names.' *Christians!* did you call them? Blasphemy! they act more like the inhabitants of the infernal pit, than followers of Christ! Bearing the sacred name of '*Christians!*' *Tyrants!* disgracing the holy religion of Jesus! They build up Zion with blood, and Jerusalem with iniquity. Trafficing in 'slaves and souls of men!' How exactly has the 'beloved disciple' described the 'Babylon' of the 'last days.'

We must not tarry within her walls any longer, to enumerate her sins, transactions, &c. We

have said quite enough, without saying anything about the political strife, of her appointed fast days, &c.

Come, let us hurry out of this sink of iniquity—this 'hold of every foul spirit, and cage of every unclean and hateful bird.' Now where are the watchmen, that were placed upon the walls to sound the alarm? Have they not come down from the watch-tower, and made a compromise with the world? Do they not sacrifice the truth to gratify their own desires and lusts? Are they not trying to gain a high reputation, and loud sounding titles? Who, that is in any degree acquainted with the present condition of the different denominations and their clergy, can answer in the negative? But why are they in such a cold, lifeless condition? I know of no better reason, than 'where their treasure is, there will their heart be also.' And to use the language of Paul concerning Moses, reversed, 'esteeming the riches of the world greater treasures than the reproach of Christ,' they have become Demas-like, having 'loved this present world,'—they have turned away from the truth unto fables.' Let this suffice at present. We must leave them, and see if there is any watchmen any where, that can give us the time of night and fearlessly declare the truth.

See on the wall of yonder little city, that watchman with the trumpet in his hand, sounding the alarm, and watching continually. Let us draw near and salute him, and have a few moments' conversation with him—

Visitant—'Watchman, what of the night? Watchman, what of the night?'

Watchman—'The morning cometh, and also the night: if ye will inquire, inquire ye—return, come.'

Vis.—'Why do you stand continually on the wall night and day?'

Watch.—'Because, my master has 'left his house, and gone into a far country to receive for himself a kingdom, and to return; and he gave authority to his servants, and to every man his work—and commanded the porter to watch.'

Vis.—'Are you expecting his return soon?'

Watch.—'Yes; every hour, I expect to hear the rumbling of his chariot wheels.'

Vis.—'What reasons have you for such an expectation?'

Watch.—'He left on record 'signs' of his return by which we can know when he 'is nigh, even at the doors.'

Vis.—'Have those 'signs' been seen?'

Watch.—'They have! and the next thing we may expect, is the appearance of the Bridegroom.'

Vis.—'Has yonder 'great city' heard the news of his coming?'

Watch.—'Yes; I was once numbered among her watchmen, and while looking over the records that were left me by my master, I read there the signs that were to precede his return. I also found prophetic numbers, at the termination of which, his return might be expected, to establish his kingdom, and slay all his enemies. I saw that those periods were about ending—the signs were fulfilling—and I accordingly sounded the alarm—'Behold the Bridegroom cometh!'

Vis.—'What was the result?'

Watch.—'Why they were willing to hear awhile, but they had got so immersed in the world, and the master had been so long absent, that the news of his return was a very unwelcome sound in their ears; and they soon fell to beating their fellow-servants, and to eat and drink with the drunken, and cry 'my lord delayeth his coming, &c., and I was scoffed at and ridiculed, and finally I was excommunicated, and cast out as an evil-doer.'

Vis.—'But is there any safety or promise for those that are cast without the limits of their protection?'

Watch.—'Yes; read Isa. 66: 5—2 Cor. 6: 14—18—Rev. 18: 4, &c.'

Vis.—'But have you not lost all your reputation?'

Watch.—'Jesus become of 'no reputation'—am I better than he?'

Vis.—'But you have lost all the honor and applause of the world!'

Watch.—'I care not for that. Jesus has said, 'If any man serve me, him will my Father honor.'

Vis.—'But you are subjected to the cold rains of adversity, and the furious storms of persecution,—you are a mark for the enemy, and a by-word and gazing stock for the multitude, &c.'

Watch.—'Well, I have also 'exceeding great and precious promises.' 'I glory in tribulation;' and the assurance that if I am faithful a 'little while,' and 'endure to the end'—give to each their 'portion of meat in due season'—to watch and pray always,' I shall be made 'ruler over all my master's 'goods,' and that I shall be a king in his kingdom, and 'inherit all things,' cheers my drooping spirit, and arouses my drowsy powers, and gives a new spring to my joy! I am determined to stand unmoved until Jesus says, 'it is enough—come up higher!' Amen.

O my brethren, let us be like the watchman on the tower—continually watching. Let us remember the admonition, 'Watch ye therefore—lest coming suddenly he find you sleeping.' 'And what I say unto you, I say unto all—watch.'—'The night is far spent, the day is at hand,' 'Therefore, let us not sleep as do others; but let us watch and be sober.' We see the awful condition and danger those are in, that have rejected the glorious truth of a coming Savior! they are now slumbering on the last end of earth's great drama; and soon will their doom be fixed to all eternity. Let us avoid the fatal snare, and be on our watch. S. I. ROSEY.

Qualifications for the Kingdom of God.

Matt. 7: 21—23: 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. Many shall say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me ye that work iniquity.' From these words we learn, that many when Christ shall come to establish his kingdom, will be shut out, who were fondly expecting to gain an entrance. Not, however, because they had not exerted themselves, and labored for salvation—for we are told, that in pleading for an entrance, they would hold up their many prayers, exhortations and wonderful works they had done in the name of Christ, as though they would reproach him with disregarding his promises, for shutting them out the kingdom, after all their efforts and labors in his cause. Agonizing indeed must be the situation of that individual, who had supposed himself safely on the way that leads to life, to find himself at last disappointed, and the Lord of glory refuse him an entrance into the kingdom of God, whom he had supposed that he was serving.

Christ has told us that many shall be in this awful situation at his coming—he has told us of this fact that we may take heed and beware, lest we also be among the number. But he has not left us to wander through this world in darkness; he has given us a test by which we may know whether we shall gain an entrance into the kingdom of God: It is doing the will of his Father in heaven.

One of the great errors of the present day, is substituting happy feelings as evidences of true religion, instead of obedience to the will of God.

A great effort is made to get up an excitement, to arouse the careless; and when sinners begin to cry out for mercy, they are taught that when the burden is removed, and joy and peace flow into the soul, this is conversion. Thus they oftentimes pray and labor for a long time, to obtain these happy feelings—and when obtained, are looked upon as certain evidences of conversion. Under such circumstances, it is not to be wondered at that Satan should transform himself into an angel of light, and pour into their minds joy and peace, without their ever submitting to take upon themselves the yoke of Christ. Thus they go on from year to year, feeding their hopes upon feeling. If their feelings wane, they think themselves on the decline—but if they feel happy, they are sure of heaven.

From such revivals as this, have the ranks of the nominal churches been filled. Having never taken the yoke of Christ, of course they do not walk in his commands. To be sure, joy and peace are some of the fruits of the spirit; if we obey God fully in all things, joy and peace will certainly follow. But joy and peace without perfect submission to God's will, and implicit obedience to all his commands, are the devils counter-parts. In proof we will refer to Gal. 5: 22. 'But the fruit of the spirit, is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—against such there is no law.'—Thus we see that the first exhibition of conversion is love. Now there is spurious as well as true love; how shall we know then which of the two is the genuine? By the word of God we have an unerring rule by which to measure all pretensions to love,—as love is the crowning grace of all, all the others will of necessity follow.

As sure as water will seek its level and the law of gravitation will draw falling matter to the earth, so sure will genuine love produce all the other fruits of the spirit. John, 14: 21—'He that hath my commandments and keepeth them, he it is that loveth me—and he that loveth me, shall be loved of my Father, and I will love him—I will manifest myself to him.' Judas not understanding his meaning, saith, 'Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?' 'Jesus answered and said unto him, if a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him.' The Lord explains his meaning, by teaching his disciples that those who exhibited their love toward him by keeping his commandments, his Father would love, and they would come and make their abode with them. Now this coming of the Father and Son to abide with his children, can be none other than the establishment of the kingdom of God upon the new earth—when the tabernacle of God shall be with men—when the throne of God and the Lamb shall illumine the city of the New Jerusalem. In this then consists the joy of the Christian—the hope of the glorious reward that awaits him, at the second coming of Christ. Instead then of joy and peace and happy feelings being evidences of abiding in Christ, we find them but the fruits of obedience. The evidence of love being obedience, and joy called into exercise by the promise of the love of God to be manifested towards his people at his coming. Christ teaches us farther in ver. 24, 'He that loveth me not, keepeth not my sayings.' By this rule we must decide that all who keep not his commands, do not love him. 1 John, 3: 6—'Whosoever abideth in him sinneth not—whosoever sinneth hath not seen him, neither known him:' also, 5: 2—'By this we know that we love the children of God, when we love God and keep his commandments.' Christ told the Jews on a certain occasion that he did not judge them—that is he would not then do it, but the words that he spoke should judge them at the last day. Thus we find that

the words or commands of Christ, will be the test by which every individual must be tried: no professions of love or zealous labors in the cause of Christ, will avail anything, unless it can abide this trial. This is the truth that Christ wished to teach by the words we have taken as the head of this subject; none but those that do the will of his Father, can gain an entrance into the kingdom of God.

Dear brethren and sisters, who are looking for the Savior's coming, how is it with you? Can you stand this test? I greatly fear that some who profess to be looking for the return of their Lord, will be among that multitude, who will meet with such bitter disappointment; because their love will not be the genuine, cannot stand the trial of that unerring rule—obedience to all the commands of Christ. Your minds have dwelt much on the evidences of Christ's speedy coming—the evidence warrants you in believing that it is nigh, even at the door; you expect soon to receive the inheritance of the saints—but have you as earnestly sought for light from the word, to learn whether you were fully prepared for an entrance into the kingdom of God, as you have to learn that it is nigh, even at the door? Surely this was one great thing Christ referred to, when he commanded us to watch and pray always—or why did he hold up as a motive, that we might escape those things that are coming on the earth and stand before the Son of man? He knows the danger and has warned us to beware. Yes, there is a feast prepared, an inheritance just ready to be revealed—but what will it avail us, if not qualified to receive it?

[TO BE CONTINUED.]

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, DECEMBER 23, 1846.

The Church at the First and Second Advents. (Concluded.)

Having shown in some previous articles the striking similarity between the Jewish church at the first and the Gentile church at the second advent of Christ, in conclusion we will say—

1. That there is a striking similarity in the character and condition of the first Christians, or believers in the first advent, and those who have been and still are believers in the second advent of Christ.—We cannot go into a minute detail of the points of similarity; a bare reference to some of the prominent facts in the case will be sufficient to convince every understanding unprejudiced mind that the resemblance is very striking.

In both cases, at first, converts in a short time became numerous; but disappointments and trials soon reduced their numbers. Holiness of life, purity of doctrine, simplicity of worship, strong faith, true benevolence, commendable zeal, disinterested love, strict observance of the ordinances, diligent study of the Scriptures, and a joyful hope were prominent characteristics in both cases. Their treatment from the nominal church and the world has also been similar. In a word, with the exception of certain gifts and miracles necessary for confirming the truth of Christianity at its first proclamation, the early Christians, and those who are now looking for the appearing of Christ, in point of character and condition, very much resemble each other. We do not say that the first are typical of the second, but inasmuch as their circumstances are similar, it affords an evidence that the latter are in the truth, and, that certain instructions given to the first may with strict propriety be imparted to the last.

2. There is a striking similarity in the political

condition of the world in the two cases. Near the first advent, universal peace prevailed among the nations of the earth, or to that degree that wars offered no impediment to the universal proclamation of the 1st advent. No national barrier has been thrown in the way of the proclamation of the 2nd coming of Christ. The angel having the everlasting gospel to preach to 'every nation, and kindred, and tongue, and people,' has performed and is performing his quick and important work, and nothing of this kind has intervened to hinder his heavenly flight. To facilitate this last work of love and mercy for a perishing world, the winds of bloody national strife have been held by the irrevocable decree of the Almighty; and will be restrained until the servants of God are all sealed, or the work of redemption is finished. The similarity is striking indeed; and we doubt not that the hand of God has made the two cases so much alike.

3. We will now look at the instruction given to the early Christians, and its peculiar adaptation to those who are now looking for the soon return of their Lord. We admit that there is instruction in the New Testament that specially if not exclusively belongs to the early Christians: that some counsel was given for the benefit of Christians of the last days; that the greater portion of the divine teaching is suited and was designed for the good of Christians of every age—these things we readily admit. But that the Bible does contain certain instruction which was given to the early saints, relative to their duty to the Jewish church, which is specially suited to the wants of the humble Christian now, relative to his duty to the Gentile church, we think is quite certain. A small portion of this last named instruction we will now notice.

We will commence with Paul's letter to the Galatians. We must first understand the *design* of the epistle—what was it? It was to prevent apostasy from Christianity to Judaism. In the Savior's day, as has been shown in a previous article, the Jews possessed a wicked, or selfish proselyting spirit. The same principle actuated them in the days of Paul, and the primitive saints. It seems that it was not only attempted to bring the disciples *fully* over to Judaism, but an effort was made to do it in part, to amalgamate parts of the Jewish law with the Gospel. What does Paul do in a case like this?—Does he tell his brethren if they are yet in the Jewish church peaceably to remain there if they can only enjoy their liberties? Or does he enter into a compromise with Judaism on any principle whatever? Let him speak for himself.

Gal. 1: 6-9. 'I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel, which is not another, but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached, let him be accursed.'

The gospel, the glad tidings of the first advent, was something, everything or nothing with Paul: it was everything, and Judaism was not only nothing, or abolished, but he who preached it subverted the gospel, and was liable to be accursed when the Lord should come. It is so with the second advent message: it is something, everything, or it is nothing, worse than nothing. We fully believe it is everything, or the great, glorious, and crowning truth of the Bible, while the opposing doctrines of the Gentile church are fables, and tend to subvert this heavenly truth.

Gal. 4: 17. 'They [the Judaizers] zealously affect you [Christians] but not well; yea, they would exclude you, that ye might affect them.' Chapt. 6: 12, 13. 'They [the Judaizers] constrain you to be circumcised; only lest they should suffer persecution for the *erors* of Christ. For neither they them-

selves who are circumcised keep the law, but desire to have you circumcised, that they may glory in your flesh.'

This is faithful dealing, characteristic of a true servant of Jesus Christ. The whole secret is told—and the deception of the Judaizers is fully exposed. They were zealous, it is true, for their cause in proselyting to Judaism; but the object was the gratification of sectarian selfishness: 'that you may affect them,'—may add to their numbers, wealth, influence, &c. They wish to glory in your flesh, the influence of your person, more than rejoice in the salvation of your soul. This is sectarianism to the life in these last days, and no one will dare deny it. And we should shun all of its baneful deceptive and dangerous influences wherever we may meet them.

Chapt. 5: 2. 'Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.' Verse 4. 'Christ has become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.' Verse 8. 'This persuasion [Judaism] cometh not of him that calleth you.'—Verse 12. 'I would that they were even cut off which trouble you.'

What! if they went back to Judaism, or had anything to do with it, would Christ profit them nothing, become of no effect to them? So talks the faithful and inspired Paul. And more, such an act would be considered evidence that they were fallen from grace. And a doctrine which would effect a work like this was denounced as not being of Christ. And those who propagated it the apostle wishes were 'even cut off.'

Though poor finite erring mortals, however holy and guided by the truth now, cannot and should not presume to exercise apostolic power over those who 'trouble' the saints with deceptive and subversive doctrines of the Gentile church, yet it is their duty we believe to faithfully show the disciples of Christ, the pernicious tendency of those doctrines; the selfish motives by which their advocates are actuated, in propagating them; and the sad consequence of embracing them after being enlightened by the truth.

Said Paul to his Hebrew brethren, 'If we sin wilfully [apostatize to Judaism] after that we have received a knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries—It is a fearful thing to fall into the hands of the living God.' Heb. 10: 26-31. Fearful for apostates, but joyful to the true Christian.

But why could they not be renewed again? Because they had 'trodden under foot the Son of God, and counted the blood of the covenant, wherewith they were sanctified, an unholy thing, and had done despite unto the spirit of grace.' They had rejected Christianity, with all of the evidences of its divinity. No more convincing evidences of its truth, than had been already offered, could be given; the highest motive to be a disciple of Christ had been presented received and then rejected. An inspired apostle could do no more for them, or present a higher motive and more convincing evidence than he had already offered; hence it was impossible to affect, or renew them again.

Is not this fearful warning peculiarly suited to the condition of those who apostatize from the true advent faith? We think it is. They have had set before them the highest motive to be ready to meet their Lord, which the word of inspiration can present—and the most weighty evidence which can be offered, has been set before them of the truth of this doctrine. They have heard and believed, and those who rejected the message, apostatized, are now unmoved by it. It seems impossible to arouse them to faith and action again. Their condition is fearful.

—and oh, what a fearful thing it will be for such ones to fall into the hands of the living God!

Though the Gentile church may hold out the strongest inducements in her power, for us to apostatize from the true faith and hope of the gospel, the soon appearing of Christ and his kingdom, and to come under her banner, let us take heed to the divine warning, and 'stand fast in the liberty wherewith Christ has made us free, and be not entangled again in the yoke of bondage,' remembering 'if any man draw back, my soul shall have no pleasure in him.' May we not be of those 'who draw back to perdition, but of them who believe to the saving of the soul.'

Bro. J. B. Cook's Article.

The general sentiment advocated by Bro. Cook, in an article from him on another page, we fully endorse, with the exception of the wrong application of the parable of the ten virgins. To make that parable a history of the advent movement, we must do, as Bro. Cook has done, make the work of the 'breaking up of the band,'—'of heaven.' Now the advent band, so called, was, before this breaking up took place, a band of brothers, united in the holy bonds of love and truth. WAS THIS UNION OF HEAVEN OR OF MEN? It was of heaven: it was just such a union as Christ taught, loved and prayed for, and without which we are nothing, like a sounding brass or a noisy cymbal. Now, to say that the breaking up of such a union as this was from heaven, we cannot, we dare not do it. The plain teaching of the word of the Lord shows that instead of such a work being from heaven, it is from beneath, from the pit. It is our duty to mark those who cause divisions—they are compared to wolves, not sparing the flock, and the woe of the Lord is against them.

Bro. Cook, we think, has a correct understanding of the general features of the doctrine of divine providence, but in the detail, if we are correct, he is not perfect. The second advent movement in the aggregate, doubtless is of heaven; the sure word of prophecy repeatedly proves this. But in its minute details, or the errors, false doctrines, fanciful and wild theories, notions, dreams and visions; delusions and fanaticisms; bitter wranglings, unholy divisions and dark corruptions of any of those who were once honestly and truly in this movement, we cannot attribute to divine guidance, or providence. No, no, an enemy hath done these things. But to make the parable of the ten virgins a history of this movement, places all this work under the doctrine of divine providence.

Let not these remarks destroy in the esteem of any the blessed truths contained in Bro. Cook's article. In the main it is truth, and of the most momentous character; which we fully believe will soon be justified by the actual appearing of the Son of man. All we design, is, to correct a mistake into which it appears to us Bro. C. has fallen.

Conference at Buffalo.

A general attendance is solicited at this Conference, which is appointed to commence Dec. 24th, and continue one week or longer, as duty may seem to demand.

By a letter from Bro. Porter we are sorry to learn that in consequence of sickness Bro. Miller will be unable to attend. It is not said that he is dangerously ill: we presume he is not, and it is not impossible he may yet be able to be at this meeting.

Bro. Himes writes to Bro. Porter 'there is some prospect of his being at this meeting towards the close.' A similar intimation we see is given in the Herald for 16th inst. We hope he will not disappoint the expectations which this encouragement will create. We think he will not attend: for a

conference is appointed to commence on the same date in Boston.

Bro. E. R. Pinney is urgently requested to be at this conference.

We shall try to attend during the first part of the meeting. Bro. Pearson thinks if he attends at all it will be towards the close of the meeting.

May the salvation of precious mortals be the happy fruits of this meeting; for which let us all earnestly pray and faithfully labor.

West India Mission.

We are happy to learn by a letter from Bro. Mansfield, which we publish in this number, that himself and those with him were safely and in health arrived in St. Johns, Antigua, W. I. They have done but little yet in introducing their heavenly mission among the people; the prospect however, of soon having a favorable hearing is encouraging. May an effectual door be opened to them for doing good.

The Lord's stewards will look at Bro. Mansfield's reference to, and directions about pecuniary matters, and do their duty in this case. We shall leave the facts as stated by Bro. Mansfield, to make appeals to your benevolence.

Book for Children.

We have a supply of this valuable juvenile work now on hand. The price, instead of 50cts as noticed in our last week's paper, is 38cts per single copy, and 15 per cent discount, wholesale.

Those who wish to interest and benefit their children by useful reading, will do well to obtain this work. It may be had of T. M. Preble, the publisher, Albany, N. Y., or at this office. It cannot be sent by mail.

The reason we do not remark on certain points in Bro. Wells' article, in this number, is, we shall, the Lord willing, soon commence a review of the whole question of the time of our Lord's coming, then those points on which we think our brother a little mistaken, will be duly considered. We wish not to detract in the least from the true merits of Bro. Wells' communication: it contains many valuable truths, which we hope will soon be proved true, by the actual appearing of the Lord.

Our first article is the commencement of a series of articles, from T. R. Birks' work on the prophecies—one of the valuable English books recently sent us by Bro. Himes.

"The Abomination of Desolation."

If any man have an ear, let him hear.—Rev. 13: 9.
Who so readeth let him understand.—Matt. 24: 18.
The wise shall understand.—Dan. 12: 10.

There are only three places in the Holy Scriptures where the desolating power of popery is singly made a subject of prophecy, to wit: in Daniel, the Gospels and Revelation; and in each of those places, one of the injunctions, as quoted above, is given. Nothing of the kind, I believe, is enjoined in any other prophecy, except the voice of the 'Spirit to the Churches,' in Revelation. Daniel was told *personally*, to 'know and understand' certain prophetic numbers that were to seal or make sure the vision of 2300 days, which reach to the setting up of the everlasting kingdom of Christ; and Christ commanded us to know of our 'own selves,' when we saw certain things come to pass, that the coming of the Son of man 'is nigh, even at the door,' in like manner as we know, when we see the trees put forth their leaves that summer is nigh; but these injunctions are not so general in their application, and so often emphatically repeated as those which refer to the power that was to 'wear out the saints' and 'blaspheme against God' and all holy things.

They are—'If any man have an ear,' and 'Who so readeth, let him understand'—for, as the word of God is true, 'the wise shall understand.'

Why is it so emphatically and particularly made the duty of every one—who has either ears to hear or eyes to read—to understand about it? All prophecies are of course, given to be understood, as near as can be; but why this so *particularly*? Why is the injunction made so emphatic, by being added *every* time the thing is spoken of? The reason is obvious—because it is the *only* thing by which the *year* of the coming of Christ could be clearly understood. The time when the coming of the Son of man would be 'nigh, even at the doors'—confined within the limits of one 'generation'—was to be known by certain signs from heaven; yet there would be great chance to doubt the character of those signs, were not the time that they were to take place, marked by the 'abomination of desolation,' spoken of by Daniel the prophet. Our faith is greatly strengthened in the signs, when we understand that it was actually 'in those [1260] days, [spoken of by Daniel the prophet,] after that tribulation,' that 'the sun' was 'darkened, and the moon' withdrew her shining'—yet, by these, we can only know that *all* shall be fulfilled before one generation shall have passed. But, if we have a proper understanding of 'abomination of desolation,' we may know as certainly in what *year* Christ will come, as we may know, by the signs, in what generation he will come.

It comes in place now, Bro. Marsh, for me to digress a little, and attend to your objections to my address 'to ministers of the churches.' I did not intend to convey an idea of *certainly*, neither do I think the article *did*. The sum of it was: they might know that certain prophecies were fulfilled at certain dates named—*or*, if they were not, they, (ministers,) ought to know *when* they were fulfilled, as their fulfillment was in the past. The other part of your objection I would not find fault with, if you would quote the whole sentence of which you quoted a part, to substantiate your objection, and would make it appear, either by reason or Scripture, that it is properly applicable, as you apply it. I can find no Scripture, nor reason, that *seems* to warrant me in applying it as you applied it, but exactly the reverse. The quotation to which I refer, in our version reads: 'But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.' That would not make me any more ignorant of the time than the 'angels' and 'the Son'—besides there is a difference of opinion, among learned men, as to what the true rendering of that passage is. I am well satisfied 'the Son' is not now ignorant of the precise time alluded to—no, nor *ever* was. If the Father knew, the Son knew also—for 'the Word was God,' and 'I and my Father are one'—'In him dwelt all the fullness of the Godhead bodily'—that is, the Father, Son and Holy Ghost, Christ was. But 'that day and hour' I never professed to know—not if they are literal. However, I can see no sense in Rev. 3: 3, if we shall not certainly know the 'hour,' in the sense that Christ uses, if we will 'watch.' And if the 'days' in Daniel are literal years, what shall hinder us from *knowing* within one year the *time* when Daniel will stand for his lot, or have his resurrection, and every one written in the book shall be delivered? As they are years, their fulfillment, thus far, as that, unquestionably establishes.

'The abomination of desolation' and the other prophecies which we have applied to popery, describe a power of such character as no power, but popery, that ever has yet existed, has borne; and if popery is not that power, some other power must yet arise, precisely like popery, to fulfil those prophecies—and that dreadful, desolating scourge of the saints—popery—has not been a

subject of prophecy! (In describing that power, the Hebrew marginal reading of Dan. 11: 38, is—'But as for the Almighty God, in his seat he shall honor, yea, he shall honor a god whom his fathers knew not, etc.' Compare this with 2d Thess. 2: 3—8, and then apply it to him who claims to be vicegerant of God, and to hold the keys of heaven and hell!) If these prophecies refer to popery, then it has been 'set up' and 'the saints' have been 'given into his hands'—and 1290 years after it was set up, and 1260 years after the saints were given into his hands, his 'dominion was taken away.' And if his dominion was taken away in 1801, it was certainly set up in 511, and at the end of 1335 years from the time it was set up, Daniel will have his resurrection. And if the taking away of the dominion of popery was no farther back than 1801, there need be no mistake about the date; and as certainly as we have a correct understanding of those prophecies, the resurrection and its concomitant events will take place *before* 1336 years from 511 are completed. As there is no shorter period than a year given, there is no propriety in expecting that Daniel will *certainly* stand in, or for his lot *precisely* 'at the end of those days.' But there is propriety in expecting that he will stand up *after* those years have really ended, and *before* another year has ended—every moment of that time till the event happens. There appears to be no *certainty* that they are, or will be ended, before the end of the present Jewish year.

One of two things must very soon be proved, if I have any power of reason, viz: by the transpiring of the events which mark the end of the '1335 days,' that we are right in our expositions of those prophecies, or, the passing of time will prove us wrong—for all who have written on those numbers which are applied to the 'abomination that maketh desolate,' in the 12th chapter of Daniel, have been unavoidably led to adopt the same exposition of them, which must, necessarily, lead them all to the same conclusion, viz: that if the taking away of the dominion of popery by Bonaparte in 1801, marked the termination of the 1260 and 1290 days, then 45 more must bring the termination of the 1335 days. I cannot discover the least possible chance for a mistake in our calculations; and therefore I believe, with the utmost confidence, that the end is now just upon us. This appears to me to be sure data, from which we may calculate nearer and nearer, as each day passes, the time of our deliverance. It is to me the twilight of the approximating morning—and very soon I expect to see 'the glory of the Lord cover the earth as the waters cover the sea,' and righteousness dwelling in it. I do not say I cannot be mistaken; but I should as soon expect to mistake dark night for bright noon-day. Even this *might* be, for aught that I know; but it certainly is not probable. 'Nevertheless, shall the Son of man find belief of this in the land when he cometh?' [Campbell's translation.] The number of believers will undoubtedly be few—even among the Advent brethren. I fear; because they too much fear disappointment.

Conclusion—The sum of the whole matter, as I understand it, is this: 'The abomination and other prophecies in Daniel, Revelation, and the Gospels, which have been understood to apply to popery, do describe all the principal features of popery so clearly that no unprejudiced mind can fail to discover their proper application to it. That is the only power that ever has yet fulfilled all those predictions—and that power has *fully*. I challenge the whole world, learned and unlearned, to contradict this, and I will clearly maintain my assertion, or acknowledge myself a bombastic fool. Perhaps some may call this a bold position for me to assume; but the thing is easy, and I fear not the result. Now, the taking away

of the dominion of popery by Bonaparte in 1801, proves, (what was pretty certain aside from that) that the saints were given into the hands of popery in A. D. 541, and that it was set up in 511; and all these things prove positively, that the 'time, times and a half,' or '42 months,' or '1260 days,' and the '1290 days,' are so many years; and so if the '1335 days,' and that these days end in A. D. 1846; or, counting the years as they were counted when the prophecies were written, they will end before next April, and the events which are to mark the termination of the 1335 years, must transpire before another year is added to make them 1336. If this is not the case, the time has not yet arrived when 'the wise' can 'understand' these numbers and their application, of which it is said in the Scriptures as quoted at the beginning of this article. But the probability in the case is, that those grand and glorious events will be witnessed in a few days! Brethren, be prepared for it. 'Blessed is he that waiteth,' etc.—Dan. 12: 12. You must be ready before you can be waiting. Holiness and faith are the preparation. Oh! for that unlimited love to God which his goodness and unbounded mercies demand. All glory be to God, forever—Amen.

I had intended to have made a final conclusion with the foregoing remarks, but I feel as though I ought not to close without penning a few thoughts on our Savior's words—'Whoso readeth let him understand.' I said above 'if this is not the case the time has not yet arrived when 'the wise' can 'understand,' etc. I do not believe there ever was a time, since Christ uttered those words, when the prophecies, concerning the 'abomination of desolation,' could not, by a proper attention to them, be understood; except it may be 'what manner of time the Spirit of Christ, which was in the prophet, did signify'—and even that might have been understood so soon as popery had been 'set up,' more than 1290 literal days. I believe so—

1st. From the perspicuity of the prophecies in foretelling the manner of its commencement,—what should precede its commencement—the way and cause of its coming into existence—and its progress, from its incipient stage to its maturity—and thence on to the establishment of the everlasting kingdom.

2d. From the words of Christ—'Whoso.' This includes every intelligent being, from the time it was spoken, to the end of the world. 'Readeth' or hath 'an ear.' If he be blind he should hear—if he be deaf he should read. 'Let him.' If He give the commission, what shall hinder but negligence on the part of him who receives the commission? 'Understand.' How much? A part? What part? There is no discrimination. If any part, just as much all other parts—the whole. Is the whole now understood? It appears to me it *must* be, judging from the foregoing premises, if 'any man' has sought diligently, honestly, and with all his heart to 'understand.' This I believe I have done. Does any other one believe he has? and does he differ from me? If so, one or both of us have not sought thus. Lord help us to know ourselves and thee, and to understand thy revealed word and will, and to act strictly according to them. So shall we glorify thee and save ourselves and others. R. W. WELLS.

Elmira, Nov. 3d, 1846.

The Baptism of John;

WHENCE WAS IT? FROM HEAVEN, OR OF MEN?

From heaven first—because he bore the divine credentials. He came to them 'in the way of righteousness'—sought not 'his own glory, but the glory of Him who sent him;' therefore, on the principles stated by the 'Greater than John,' he was 'true'—a divinely commissioned messenger of truth—John 7: 18.

2d. The fruits of his labors were most beneficent—bad men became good men, Matt. 3—a corrupt tree could not bring forth such 'good fruit'—Matt. 7: 20.

3d. There was in Jehovah's revealed purpose, a harbinger of Messiah—a voice crying in the wilderness, prepare ye the way of the Lord. Isa. 40—Mal. 3.

4th. The time had then come for Messiah to be manifested; consequently, there could be no occasion to doubt that this 'voice' was from heaven. The time having arrived for the manifestation of Messiah, it was the *precise time* for his precursor to appear.

The certainty that there could not be a counterfeit 'voice in the wilderness,' or deceitful messenger, going before Messiah, at the right time, bearing the divine credentials, was as absolute as that there was a God, whose providence governs the world. If it were possible, it would *destroy the very foundation of our faith* in God. But notwithstanding, the case was too clear to admit of a rational doubt, the scribes and priests would not acknowledge it because of its bearing on their reputation. In the face of heaven, they dared to 'lie,' rather than commit themselves to the truth. True, they were reputed wise and holy men, yet their case was more hopeless than that of 'publicans and harlots.' Having rejected John and his heavenly mission, they could not then believe, till they had 'repented' of that sin—having disobeyed God, they could not then obey without repenting. But seeing that repentance is the result of conviction—seeing that conviction of guilt is produced by an admission of the truth—and seeing that they would sooner perjure themselves than admit the truth essential to conviction, there was *no hope* for them. Nor is there now for ministers who act on their principles, in relation to the second advent at hand.

They could not believe Messiah, till they had believed in John's baptism—because, in God's published plan, that 'voice,' calling them to baptism and preparation, was to introduce him. Having taken a wrong position relative to this preparatory messenger—the baptism of John, they could not advance a step toward the kingdom, in that direction. They were shut up to *repentance*—they were under an imperative necessity to change their position or perish.

The importance of repentance is seen from the fact, that those religious teachers were reined right up to it, under the penalty of a doom more dreadful than that of 'publicans and harlots;' also, from the fact that Jesus repeated it twice—v. 28—31. The wilful boy could not, after taking a wrong position, obey his father till he repented—nor could those Pharisees believe till they 'repented' of their rejection of John's baptism. This principle applies to all who assume a wrong position. It is common sense as well as Holy Scripture.

From our point of observation, we see that John's baptism was from Heaven; but to us the admission involves no cross. It is now no test of inward rectitude. Then it was a test—the truth admitted, would have lifted them out from their stations of honor or profit; for this they had no heart, no sufficient moral principle or piety; hence, they 'loved and made a lie' to evade the truth and preserve their places of profit. Thus the reputedly pious of that age sold their 'birth-right for a mess of pottage'—they perished, while repenting publicans were saved. Those Pharisees who did come to John's baptism, were suspected and reproved by him. He seems to have thought them only half-hearted, and they were afterwards *ashamed* enough, when John was imprisoned and beheaded, and Messiah did not take the kingdom as they expected, when the tide turned they were the last men in the world to hold on to their faith. The light beaming from the

prophetic page, does not *compel* assent, no, it never did, however clear it may now seem to us. John's baptism was regarded about as the 'advent movement' has been in our age. It was attended by power divine, awakening 'Jerusalem, Judea, and the region round about Jordan;' but public expectation not being realized, it was doubted, given up, and finally John himself doubted. Being disappointed he doubted—Matt. 11: 3.

Let me change the form of inquiry—*The Advent movement: is it from Heaven, or of men?*
With all the confidence of my soul, I answer, from Heaven—

1. Because the Second Advent is the crowning doctrine of revelation. It was the principal burden of prophecy in both testaments. It was wrought into the typical service of the Jewish high priest—Hab. 9. It is distinctly recognized in the ordinances of the Christian church, also in the Christian's calling—the Christian's hope, and the Savior's name: therefore, it is incredible that God should have given up his truth, and those who *love* it, to be the sport of Satan's wiles. Furthermore, those who announced it, bore the divine credentials. They like John, spoke of Him that should come—*they sought his glory*, knowing that they should be despised by both the church and the world. Jno. 7: 17, 18.

2. They witnessed all the beneficent results of their labors, that followed the labors of John. Thousands were converted from open infidelity—tens of thousands were led to read their Bibles, with diligence and prayer as never before. It led none into but all out of the world. It led them to take the position which *all* Christians are required to take in view of Christ's coming. Luke, 17: 42-46; 1 Thess. 1: 9, 10; Titus, 2: 11, 14.

3d. There was to be a scene *like* that which has been witnessed in the Advent movement, to introduce the second advent of Christ. As John's ministry was in Scripture, and in fact preparatory to the first advent—so such a time of preaching and expectation of our Lord's coming is, in Scripture, prior and preparatory to that event: hence it must be so in fact—the history must in its outline, agree with the prophecy: Matt. 24: 46, 50; Rev. 14: 6, 7; Hab. 2: 1-4; Matt. 25: 1-10.

4th. *The time having come* to expect the Lord, it is the exact time for this movement. All classes have been constrained to look for a crisis at about this time. The prophetic times are confessed about expiring—therefore, this movement has come at the *precise point of time* allotted it in Holy Scripture. It never occurred prior to '43, with its predicted circumstances—therefore, it must have been realized since, as certainly as the Lord's coming is 'at hand'—as certainly as 'the Scripture cannot be broken.' It is as impossible that such a movement should be *counterfeited* at the right time, as that John's baptism should have been. John came at the predicted crisis of the 1st, as this movement has at the crisis of the 2d advent! It is utterly incredible that the Bible doctrine of Providence can be true, and yet, such a movement be counterfeited. The preaching of the Lord's coming by the 'faithful servant,' the writing out of 'the vision'—the annunciation of the judgment, and the consequent calling out of a spiritually-minded people—the tarrying—the midnight cry—the subsequent dispersion of the waiting band, and the clamor about the door has occurred. The fulfillment is so far, true or false—God's prophecy has become history, in these particulars, or else his distinctly described people have been given up to some unhallowed spirit, which has by them got up a mock fulfillment. If so, in taking heed to the Scriptures, we have not done 'well'—in praying over and preaching the plainest and most important portions of Divine truth, we have done Satan 'service!' we have 'mocked' the Holy One with our deluded and de-

luding worship, and he has so far 'forsaken the earth!!' To admit this, is, in my humble opinion, to turn so far outright infidel. The scene in advent history is composed of various agencies and events. It is not a single event, but a series of events, which has occurred in the exact order of succession, represented in Holy Scripture: going forth—tarrying—cry at midnight, and breaking up of the band. If this be of Heaven, then we have the strongest confirmation of our main position and exposition, that God can give us this side 'the sign of the Son of man.' Let no one looking for Jesus say that you 'cannot tell.' Is the advent movement with the 'faithful' and 'evil servants'—the 'wise' and 'foolish virgins,' each acting in character 'of heaven or of men?'

If it be of heaven, then none of those who have slighted and rejected it *can believe, till they repent!* Their sin accounts for the withdrawal of divine influence from them. They seem more and more hardened—the prospect of their repentance is less than that of the Jewish priests. Their guilt is greater by so much as their light exceeds that enjoyed by the scribes and elders whom our Lord addressed.

These fulfillments crowd us close on the awful events of the Judgment—'Amen, even so, come Lord Jesus!' J. B. Cook.

Mansfield, O., Dec. 10, 1846.

In the Field Again.

Dear Bro. Marsh:—By the blessing of my heavenly Father, in the use of the medicine recommended by the Apostle, James 5: 14, 15, I have been strengthened not only in the inner but also and more especially in the *outer* man, whereby I am again in the field, and enabled to preach the gospel of the Kingdom to them that are in the regions of Onondaga, Jefferson and Lewis counties. I spent the sabbath, Nov. 8th, with the brethren at Syracuse. I found a few there steadfast in the faith, and abounding in the work of the Lord—who had passed unscathed through the fiery trials of these last days, and still stand on the faith of the gospel, "looking for the blessed hope, viz: the glorious appearing of the great God and our Savior Jesus Christ." They seemed to be comforted with the assurance that the "Lord himself" would descend from heaven with a shout," &c., and gather them, and soon their hope would be consummated in glory, when they should receive a kingdom and enter into rest. The church at Syracuse has been dreadfully mangled and torn by Peavyism and Fentonism, and many good brethren have been led away from the truth, and to embrace their delusive errors, and practice them, by reason of which the way of truth has been evil spoken of.

From Syracuse I went to Lorraine. I spent the Sabbath, (Nov. 15,) and remained with them until Wednesday, preaching evenings. I found Bro. Griggs here faithfully laboring, giving meat in due season. The peace and harmony that once characterized this band, making them terrible as an army with banners to the wicked, was in a measure destroyed by the extravagancies of Peavy and Rhodes. But my heart was made glad to hear some before I left confess their errors and take their former stand on the Bible. Some however are still clinging to their "door shut" views, though very much modified. Their present position, as near as I could learn, was that sinners could be saved if they would repent—and they believed the mass by rejecting the truth had shut the door against themselves. Now this has been the case always; this is the faith of all, and yet they pretend to justify all their movements since they left their brethren. Oh, that they could see that all there is in their way, is just to rush into the arms of their brethren, for they are now with them in sentiment very nearly if not quite, and

then all that love and peace would again be enjoyed by them. We had some precious meetings with the dear saints at Lorraine, and I humbly trust some good was done.

Wednesday, (Nov. 18,) we arrived after a very muddy ride of 26 miles, at Copenhagen.—I think I never saw the going worse. At this place we found some twenty or thirty souls who are decidedly on the Lord's side, and are rejoicing in the assurance of the speedy consummation of their hopes. I found here as in most places, the line drawn, and most of the people settled in their positions for and against our faith, much more so than I anticipated. I remained there two weeks, preaching the glad tidings of the reign of God at the door. The first week was so very muddy and stormy that but little was accomplished, but during the last week there was a good attendance and good attention, and some seed I hope has fallen into good ground and will spring up and bear fruit to the glory of God. In fact we saw the fruit—some who had been formerly indifferent to or opposing the truth, came out and confessed the truth. And I cannot but believe several others will—but oh, those soul destroying sectarian influences that bind them down so that when they see the truth they dare not confess it. I do believe that one of the greatest blights on the cause of God and his truth is sectarianism.—I conversed with some who in private conversation would confess they believed the end of all things was near—they saw no way to avoid the conclusion, but yet they would not confess it before the world, and settle down, and the impatient stumble over them into perdition. Oh, that they might see and realize the fearful responsibility that rests upon them, and awake and warn others to prepare for the Judgment.

There was a stillness and deep solemnity pervading our meetings at Copenhagen, (although sometimes crowded to overflowing,) that betokened good, and I can but believe that good will result in the awakening of some more who will prepare for the Judgment. Bro. Wendall, who brought me from Syracuse, is with me, and has been laboring some in this section, and to good acceptance. Bro. Bates met me at Copenhagen, whose faithful labors in this region have been abundantly blessed, and many souls will rejoice in the day of Christ's coming, who but for his warning voice would have slumbered on to perdition.

I am now at Martinsburgh, and am waiting for the storm to subside so that we can commence labors here. There is some prospect that a door may be opened at the east village which will be almost like breaking new ground. Pray for me, dear Bro., that the Lord may sustain me and bless my labors in this region. I have feared I should go beyond my strength and get down again, having been so long confined, and my system so much prostrated, but God has sustained me remarkably—praised be his holy name. I preached at Copenhagen every evening but two, and three times on the Sabbath. The weather has been extremely unpleasant, and the roads very muddy ever since I left home, and yet the meetings have been well attended.—Farwell.

E. R. PINNEY.

West Martinsburg, Dec. 4th, 1846.

Bro. J. Fowler, Salisbury, Mass., Dec. 3d, writes:—The cause in this section, for 20 miles around, was never more prosperous than at present. The brethren and sisters are steadfast, settled and grounded in the present truth, looking for the blessed hope. The conference at Flaverhill was attended with great satisfaction; the brethren were all of one heart and one mind, and we were blessed with the presence of Bro. Himes one day. Our preaching brethren were Brn. H. Plummer, E. Burnham, and I. R. Gates—who preached with power from on high, and to the ed-

ification of the saints present. The last meeting closed at 10 o'clock, Sabbath evening. It was hard parting; but we parted in full hope of soon meeting, where congregations ne'er break up, and Sabbaths never end. Bless God for such a hope! Some little trials we have had since '43, but mostly from the churches—but we like the watchful sea-bird, bow down our heads and let the white foam go over us, and rise again on the back of the rolling billow, with heads erect and hearts panting for glory.

Bro. J. D. Merriam, Westminster, Mass., Nov. 1, writes:—The saints are still waiting for the redemption of their bodies, at the coming of our blessed Lord and Master. It is a time that we need a great deal of patience to endure the reproach of Christ, and the blessed hope of his appearing; but be patient, brethren, unto the coming of the Lord—for the coming of the Lord draweth nigh.

Sister H. A. Parks, Johnstown, W. T., Oct. 29th, writes:—Our meetings in this Territory have been small in consequence of sickness,—there are scarce well ones enough to take care of the sick. Bro. Chandler and Bro. Daniels have both been sick most of the fall, but are now getting better. My health has been unusually good through all the season. While I could scarcely see an individual around me enjoying health, I have been enabled to administer help to the needy. I thank the Lord most heartily for this blessing; but O, I sigh for that land where the inhabitants will never say, I am sick. I expect soon to see it, when the wicked are cut off. That rest will be sweet to a weary pilgrim!

Correspondence of the West India Mission.

St. Johns, Antigua, W. I., Nov. 13, 1846.

Dear Bro. Marsh:—We reached this island after a passage of nineteen days, in safety and in good health, for which we feel grateful to God. We have been in this place nearly a week, but have not yet been permitted to speak to the people. A brief account of the place, people and of our position, I doubt not, will be interesting to our numerous friends; and as it will be absolutely impossible to write to all our particular friends in person, I will endeavor to be as minute in my narrative of facts, as time and circumstances will allow.

This Island is twenty miles in length, and about ten or twelve in breadth, containing a population of thirty thousand, which consists of whites, chiefly from the British dominions—some however, from the United States—colored people, and blacks—which latter class compose by far, the largest portion of the population. It will be remembered that the slaves of this Island were liberated at once, without any apprenticeship, as in Jamaica; we are, therefore, in a free country, and in a position to observe the effects of emancipation. We have not yet however, had sufficient time to do so properly. I had some conversation with the Wesleyan preacher, who expressed the opinion, that although the emancipated people had improved in worldly interests, yet he thought that in moral and religious things, they had not improved. I think the statement true, as well from my own observation, as from the confidence I have in the testimony of the clergyman referred to, whose opportunity of observing are very extensive, and whose interest and integrity would induce to speak truly in reference to the matter. From the limited observation which I have made, it is evident to me that the reasons why the moral and religious condition of the blacks has not improved since emancipation, are

1st. Being put in possession of their liberty, and having an opportunity to make efforts for

themselves, they become involved in a covetous spirit, and I must say that I never met with a more avaricious class of persons, than the blacks here, who exact the highest prices for every office performed by them, with carts, drays, boats, &c.

2d. Being permitted to use the largest liberty now, after suffering under the restraints of masters so long, they naturally fall into the habit of thinking themselves free to do anything they please, right or wrong—and in many cases fall into habits of idleness and intemperance; however, intemperance and other vices are not so open as formerly. It is astonishing to see the large number of persons engaged in hawking things about the streets—lounging upon the grass, or selling all manner of eatables in the market; probably ten times more are thus occupied than is needful to do the business which is daily accomplished. Every thing here is done in a slovenly manner, which is probably owing to the influence of the climate.

The people are extensively connected with the various churches in the Island: Episcopalian, Presbyterian, Wesleyan, and Moravian, which have large chapels in the city. The Episcopalian cathedral, however, is now being rebuilt—the original one having been thrown down by the earthquake in 1843. But with all the profession made, there is manifestly very little real godliness—a cold and cheerless formality prevails and very little genuine purity of heart presents itself anywhere. You see then, we have much to do, and we feel to cast our case on Jesus, who cares for us, and who has promised to be with us 'to the end of the world.'

We have met with very kind treatment on the part of many excellent people here. We feel grateful to God and to them for it. Board is so high here, that although we only intend to stay in this Island a few weeks, we have hired a house, and several persons all strangers to us previously (with the exception of Mr. Miller, superintendent of the schools established by the charity,) and some who are strangers still, have kindly loaned us some articles of furniture, with which we are made comfortable. Some persons of reputation have interested themselves in us, and also are much interested in hearing upon the subject. A member of the Legislature has expressed much interest in hearing, and being a trustee of Court House, which is a commodious edifice, has given consent to occupy it for lectures, and I presume will be able to obtain the consent of the only remaining trustee, who has not yet been consulted. This gentleman showed me a copy of 'The Voice of Elijah,' published by Bro. Hutchinson in Mantree, which he had carefully laid away—however, he did not adopt those views. It is probable we shall commence public lectures on Sabbath next, and continue them so long as it seems duty.

Our expenses here are heavy, even in the economical way in which we are living—but not so heavy as in boarding at public or private houses, which would amount to about \$140 per month, exclusive of incidentals. Travelling here by hiring horses, is almost out of the question—a carriage to English Harbor a distance of 12 miles, costs, I am told, a doubloon, or \$16—and it would be presumptive to attempt to walk on foot much under a broiling sun with the thermometer at ninety. But we hope by kindness of some friends to be able to get about the Island after the course of lectures in the city.

I will say before closing, that the people here have manifested more interest in hearing upon the subject of the Lord's coming, than in any place in which I have recently been; what the result will be God knows—but he has promised to be with us to the end.

Our health is yet good—our hearts fixed to do

God's will—and our determination to do all to his glory. Pray for us, dear brethren and sisters. Remember to address me, care of Bro. Ide, 111 Wall-st., N. Y.—and remember too, that our stay here and usefulness, depend much upon your devotion to the cause in contributions.

Farewell—Yours in Christ,

L. D. MANSFIELD.

Obituary.

Dear Bro. Marsh:—Death has come into my family and has taken from me my dear beloved companion; she sleeps in Jesus! She died the 29th of October. I feel that my loss is great, but it is her gain. I feel it is mine to sink into the will of God, and to say in my heart: O God, thy will be done—not mine; and while I do this, I find great peace in believing in Jesus! O yes, brother Marsh—I am happy while I know I love Jesus! I love his people—I love his appearing—and how I long for his kingdom to come! but I will by the grace of God have patience and wait; for the coming of the Lord draweth nigh.

We have had no advent preaching in Spring-water for some time. I wonder where the good brethren are who have been in the habit of feeding the little flock here with meat in due season? I hope they are doing good, and proclaiming the coming of the Lord. We should be glad to see them once more. May the Lord direct their feet this way. Yours in the blessed hope,

ALDRICH WILEY.

NEW BOOKS.

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BUSINESS NOTES.

Hannah Able—The two dollars were placed to your credit; you have paid to the close of vol. xiv.

D. Barber—S. S. Smith we have credited as you say.

D. Austin—The fifty cents was duly credited on our book.

W. Whitford—The paper is discontinued.

N. Watson—As we understand the matter after an examination of our books, you have now paid to vol. xiv, no. 8. The former notice, as usual, was a typographical mistake.

J. Wright—We have none of the papers of which you speak.

L. J. Mudgett, L. and C. Mackenzie—Will you give us the names of your Post Offices, that we may credit the money you have sent. The first date in his letter 'Merideth Village, N. H.' and the second 'Hartland.' The name of the Post Office at which the subscriber's paper is received, we always want, in order to do business easiest to L. Wallcut's reminder this.

C. R. Griggs—You are credited in full for the paper as long as you may wish it. The other business of your letter is done as you directed.

Advent Herald—The dollar for widow C. Benedict, we have sent to Newfield, N. Y.

Received of N. A. Hitchcock, \$5 on book account; the account we shall consider as you think it is; we hope you will write as you please.

J. Coan—Durham, Ct., wishes to know the address and given name of Bro. Turner, (preacher,) who attended the tent meeting at Enfield, Ct. Will some one inform him?

R. T. Haskins—The paper for J. S. Rice has been sent to Pawnee; we have now entered it for North Yarmouth Centre—not paid We send to Bro. Torry at the same place.

Letters and Receipts for week ending Dec. 18th, 1846.

C. Bennis, \$1, pays to vol. xiv, no. 10; D. Platt, \$2; G. Hill, \$2; A. Warren, \$1; J. W. Britton, \$1; W. Blanchard, \$2; N. A. Bonney for W. Stevens, \$1; D. Austin \$1, pays to vol. xiv, no. 6; J. O. Reynolds, \$2; J. Doleff, \$2; D. Barber, 50 cts, pays to vol. xiii, no. 13; and S. S. Smith 50 cts, pays to close of vol. xiv; H. Patten for Dr. E. L. Soule, \$2; B. T. Trimmer, \$2; W. Whitford, \$1, pays to vol. xiv, no. 12; and D. Smith \$1, pays to vol. xiv, no. 13; J. Coan for W. Coan \$1, and S. Maynard \$1; M. Cryderman, \$2; G. Brownson, \$1; L. D. Mansfield; A. S. Hutchinson, \$4, pays to vol. xiii, no. 4; Post Master for E. Camp, \$1; S. Marsh for H. Blues, \$1; L. D. Marsh; W. Maynard; O. Tracy, \$1; J. Wright, \$1; J. Moffatt; C. S. Brown, \$2; M. Tucker, \$1, and for H. Eschelman, \$1; W. Hacking, \$1; A. B. Stilson, \$3; J. M. Stoddard, \$4; N. Watson, \$2; C. McKenzie, \$2; S. Mayley, \$1; B. W. Mansfield for L. Mansfield, \$2.50; W. Moon, \$1.50; M. A. Seymour for sister D. Lyon, \$5; J. Pottenger, \$2; J. A. and S. E. Smith, \$1.07, pays to vol. xiv, no. 4; C. R. Griggs, for L. Fisk, \$2; N. Clark, \$1, and L. Lawrey, \$2; J. J. Porter, \$3.43, for D. N. Clark, \$2, and for J. W. Clark, \$1; B. Morley; I. Kimball, \$3, pays to close of vol. xiv; J. B. Randal, \$1, pays to vol. xiv, no. 13; M. S. Ingby, \$1; S. Cooper, \$2; B. Peckham; C. P. Thorn, \$2; J. D. McCurdy, \$2.50; H. Benson; J. Rich, \$1; C. Johnson, \$1; H. Harris, \$1; H. Robbins, for T. Bell, \$1; D. Brown, \$1; W. A. Morse, \$1; Mrs. A. Hopkins, \$1, and W. W. Pershall, \$2; Dr. A. R. Curtis, decreased, \$2; L. Aldrich, \$1; A. Gray, \$1; J. Maguire, \$1, for J. Ence, \$1, and C. Wright, \$1; L. Mills, 50 cts, pays to vol. xiv, no. 7;—for C. Newton 50 cts; J. M. Newton, \$1, and G. Vandercook, \$1.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XIII.

ROCHESTER, N. Y.—WEDNESDAY, DECEMBER 30, 1846.

NO. 1.

THE VOICE OF TRUTH,

PUBLISHED EVERY WEDNESDAY

TALMAN BLOCK, BUFFALO STREET, OPPOSITE ARCADE.
(Entrance—east end of the building)

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$2 for Five Copies.
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Exhortation.

BY MRS. A. C. JUDSON.

Children of God! Ye who expect ere long
The second advent of the King of kings
To this our fallen world, and hope to reign
With him in glory on the EARTH RENewed;
Be girded—clothed—equipped, with all the bright
Array of gospel armor—And, still more,
Put on the robe of CHARITY, the best,
And loveliest of all. Let it be seen
In every effort,—in your daily walk
And conversation; so that those 'without'
Shall feel indeed the power of heavenly truth,
And honor Him from whom it emanates.
Yea, 'love your enemies.' Let no harsh word,
No 'railing accusation' through your lips
Find entrance ever; but true gentleness,
And words of kindness fall upon the ear
Of Christ's opposers, that, perchance they may
Be woo'd and won to this blessed gospel faith,
Thus will you honor Him, and be prepared
More fully for that glorious, solemn day
So near at hand!

JANESBORO, N. Y.

Time of the Second Advent.

BY T. R. BIRKS, M. A.

FELLOW OF TRINITY COLLEGE, CAMBRIDGE, ENGLAND.

(Continued from our last.)

V. In the Acts of the Apostles, beside other intimations of a more obscure and distant kind, there is one passage which bears directly on this inquiry, and which demands an exact and careful review. This is the address of St. Peter to the Jews, after healing the lame man at the beautiful gate of the temple, (Acts, 3 : 19.) The words of the sacred text, in the most literal and exact version, are as follows :—

"Repent, therefore, and be converted, that your sins may be blotted out, that there may come times of refreshing from the presence of the Lord; and that He may send Jesus Christ, which before hath been slain by you : Whom the heaven must receive until times of restitution of all things, of which (times) God hath spoken by the mouth of His holy prophets since the world began."

It appears evident from this inspired statement, that the return of our Lord will introduce the period, foretold by the prophets, the restitution of all things. This agrees with the conclusions already derived from other parts of Scripture.

But here a critical objection has been raised. The word *restitution*, it is urged, may be rendered, *accomplishment* or *fulfilment*, and the relative cannot refer to the restitution itself, but must relate to the word *all things*, which is the immediate antecedent.

Now it is true that the term (*apokatastasis*) itself might be explained by *accomplishment*, in the sense of a *filling up*, or *completion*. But it is equally clear that it does not bear the sense of a *close* or *termination*. Neither usage nor derivation allows us to ascribe to it the latter meaning; and hence the proposed variation, in the

only sense allowable, leaves the scope of the passage quite unaltered.

But in truth the most exact and precise version of the Greek term is, *restoration* or *restitution*. This will be clear when we compare all the passages where the verb from which it is derived occurs. (Matt. 12 : 13 ; 17 : 11 ; Mark 3 : 5 ; 8 : 25 ; 9 : 12. Luke 6 : 10 ; Acts 1 : 6 ; Heb. 13 : 19.) In all of these the meaning is evidently, to replace a person or thing, after some defect or loss, in its proper integrity and completeness. Such, therefore, beyond all reasonable doubt, is its real significance here also.

Again, the relative may, in point of grammar merely, be referred either to the times, or to the word *all things*. But the sense forbids the latter construction. For in this case the relative clause would not be explanatory, nor form a distinct assertion, but would define and limit what things were to be restored. Now the meaning which results from this rendering is plainly untrue; for all things of which the prophets have spoken from the beginning neither will nor can be restored. The clause, then, must be referred, for its antecedent, to the times of restitution, and the resulting sense will be simple and free from perplexity. Those times, we are here taught, have been one main subject of prediction to all the prophets of God from the earliest age.

The conclusion to be drawn from these words of St. Peter is now evident! Since the return of our Lord to usher in the times of the promised restitution, the millennium cannot precede, but must follow His appearing.

VI. The Epistles furnish us with copious evidence of the same truth. Let us begin with those to the Thessalonians, as probably the earliest in order of time.

In the former of these epistles, every chapter ends with a direct reference to the coming of our Lord. It is set before the church as the great and continual object of earnest hope and joyful expectation. Yet not a single word is to be found in the whole, from which it could be suspected that a long season of peace and happiness was to intervene. The whole tenor of the Apostle's exhortations entirely precludes the supposition that such a hope as that of the millennium was present to his view, before the coming of the Lord.

Two replies may be attempted to this weighty argument. It may be alleged, first, that the millennium was not yet clearly revealed, even to the apostles; and next, that on any supposition eighteen centuries were to intervene, of which no hint is given in the epistle. But these remarks do not meet the real difficulty. For the long delay in times of trouble and apostacy, was not revealed to the apostles, and the numbers which announced it were expressed sealed. But though the millennium was not yet revealed in its precise length and minuter features, the fact of a blessed restitution, to continue for many generations at least, was expressly foretold in countless passages, and the apostles neither were nor could be ignorant of the truth. Unless that restitution had been understood to follow the return of our Lord, it seems quite incredible that St. Paul should here have passed it by in a total silence.

But the second epistle yields a still more decisive, and indeed an invincible argument for the same truth. The declarations of St. Paul concerning the nearness of the advent had been misunderstood. He writes a second letter with the

express design of unfolding the doctrine to the Thessalonians more clearly. He states very plainly that there was still to intervene a period of growing apostacy, undetermined in its length. But, far from revealing a further delay in a thousand years of millennial blessedness, he asserts the very contrary in the plainest terms. The close of the apostacy is to be marked and defined only by the personal appearing of the Lord Jesus. 'And then shall that wicked one be revealed, whom the Lord will consume with the breath of his mouth, and destroy with the brightness of his coming.' No words could be more destructive to the hypothesis of a millennium to intervene before the coming of the Lord. The same truth appears also from the previous chapter. For there the afflictions of the Church are declared to last until the Advent. Then, and not till then, shall affliction be changed for rest, happiness and joy.

To cut this knot, and reconcile the words of St. Paul with the modern hypothesis which places a still future millennium before the advent, it has been suggested that a figurative, not a personal coming, is here designed. But to refute this notion it is enough to read the epistle carefully from beginning to end. It is clear that the apostle throughout speaks of one and the same Advent, when the troubled and afflicted saints shall find rest, (i. 7.) when their enemies shall be visited with fiery judgment, (i. 8.) when the people of Christ shall be gathered into his presence, (ii. 1.) when Antichrist shall be destroyed, (ii. 2.) and the day of Christ manifestly has dawned in the brightness of the Lord's appearing, (ii. 2, 3, 8.) If this conclusion be denied, it is hard to see how any doctrine whatever can be certainly gathered from any part of the word of God.

Let us now turn, as next in order, to the first Epistle to the Corinthians. And here, besides the closing chapter, there are several scattered texts which, if not conclusive in themselves, all however point in the same direction. The Corinthians (i. 6.) were waiting, not for a millennium of peace, but for the coming of the Lord, as the one great and immediate object of desire and expectation. They came behind in no gift of knowledge, and yet were clearly quite ignorant of any such period of triumph to intervene. Again we are told that 'on us the ends of the world are come,' (x. 11.) a description which at least is far less emphatic, if the advent be removed to the further distance of a thousand years. The state of the Church is described by five stages, apparently successive, of sin and apostacy, and the type of the last is that murmuring of Korah, when there was a miraculous judgment of the transgressors by fire. The natural inference from this type is distinct and plain. It leads us to expect the Advent of the Lord and a fiery judgment, before any season of millennial peace and glory.

But it is in the xvth chapter, that we have the most full description of the events connected with our Lord's advent. The passage which chiefly bears on it is the following :—

1 Cor. xv. 22—26. 'For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward (*epita*) they that are Christ's at his coming. Afterward (*eita*) cometh the end, when he shall have delivered up the kingdom to God the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he

hath put all enemies under his feet. As the last enemy, death shall be destroyed. For he hath put all things under his feet; but when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subjected unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.'

This important passage yields us two or three evident conclusions, which all confirm the arguments that have been already adduced. First, the apostle is professedly explaining the order of the resurrection. He begins with affirming it as an universal truth—'in Christ all shall be made alive'—and then adds the special statement, 'every man in his own order.'

Next, in the revelation of this Divine order he specifies three events, separated by two marks of sequence in time. There is the resurrection of Christ, the first fruits; an event prior by at least 1800 years to the second advent. There is afterward, at the coming of Christ, the resurrection of them that are his. Afterward there cometh the end, when all rule and authority shall have been put down, and the last enemy, death, shall have been destroyed, at the final resurrection. The terms of order naturally imply an interval, like that between the resurrection of Christ and his Advent, to ensue between the Advent itself, and that end in which death is to be destroyed.

The next passage which throws light on the same subject is Romans xi. What does the apostle, then, teach us here, concerning the relative order of the Advent and of the restoration? In verse 26, we have a simple and conclusive answer. 'The Deliverer shall come from Sion, and shall turn away ungodliness from Jacob.' It is the coming of the Lord, returning from the heavenly Jerusalem, which is to be the signal of the p. omised blessing. If any doubt could arise whether the second Advent is here designed, the prophecy in Isaiah must surely remove it. (Isa. lix. 17—20.) Every phrase in the description corresponds with the advent in glory, and with that alone. Then, when the Lord has thus appeared for the redemption of his people, the glorious promise is fulfilled—'Arise and shine; for thy light is come, and the glory of the Lord is risen upon thee.' The whole of that magnificent description, it thus appears, does not precede, but immediately follows, the coming of Messiah in glory.

In the other epistles of St. Paul several passages of the same general tendency are found. Such is the address to the Philippian Church—'Our conversation is in heaven, from whence also we are looking for the Lord Jesus; who shall change our vile bodies, that they may be fashioned like unto his glorious body.' Such are the statements to the Hebrew Christians—'Christ was once offered to bear the sin of many; and to them that look for him he will appear the second time, without sin, unto salvation.' 'Yet a little while, and he that shall come will come, and he will not tarry.' The same inference naturally flows from the connection and train of thought in the second epistle to Timothy. For, after describing the times of infidelity, the apostle proceeds at once, without suggesting any intermediate delay, to the appearing and kingdom of Christ, and the blessing reserved for all who love his appearing. 'To suppose an intervening millennium, beside the total silence concerning it, breaks and destroys all the moral unity of the admonition.

The writings of St. Peter, St. James, and St. Jude, all conspire in leading us to the same view. Not only are they entirely silent concerning a millennium before the advent; they supply many clear marks for its exclusion. Thus from St. James, (ch. v.) we may infer that as soon as the latter rain of the Spirit descends, the harvest of

the Church will at once be reaped. And clearly neither the type, nor the example of the former rain in the apostolic age, can warrant us in extending the latter rain here promised through a space of many years. The whole passage also implies that the covetousness of the visible Church, in the last days, will be cut short by the appearing of the Judge. This excludes totally a millennium before the advent.

St. Peter, in his second Epistle, confirms the same doctrine. He describes, in successive order, the covetousness of feigned teachers of religion, the corruption and blasphemies of open scoffers, and then the coming of the day of Christ. 'There is no place left for a millennium to intervene. The very supposition destroys the unity, the power, and the moral connection of the passage. The same remarks will apply, with equal justice, to the Epistle of St. Jude.

Thus every indirect allusion, or direct statement, in the Gospels, the Acts and the Epistles, leads us alike to the same conclusion, that no millennial rest intervenes before the coming of the Lord. Some passages are more, and others less distinct, but all tend, with uniform consent, to the same conclusion. Not one grain of counter evidence is to be found; not one hint, from first to last, of a thousand years, or indeed any period whatever of rest, pence, and prolonged triumph, before the return of the Lord Jesus. Every part concurs with that view of the Advent which results at once from the natural and unforced meaning of the vision in the book of Revelations (xix. 19—21.)

(To be Continued.)

Qualifications for the Kingdom of God.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father in heaven."

(Continued from our—)

We have already considered the great truth taught in this passage by our Savior. That is, that those only who do the will of God can ever gain an entrance into the kingdom; no matter how high may be their professions of godliness—their prayers many and their labors abundant—still if they lack that evidence of genuine love, obedience to all the commands of God, the gates of the New Jerusalem must be forever shut against them. If obedience to the will of God is of such high importance, as to be the only passport into the kingdom of God, surely we are not left in darkness as to what is the will of heaven. None who have the Bible can plead the excuse of ignorance concerning the will of God, for the Word has made it so plain that a wayfaring man, though a fool need not err therein. But it is now as it always has been—'men love darkness rather than light, because their deeds are evil.' There are multitudes, who have the word in their hand and read it daily, and think themselves walking in the ways of righteousness, while at the same time they are violating many of the plain commandments of heaven—and why this inconsistency? Because, like the Jews of old, they make void the law of God by their traditions.

No class of men ever existed, who supposed themselves so much the favorites of heaven, as did the Jews in the days of Christ, yet Christ condemned them as hypocrites, as a generation of vipers, who could not escape the damnation of hell. With the law and the prophets read to them every Sabbath-day, they fulfilled them in their treatment of the Son of God. The Jewish law, with its rites and ceremonies, were typical of the Christian dispensation and the sacrifice made by Christ for sin—so that we can justly expect that the Christian dispensation will end as did the Jewish. In fact the Jewish church in the days of Christ presents a perfect parallel to the nomi-

nal Christian church, at the present day. They had more regard for the expositions of the law by the learned rabbies, than the plain word itself. So at the present day, the great mass of the nominal church rest with firm assurance on the interpretation of the word of God as given by our learned men; so that they are resting their hopes of heaven upon the opinions of man, instead of the plain, simple word of God. As a natural consequence, at the great day of the Lord, they will find themselves awfully disappointed. Let us then take up the word of God and examine his commandments—laying aside all prejudice—let us look above to the spirit of God for our guide into the truth.

The commands of God may be divided into two classes—negative and positive. Those things which we are forbidden to do, each one of which will exclude the person guilty, from entering the paradise of God—and those things we are commanded to do, as evidences of our love to Christ. We will first consider the negative commandments: 1 Cor. vi. 9—'Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. Gal. 5: 20—'Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, murders, drunkenness, revellings, and such like, of the which I tell you before, as I also have told you in time past, that they which do such things shall not inherit the kingdom of God.' Col. 3: 5—'Mortify therefore, your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry.'

The first of these sins which we will notice is *covetousness*; because of the general prevalence of this sin. We find that the covetous man is ranked with the vilest characters, and will as certainly be shut out of the kingdom of God as the murderer, or drunkard, or adulterer, or idolator; for Paul calls it idolatry. There can be no dispute but that the covetous man cannot inherit the kingdom of God. But the point to be settled is, what is covetousness? If we cannot learn from the Bible its nature, we must remain in ignorance of it. But we have light on this point. It seems to me that Christ's teachings are very plain and explicit on this point. On a certain occasion, (Luke, 12: 13,) one of the company said unto him, 'Master, speak to my brother, that he divide the inheritance with me.' The Savior administered a cutting rebuke, by replying—'Man, who made me a judge or a divider over you?' He then takes the opportunity of cautioning his disciples to 'take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth.' The reason assigned to take heed and beware of covetousness, explains in part the nature of this sin: It is a desire to possess an abundance of this world's goods—this is covetousness. He not only represents it as sinful to covet a desire for an abundance of worldly possessions, but as entirely useless, actually to possess them. He also cautions us to take heed and beware of this sin, as though it required great carefulness to shun its seductive influences. He then proceeded to relate a parable. Christ always related parables in elucidation of some truth. From what precedes and follows this parable, we must conclude that it was given to explain more fully the nature of this sin.

'And he spake a parable unto them saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do? because I have no room where to bestow my fruits. And he said, This

will I do—I will pull down my barns and build greater, and there will I bestow all my fruits and my goods: and I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?"

Now what is the sin charged upon this rich man? It was not that his grounds brought forth plentifully, for this came to him as the bountiful gift of God. It was not that he used of these fruits for his own sustenance. It was because he purposed in his mind to hoard up these fruits of the earth—he needed them not for himself or family at the present time—he purposed to store them away for future years, thereby distrusting that beneficent hand of Providence, that had filled his house with plenty. If this then was the sin of this rich man, surely the laying up of this world's goods, more than we need for present necessities, is covetousness. We must be led to this conclusion, when we take into consideration the application of this parable by the Savior, ver. 21—"So is he that layeth up treasures for himself, and is not rich toward God." I do not believe that Christ meant to teach any such doctrine as is advocated by the nominal churches: that is that a man may be rich toward God and lay up treasures for himself—that covetousness consists not in laying up treasures, but in setting the heart upon them. I think Christ meant to teach us that a man that lays up treasure for himself, is not and cannot be rich towards God. In agreement with this is the command of Christ: Matt. 6: 19—"Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven," &c.

The way this command is evaded, is by considering the laying up treasures upon the earth to consist in setting the heart upon them; while we may accumulate thousands upon the back of thousands without sin. Now what are the treasures of earth? Evidently they are those things which constitute in the eyes of the world a rich man. It must be money or its equivalent. Can there be found a man who is engaged in accumulating property, but what considers it something worth laboring for—worth laying up? Certainly then, it must be a treasure. For him to say he cares but little for that property that he is spending the best energies of both body and mind to accumulate, is downright hypocrisy. That Christ means the real treasures of earth, is evident from the fact, that they are of such a nature that the moth and rust can corrupt, and thieves steal them. The command not to lay up such treasures, is just as plain as any other command in the Bible. A process of reasoning that will pervert the plain meaning of this command will apply as well to every command of God.

We are plainly told, that where your treasure is, there your heart will be also. Men may live in plain violation of this command, adding property to property, accumulating many stores for many years, still at the judgment they cannot plead in extenuation, that their hearts were not upon them. If they did not love to lay up property, why did they do it? A man will not do that thing which he dislikes to perform, unless compelled by necessity. It is a law of the mind, that when circumstances will allow a man to act freely, he will pursue the course that best suits him. No one that lays up property can say he is compelled to do it against his will; he does it because this is his choice: therefore his property is his treasure, and his heart is upon it—this world is his god—he is guilty of covetousness—is an idolater. The exhortations and commands that follow this one we have been considering in Mat. 6 chap., is the same as follows the parable in

Luke, 12th chap., which taken together, shows most conclusively that covetousness consists in laying up of this world's goods more than we need for present wants. But, says one, by this course we shall tempt God, by neglecting coming emergencies, by not laying up something against a wet day. The Savior has met this objection: Luke, 12: 22—"And he said unto his disciples, Therefore I say unto you (wherefore did he give this command? Because he that layeth up treasures for himself is not rich towards God, is, like the rich man, guilty of covetousness.) Therefore take no thought for your life what ye shall eat, neither for the body what ye shall put on; the life is more than meat and the body than raiment. Consider the ravens, for they neither sow nor reap, which have neither store-house nor barn, and God feedeth them; how much more are ye better than they?" 6 ver.—"Are not five sparrows sold for two farthings? and not one of them is forgotten of God. But even the very hairs of your head are all numbered. Fear not, therefore, ye are of more value than many sparrows." The argument is plainly this: if God feeds the fowls, which are of no better value, although they have no store-house to lay up food for future wants, nor even sow nor reap, yet when hungry he hears them cry, and provides for their wants, how much more will he provide for and feed his children when in want. If he exercises such especial care over the least of his creatures, how much more will he tenderly watch over those he has redeemed by the death of his well beloved Son. If he has so loved his children as to send his Son to die for them, how much more will he give them their necessary food.

Verses 27—28: "Consider the lilies how they grow; they toil not, they spin not—and yet I say unto you, Solomon in all his glory, was not arrayed like one of these. If God then so clothe the grass, which is to day in the field and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith! And seek not what ye shall eat or what ye shall drink, neither be ye of doubtful mind, for all these things doth the nations of the world seek after, and your Father knoweth that ye have need of these things; but rather seek ye the kingdom of God, and all these things shall be added unto you." One of the great distinguished features between the man of the world and the child of God, is that the worldling toils and labors to hoard up a supply of goods for future wants, while the child of God will give his surplus goods to feed God's poor children, and trust in him for all future supplies.

To this agrees the teaching of Paul, 1 Tim. 6: 8—10: "And having food and raiment let us be therewith content. But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. A man is not always to be condemned because he is rich. He may have received it by inheritance, or acquired it before his conversion. There is a duty for him to perform—there is a channel through which he can use his super-abundant possessions to the glory of God. But the man that will be rich or strives for the acquisition of property, falls into that snare that will drown him in destruction and perdition: 'For the love of money is the root of all evil, which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows.' Having a sufficiency of food and raiment, we are to be content; if we desire or covet more, we err from the faith. But says one, what shall I do with the fruits of my labor, above what is sufficient for food and raiment and other necessary wants? The word of God points out the duty in this case, but we must leave it for another time to consider.

If the position I have taken is correct, we see what a multitude of the nominal church are, in

the sight of God idolaters—with all their efforts for the conversion of the world, they are themselves Christianized idolaters, rolling in wealth and luxury! their treasure is on the earth; therefore they cannot have the inheritance of the saints.

How is it now with the Adventists? Are they all free from this sin? Is all the surplus property of advent believers devoted to that purpose that God requires? Are any hoarding up that property which belongs to God? If so, let our ranks be clear of this sin, lest some of us at last be shut out of the kingdom of God.

[To be Continued.]

The English Mission.

Our work in Europe has been commenced—the foundation has been laid—and, if time continues, glorious results may be reasonably looked for. We design returning to that field of labor in the coming spring, should Providence permit, to prosecute the work that has already been so propitiously commenced. In the mean time, Bro. HUTCHINSON, who is now in England, will labor in the field; and, from his zeal and perseverance in the cause, we are even now prepared to hear of the most encouraging results.

We have commenced, in London, the publication of a paper, called the "European Advent Herald," which is partly sustained by its sales. It is a neat paper, rather smaller than the one from which it receives its name, and will be published monthly so long as our means will permit. Its contents so far (four numbers have been published) have been of a valuable character, and it bids fair to accomplish the object designed by its publication.

It is also contemplated to hold a General Conference in London, next summer, or autumn, as will be seen by the following notice, from the last No. of the London 'Herald':

Advent Conference in London in 1847.—If it should please God to continue the present dispensation until next year, we hope to see a gathering of faithful watchmen in London. The object of the meeting would be, if it should be held, to consider, among others, the following questions:—1. The Personal Advent and Reign of Christ. 2. The Prophetic History of the Church and World, traced down to the Second Advent. 3. Where are we in the Prophetic History, and what events are we now to look for before the Second Advent? 4. The Prophetic Destiny of Popery. 5. The Prophetic Destiny of the Unbelieving Jews. 6. What do the Signs of this time indicate—the Conversion of the World, or the Advent of Christ? 7. Duties of the Ministry and the Church, consequent upon the present indication of Divine Providence.

We shall be glad to correspond with those friends, in any part of the world, who favor this object. Letters may be directed to Joshua V. Himes, 31 Bucklersbury, London, or 9 Milk-st., Boston, U. S. A more full and perfect development of the plan and arrangements will be given hereafter, if, upon further consultation and correspondence, it should be decided to hold the Conference as proposed.

Elaborate essays on the above questions will be submitted for the consideration of the Conference, and published in a Report of their deliberations, and circulated in every part of Europe, and elsewhere as extensively as possible. This being done, the object of the English Mission will, to a great extent, have been accomplished, viz: a wide diffusion among the inhabitants of the earth, of the evidences concerning the speedy advent of the 'King of kings.'

It will be seen by the above, that there is much to be done, both abroad and at home. And if it be God's will that we should prosecute it to a successful result, there will be union in our pray-

ers and counsels, and liberality in our contributions for its support. For the present we leave this matter, submitting it to the wise disposal of Him, whose will we desire to do.—*Advent Her.*

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, DECEMBER 30, 1846.

REMOVAL OF OUR OFFICE.

Our Office is now permanently located in Talman Block, (3d Story), Buffalo Street, opposite the Arcade,—under the office of the 'Rochester American.'

Time of the Second Advent.

No. 1.

Some honest, conscientious minds will doubtless think it useless to say more on the *time* of the Lord's coming. But we think differently, and therefore commence once more the investigation of this highly interesting and important subject. Very many have believed, and not a few still hold, that the Bible is not silent on this question. It is our desire to know, and we believe the desire is lawful, whether this belief is founded in truth or error. If in truth, certainly at this time of doubt, it is of the highest importance to know it. If in error, it is also important that we should understand it, that the mind may no longer be troubled with a false and perplexing doctrine, and again settle down upon the safe and joyful foundation of truth.

This question, the *time* of the Lord's coming, is fairly before the church and the world. We, Second Adventists, so called, have taken a very conspicuous part in the investigation. Though our opponents have been utterly unable to show our mistakes, or in the least invalidate the strength of our evidences, and force of our reasonings, yet we most frankly confess that *time*, in a certain respect, has done these very things. And now we cheerfully and boldly say that we have no disposition to yield the point and retire from the field in silence, and for fear of reproach, or for any other cause, make no acknowledgement of our mistakes when stubborn facts say that, at least, some have been made. Neither do we wish through any selfish or wrong motive to attempt to keep up the appearance of faith, on a particular point, when there is no valid evidence in the case. In a word, inasmuch as we came into this faith honestly and honorably, have taken a conspicuous part in its defence, have had no selfish or sectarian, or party ends to subserve; and inasmuch as it involves a question of the highest moment—therefore, we are resolved, by the grace of God, to act the fearless and honorable part in this affair, by acknowledging and forsaking error, whenever we may detect ourself in it; and by receiving, proclaiming, and following the truth, whenever and wherever we may find it, fearless of the consequences.

After meeting with repeated disappointments, it must be admitted, that we are better prepared to look at this question, than when the light first broke upon our minds, and we were highly elated with the joyful expectation of soon meeting the Lord. We have, or should have learned from our rich experience of a few years past, that human opinions, inferences, visions, impulses, and notions, weigh nothing in the scale of truth: that however wise, holy, and sincere may be their author, or authors, they neither change the nature, nor hasten the fulfilment of the immutable purposes of God. Knowing these things, we think we as a people can now examine our Bibles on the question of the *time* of the second advent, with our wills in perfect submission to the will of God; with no other desire than to know the truth, the *Bible truth*, on this matter.

It may be thought superfluous by some, in this enquiry, to investigate the very familiar and often decided question—

IS THE TIME A DOCTRINE OF REVELATION?

But on a moment's reflection we think all will admit that this is the first step to be taken, in order to enter upon our work understandingly: we must first know whether the *time* of the advent is revealed in the Bible, before enquiring *when* it will take place. Then, we will, in the first place, briefly examine this point.

Our opponents have strenuously contended that the *time* of the advent is *not* a doctrine of the Bible, have repeatedly presented their scripture proofs to justify their position—and our mistakes, on certain points, have not only greatly confirmed them, in the supposition that they are correct, but have produced unbelief in some who were once believers in the *time*, and doubts in others on the affirmative of this question. Well, if our opponents have been right, and our brethren have just cause for doubts and unbelief, when convinced of it, we will say, amen.—But before admitting this, we must carefully look at these texts of Scripture which are thought to justify these doubts and unbelief. Then we shall be better prepared to decide in the case.

Deut. 29: 29 is a text which our opponents have sometimes used to prove that the *time* of the advent is not revealed. Or, rather, they have quoted a part of it, which reads, 'The secret things belong unto the Lord our God.' This no one will dispute; but then the question is yet so settled whether the *time* of the second advent is or is not one of those secret things. The text is silent on this point; consequently it affords no proof that the *time* of the advent is one of those unrevealed secrets of the Lord. The other part of the text reads, '—But the things which are revealed, belong unto us, and to our children forever, that we may do all the words of the law.' Some of our brethren have supposed that this last part of the text furnishes very good evidence that the *time* of the advent may be known; but it is neither directly nor indirectly named in the text or context, no evidence is afforded either against or for the *time* of the advent being known. By both sides of the question, in the heat and zeal of the moment, this and other similar texts have been wrested from their true meaning and forced to support a doctrine which they do not teach: they prove nothing about the *time* of the advent.

As this subject is, in the estimation of many, rather uninteresting, old and stale, we shall begin it with short articles: hoping thereby to obtain for them a general and careful reading, without wearying the patience of those who may peruse them. We consider this number nothing more than an imperfect introduction to the subject before us. In our next we will try to enter directly into the merits of the case. In the mean time let each enquirer after truth, the present truth, make those texts which will next claim our attention, subjects of special investigation, that each may be the better prepared to appreciate the force of our comments upon them, or more readily detect our errors, should we fall into any. Those texts which we purpose next to examine are recorded in Matt. 24: 36, 39—12, 44, 50; 25: 13. And perhaps the corresponding passages in Mark and Luke's gospels.

Let us all search with disinterested motives for the true import of these words of our soon coming Lord and King. Let us commence the work as impartially as though we had never committed ourselves on the advent question, had never heard nor read on the subject before. In short, let the glory of God be the sole object of our researches, of our re-examination of this whole question. If we enter upon the work with this motive to guide us, and if

we persevere with untiring diligence in our studies, until we shall know as far as we are capable, its length, breadth, height and depth, as measured by the infallible word of the Lord, we venture to say that we shall be richly compensated for our labor.

State of the Dead.

Dear Bro. Marsh:—I wish you would give us your views upon the subject so much agitated at this time, viz; the state of the dead. I would like to know whether there is or is not a Catholic purgatory, or Hades, where the souls of the righteous and the wicked are confined until the resurrection—whether we have any Bible for such a view of the subject.—I do not think that you are afraid to give us your opinion at least. Yours in hope, B. N. CHILDS.
Worcester, Mass. Dec. 14. '46.

RESPONSE TO BRO. CHILDS.

Certainly, Bro. Childs—we have no fear in giving our 'opinion' on this or any other subject, only should our opinion be erroneous, and others be led into hurtful errors by receiving it as the truth—on this ground we and all should fear and tremble, and repent so far as we have been guilty of doing such things. Our opinions should never be thrown into the scale of truth to decide any question relating to the faith of Christians. Neither should a work of this sacred nature and vast moment, be attempted by the alone testimony of uninspired men, or human inferences, drawn from parables, figures, &c. Nothing but the *plain truth* of the inspired word should or can settle questions of this character. Where the Bible is silent, we should not presume ourselves nor attempt to compel others to speak for it; nor torture its plain words into a meaning which their prime, most easy and literal import does not imply.

Well, as the Bible, in this light of the matter, is *silent* on the Catholic purgatory, or Hades, of the character of which you speak, we, as a matter of course, do not believe in the existence of any such place, only as it exists in the mythology of the heathen, the Alcoran of the Mohammedans, the adulterated theology of the Christians, and in the minds of the admirers of these human systems. In these localities we find that a great variety of such places exist, very minutely described, &c., &c. But as before said, as the Bible reveals no such place, or places, and provides no sentient beings either bodied or disembodied to people such a place or places, we of course have no faith in their *real* existence.

We would not in the least degree treat with disrespect our brethren who differ from us on this point: they will not construe our freedom of expression into anything like contempt or disrespect for them or their sentiments. We award to them the same privilege which we claim for ourself, viz: to read, think, believe, talk, write and act, according to the light we have, on this or any other subject, without giving or receiving offence, or marring our christian fellowship.

The final destiny of the wicked, is no new subject with us. We thoroughly investigated it in the early days of our ministry, about twenty years ago—we then had our set discourses on their final destruction. Hence in the late investigations on this question, we have not felt that interest we doubtless should, had the subject been new to us. We have considered it not the all-important doctrine which should now engage our attention. Like many other doctrines, we look upon it as of minor importance to that of the appearing of Christ and his kingdom.—This should be our watch-word, our rallying point, our bond of union which no consideration should be suffered to sunder or impair. But it is right that brethren should express their honest convictions on all doctrinal points, and investigate them, to a certain extent, in the spirit of love and forbearance.—We therefore now say a word on this at present

greatly exciting question, viz; the State of the Dead. And in conclusion we will give the following reasons for *not* believing in a place of any name or description, where the disembodied spirits of the just and unjust, either together or separately, exist or remain, between natural death and the resurrection. And

1. The Bible is silent on this subject, or it affords no direct proof in favor of such a doctrine.

2. The Bible nowhere teaches that the resurrection will be a re-union of soul and body, one coming from Hades and the other from the grave; but the clear and uniform testimony on this point is, that the man dies, goes into the grave, and there remains until awakened by the trump of God in the glorious resurrection morn: this is true not of a part but of the whole man.

3. The true original import of the word *Hades* according to the best critics on the original Hebrew and Greek, does not signify a place of conscious existence. It literally means, *hidden, invisible, or obscure.* See A. Campbell's Notes, No. 21, on the New Testament. Such a place is the grave, a place where 'the dead know not anything.'

4. The doctrine of a Hades for the abode of disembodied spirits is of heathen origin. On this point, in the above note, Mr. Campbell says:—"Before the Captivity, and the Macedonian and Roman conquests, the Jews observed the most profound silence upon the state of the deceased, as to their happiness or misery. They spoke of it simply as a place of silence, darkness, and inactivity. But after the Hebrews mingled with the Greeks and Romans, they insensibly slid into their use of terms, and adopted some of their ideas on such subjects as those on which their oracles were silent. Hence the abodes of Elysium and Tartarus became familiar amongst the Jews; and as the Greeks and Romans had their gardens and fields of delight in *hades*, and their *tartarus* in the same region; so the Jews assimilated to them, and had their garden of Eden, or *Paradise*, and their *Tartarus*, all within the boundaries of *Hades*. So *Abraham's bosom*, or *Paradise*, was the abode of the happy separated spirits, and *Tartarus* was the abode of the wicked."

These are a very few of the many reasons we have for *not* believing in a Hades for the abode of disembodied spirits. We may offer more, as occasion may require; but we mean to have no strife, no controversy with any one on this question. The Devil would divide us on this point if he could. Let us guard against his devices, love as brethren—endure unto the end, and soon we shall meet in the kingdom of God, where our mental darkness will forever vanish before the clear light of eternal day and glory. Let it be our chief aim to possess the spirit and character that will ensure to us an admission into that better country, and glorious city whose builder and maker is God.

NOTE.—Relative to the Catholic purgatory, speaking of the reign of Pope Clement VII, in the thirteenth century, D'Aubigne, in his history of the Reformation, Book 1st, says:—"The philosophers of Alexandria had spoken of a fire in which men were to be purified. Some ancient doctors in the church had received the notion. Rome declared this philosophic tenet the doctrine of the church; and the Pope, by a bull added *purgatory* to his domain." Hence, according to this popular historian, the Catholics' purgatory had its origin in the vain philosophy of Alexandria.

A Bad Matter made Worse.

Elder Hazen, an Editor of the Christian Palladium, makes a bad matter worse, in the Palladium for Dec. 16th, in endeavoring to clear himself, and his committee, from our recent charge, that 'my faith in the coming of the Lord was the cause, the moving

cause,' why the conductors of that paper wished my connection with it dissolved, &c. He contends that the committee, in their minutes of their meeting for Oct. last, did not say that my 'simple faith' was the cause, but my being 'so deeply engaged in the subject of the Savior's advent in '43,' was the cause. Neither did we say 'simple faith,' but we said FAITH, meaning, as everybody must know, not only a simple faith (as Elder Hazen evidently wishes to be understood,) but all that belongs to a *practical faith*, one that is *not dead, but alive, active, made perfect by works.* For this faith we say we were cast off by the conductors of the Palladium, and the people called Christians. This the committee of Oct. last acknowledge, this is clearly inferred from Elder Hazen's note under consideration, and this is the truth of this part of this unpleasant affair.

The Lord forgive my erring brethren, and show the same pardoning mercy towards us wherein we may have erred in this matter. We have none but the kindest feelings towards them, but we cannot sacrifice *truth and justice* to secure their lost friendship.

A Proposition.

Before naming what it is, we will tender our hearty thanks to those who have recently responded to our call for cash. They have done well, worthy of the cause in which we are unitedly engaged. Those who *would but cannot pay*, and have freely told us their circumstances; their faith and hope; the joy and strength they derive from the weekly visits of our paper, also have our thanks and sympathies: the poor must have the gospel preached unto them. Others who have not yet paid, but *mean to, and will do it soon*, or as soon as they can, also have our thanks for their honest determinations, and as soon as they shall be able to, and do really carry into practical effect these good resolutions, we will thank them again. But

—THE PROPOSITION—

We propose, the Lord willing, if all who are indebted will do what they can to pay up past arrearages, for the Voice of Truth; and if our patrons will increase its subscription list a few hundreds—then we propose to increase the size of our sheet, and improve its character what we can, without any addition to its present price. We do not think of *changing the character* of the paper, only as it may be changed in making it more perfectly what it now professes to be.

Those who favor this proposition will let us know as soon as practicable, that we may in due season make the necessary arrangements for entering upon this work. It can be done with united action on the part of our present subscribers. Some, we fear, have been rather inactive for some time past. It is high time to awake from our slumbers *again*, and go to work in good earnest, in giving our fellow beings a knowledge of their rapidly approaching doom, if out of Christ. Awake! awake! drowsy soldier: the crown is about to be given to all who shall not be found slumbering at their posts, but faithfully doing their duty when the Master comes.

To Correspondents.

We are much pleased with the very christian spirit manifested in the letter from Bro. M— of Cobourg, C. W. Let all possess the same spirit, and small differences of opinion would not impair their christian fellowship. The Lord bless Bro. M., and may we all soon enter that world of bliss where we shall not see through a glass darkly, but face to face, or alike, and correctly, on things on which we now differ.

Our good brother's articles on 'the final triumph of the just at the better resurrection,' 'the approach-

ing judgment,' &c. &c., we are very sorry to decline inasmuch as we have a high regard for their author—much labor also has evidently been bestowed on them, and besides they breathe a christian spirit and advocate good and wholesome doctrine. But they are very difficult to read, and besides they are deficient in *object or point.* The original idea or doctrine designed to be advocated is not unfrequently lost sight of or covered up with a train or flow of words which rather bewilder than enlighten the common reader. A proposition clearly stated, with a few plain and distinct evidences to prove it, is the most successful way to propagate the truth.

To Ministers.

'Hear the word of the Lord, ye that tremble at his word.'

1 Tim. 3: 1—This is a true saying, If a man desire the office of a bishop, [*episkopos, overseer*] he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach:

3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not contentious;

4 One that ruleth well his own house, having his children in subjection with all gravity:

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a novice, (or, one newly come to the faith—*margin*) lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil.

Feed the flock of God which is among you, taking the oversight [*episkopountes*] thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind: neither as being lords over God's heritage; but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

Query—Do the so called bishops, of the present day, possess this description of character? Will those who do not 'feed the flock of God' receive the crown of glory?

1 Tim. 4: 12—Let no man despise thy youth [how shall young ministers prevent this? by becoming popular? No.] but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, exhortation, to doctrine.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee [Blessed assurance! Who will realize it?]

But thou, O man of God, flee from these things [lusts before mentioned] and follow after righteousness, godliness, faith, love, patience, meekness! Fight the good fight of faith, lay hold on eternal life, &c.

2 Tim. 2: 3—Thou, therefore, endure hardness, as a good soldier of Jesus Christ.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane and vain babblings; they will increase unto more ungodliness:

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not str

but be gentle unto all men, apt to teach, patient,

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.

3: 14. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them:

15 And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith, which is in Christ Jesus.

16 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;

17 That the man of God may be perfect, thoroughly furnished unto all good works.

4: 1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine.

5 But watch thou in all things, endure afflictions, make full proof of thy ministry.

Titus 1: 7. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, holy, just, temperate;

9 Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

2: 1. But speak thou the things which become sound doctrine:

7 In all things showing thyself a pattern of good works; in doctrine shewing incorruptness, gravity, sincerity,

8 Sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

I would exhort all the young ministers, especially whom God has called to feed his flock, to make these scriptures the daily pattern of their lives; and I would exhort the flock to receive and encourage none unless they possess in some degree the above qualifications. A neglect to take heed to these things, is the cause of the fall of the former, and the sore disappointment of the latter.

I would humbly thank 'the great Shepherd' for the preserving power of his grace and truth in my own case—for 'my feet were almost gone; my steps had well nigh slipped.' If any are lifted up, let them come right down before they fall; and if any are out of the way, let them return back—for we have an advocate, even Jesus—Amen!

BETLER MORLEY.

Yorkshire, Dec. 12th, 1846.

Answer to Berean.

We would inform Berean, that if the brain is the MEDIUM, or INSTRUMENT by which the mind acts, there must be something that acts by that medium; consequently, the mind that acts by that medium, must be independent of that medium. 2. Because the mind acts on matter only through the medium of matter, it does not follow that to act on mind, it must be through the same medium. To claim that it does from such premises, would be reasoning from unlike to unlike, putting more in the conclusion than is found in the premises, which will never do.

Figures of speech in the Proverbs must never be made to contradict the plain teachings of the Savior. Nor must any figures of speech. If the phrase, 'They devour widow's houses,' was to be interpreted according to your exegesis, you would

see that it would involve an absurdity.—*Advent Herald*.

REPLY TO THE ADVENT HERALD.

The above remarks are regarded in the light of an *causation* rather than as an answer. Even if the questions had been offered in the form represented in those remarks, the answer would have been far from satisfactory.

Berean does not make use of the term *medium*, and why the brother added it to the word *instrument*? By fixing it in the manner it is, to *instrument*, does it not change the meaning of that word? If the propounder of those questions had desired to give *instrument* the meaning of *medium*, he would have done so himself. The question is, Do not physiology and natural philosophy teach that the *brain* is the *cause* and *instrument*, not [*medium* or *instrument*'] by means of which [not through which] the mind performs its various functions. There is quite a difference between *cause* and *instrument* and '*medium* or *instrument*.' In the sense of those remarks, (a correct definition) the word *medium* means, the space or substance through which a body moves or passes to a point. The word *instrument* in the questions, or in itself will not bear such a definition; but by attaching *medium* to *instrument*, as '*medium* or *instrument*,' its full significance is given to *instrument*, and the design of the question at once evaded, and their position almost entirely changed.

Instrument, especially as used in the questions may be defined: a substance by which an effect is produced. The effect, is *mind*. When this *instrument* is in operation, the mind is performing its various duties; when this instrument ceases to act, there is no effect—NO MIND!

Thus, the reader will at a glance notice, that by calling *instrument*, *medium*, the writer of the above is enabled to assume a position the questions do not permit as they are, and makes the mind something perfectly independent of matter, not necessarily or absolutely subject to the life and action of the brain to perform its functions.

Will the Proverbs contradict the teachings of Christ?

Is the following passage from the prophecy of David a figure of speech? 'Put not your trust in princes, nor in the Son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.'

The questions in the 'Voice' of Dec. 9th, may be answered either in the affirmative or negative, but let them be answered according to their spirit and meaning.

BEREAN.

Letter from Bro. P. Alling.

Dear Bro. Marsh:—I am happy to say the brethren generally in this vicinity, manifest no disposition of giving up their hopes, because our expectation of deliverance has not been realized. All we can say is, evidence appeared to centre around the autumnal months as the time of our redemption, and we honestly held up the light we had to the world, giving unto all a reason for our hopes; and as God in his wise Providence sees fit still to defer the time, I think it becomes us to submit to his will, knowing that he doeth all things well, and in due time we shall reap if we faint not. Our trials only tend to sweeten the promises and lead us out farther and farther from the world. We have recently been favored with a visit from our beloved Bro. Cook, who came richly laden with the glad messages of salvation. The truths he brought out and the spirit manifested, harmonized sweetly with the spirit and word of the living God, and was truly meat in due season to the household of faith. He preached, I think, thirteen discourses in Norwalk and vicinity—twelve of which I heard and think I never listened to the same number of discourses, upon

such a diversity of subjects in which I found less to except to than in his. The brethren and sisters were greatly blessed under his labors, and I do not recollect of hearing an exception to the doctrine and sentiments advanced; but on the contrary, all seemed to approve and respond with a hearty amen. There appears to be a life-giving power in the truths he advocated, peculiarly adapted to the wants of the brethren in this time of trial, to strengthen their faith and increase in them the Christian graces. He holds God and his word up together, and shows the former is ever mindful of the latter, and carefully superintends its fulfilment at the time appointed, and in the manner prescribed. When this fact is once riveted in the mind and heart of the child of God, there is no difficulty in believing that 'at the time appointed the end shall be,' and also we can see that God has been in the advent movement in all its parts, and has himself stood at the helm and directed events, and nothing has come to pass without his notice.

In public he said nothing about the shut door, but in private conversations he contended that his published views upon this point were correct. But when interrogated as to what he really meant by 'the shut door,' he defined his position just as the Voice has often done, viz: 'That in consequence of the preaching of the great truths of the speedy coming of Christ to judgment, and those truths having been rejected by the churches and the world, the Lord had withheld, and is gradually and rapidly withdrawing his spirit from off the earth, and now the door of access which we had to the people prior to the autumn of '44 is closed. Yet if any has an ear to hear let him hear, and will come to Christ, he can and will be saved.'

He preached two discourses in a neighborhood where there had never before been a lecture upon the subject. The truth seemed to have some effect upon the hearts of those who heard. He also baptised one young sister about twelve years old, upon the profession of her faith, who gave good evidence both to Bro. C. and all others acquainted with her of her acceptance with God.

I have been thus particular in my remarks, on account of the wrong impressions and prejudice that exists in the minds of many of the dear brethren against Bro. Cook, and the doctrines he preaches; and my desire is to induce them to lay their prejudices aside and candidly listen to him, as did the brethren here, and see if the Lord will not in like manner pour out his blessing upon them.

Yours in the faith of speedy redemption,

P. ALLING.

Norwalk, O., Dec. 5, 1846.

Letter from Bro. B. Morley.

Bro. Marsh:—In my recent visit to Pomfret and Laona, Chautauque county, I met with Mr. C. E. Gillett. I had received the 'Voice' a few days before, in which his unchristian conduct was exposed. Some expressed their fears that the exposure was premature, and the offence too trifling to warrant it; but as I had formed a slight acquaintance with him three years ago in Rochester, and had heard when in Steuben county, fifteen months ago, (where he had labored) of his improper conduct, I was somewhat prepared for the blow. But how could it be so! I had read accounts of revivals under his preaching, and of his having baptised several in different places. I hoped (until I saw your remarks) that he was a good man. I was present, when the paper containing the exposure was first presented to him; and I must say that his remarks and spirit were entirely unsatisfactory to my mind. We labored with him faithfully, but I fear it was all in vain. I could state other things if it were necessary, but your readers should not be too curious to know things which will do them no good,

Without a humble confession and a hearty forsaking on his part, I could have no hope of his doing any good in the world. I do not think that Mr. Gillett has laid himself liable to human laws—neither would the supposed case in Matt 18: 15—17, necessarily imply a breach of human laws; nay, a person might be guilty of nearly the whole catalogue of sins mentioned by Paul in 2 Tim. 3: 1—5, and not be thus liable.

On my return from Laona, I stopped a few days with Bro. Jacob Hooker, who lives about 6 miles south-west of Lodi. I held four meetings in that town, (Perryburgh.) A few who had never heard much on the subject, were considerably interested, and were ready to confess that the doctrine appeared consistent. The young people were generally giddy and vain; but there was one whose heart the Lord had touched. She wept at the mention of being ready for his appearing, and I trust not without hope. She has read your paper with considerable interest for some time. May she be found among the precious jewels in the great day that cometh, when *all* the proud shall be burnt up.

A brother Austin, member of the Baptist church, attended the meetings—invited me to his house—conversed freely, and said he could find no scriptural objection to what I had preached.

At Lodi, I found Bro. Grannis, still grounded and settled in the faith and hope of the gospel. There are few others there, but they have no meetings. In Collins, the leaven of spiritualism is still working—but I am inclined to think the lump will soon become so sour and loathsome, that some of those who have long been tasting, will sicken and turn away, that they may once more feast their famishing souls upon the words of God which are pure—for they 'are spirit and life.' Indeed I am informed that the Lord recently arrested one of them, with these words—'As ye have received Christ Jesus, so walk in him; at which he turned about, and said he would go back to where he first began in religion. I hope I am not misinformed: I pray that he may not be again entangled—but that others may follow his example. There is forgiveness with God, that he may be found—there is salvation in none other. The counsel of wisdom is, 'Forsake the foolish and live'—'Return unto me, and I will return unto you, saith the Lord of hosts.'

I held two meetings in Collins; found Bro. Hanchett, Judson, and their wives, and a brother Richmond, sufficiently engaged to travel three miles through the mud to attend an evening meeting. The grace of God has enabled them to continue in 'the faith,' although spiritualizers have anathematized, and sectarians have remonstrated with them, and invited them once and again to turn *back to them*, instead of 'away' from them, as Paul directs. There are others in that region, who are faithful in defending the truth, and opposing 'vain visions and flattering divination.' I preached in this place and at Arcade yesterday, (Sabbath.) A few seemed to be affected by the truth: I hope they will soon learn to look up, and see their redemption drawing nigh.

Yours, 'rejoicing now in earnest hope,'

BUTLER MORLEY.

Yorkshire, Dec. 14th, 1846.

Bro. J. M. Stoddard, Montpelier, Vt., Dec. 8, writes:

It is a low time in religion here. Darkness prevails—bigotism and superstition abound, and infidelity stalks abroad at noon-day. But blessed be God, there are a few scattered among the green hills of Vermont who are looking for the speedy coming of our blessed Savior. The churches are in a doleful condition, following in the same track of the old Jews; promising the wicked better times and days of reformation, and fighting the advent with all their might. But do not be discouraged—God will soon deliver his children.

Sister P. Blood, Manlius, Nov. 27th, writes:—Our numbers in this place are small and scattered; still we have sustained meetings every Sabbath since our grove meeting in June. Bro. J. D. Johnson has been with us a part of the time, but has now been absent five Sabbaths, and we hear nothing from him. I fear he is sick. This office is his place of address, and he has many letters and papers waiting for his return. We esteem him truly a man of God, devoted to his Master's service. We are a despised little company, and are obliged to meet in a private house, because we are not popular enough to be admitted into the established places of worship; but we feel happy, because our Savior has said, 'Blessed are ye when all men shall speak evil of you for my sake—rejoice and be exceeding glad, for great is your reward in heaven—for so persecuted they the prophets which were before you.'

Bro. G. Hill, Guilford, Ct., Dec. 8th, writes: *Dear Bro. Marsh:*—The Voice of Truth is a welcome messenger to all our hungry souls in these trying times. The Christ-like spirit it breathes, and the wholesome doctrines it advocates are food to my soul. It is read by twenty in Guilford, seventeen of whom are in the churches. I pass it from one house to another, till it goes through eleven families, and they are all poor except one, but none so needy as myself; but I believe I am doing the will of my heavenly Father in scattering the truth. I grow stronger and stronger in the faith of the blessed hope and the glorious appearing of the great God and our Savior Jesus Christ.

When I view the end so nigh as it appears to be, and looking round upon the professed part of the community, preachers and people, I am astonished at the insensibility and stupidity of what is called the Christian Church. Blindness is come upon them, and they will not open their eyes that they might see. Your remarks in No. 10, to those that are still in the churches, referring to 2 Tim. 3: 1—4, are true, and my prayer is that some in this place will heed them, and come out of the churches.

Bro. Kent was in this place the last of August, and preached four evenings—B. O. S. C. Chandler the last of Sept. and preached three evenings, and the few that went to hear were revived and blessed. To God be all the glory. This is all the preaching we have had since the spring of '43. When Bro. K. left here we commenced our prayer meetings again, and we now hold them once a week, and the Lord is with us and that to bless. Our prayer to God is that he will again send some of his chosen servants into this place to proclaim to us the gospel of the kingdom of heaven at hand, for we feel very hungry for the bread of life.

Bro. I. R. Gates, Epping, N. H., Nov. 29th, writes:

My labors have been confined principally to this State for the few past weeks. Our meetings are increasing in interest all through this country. The advent ministers generally are well engaged and are laboring successfully for God's souls. Our conferences recently held at Lee, Exeter, New Durham, and other places, have been attended with great good. Yesterday (Sabbath,) I spoke three times at Manchester; the word was attended with the power of God; a number of backsliders returned to their Father's house, and a number of the impenitent came forward and bowed to seek for pardoning mercy—some of whom were blessed. Our meeting continued until 10 o'clock, and all seemed to say—

"We are loth to leave the place,
Where Jesus shows his smiling face."

God is yet gracious, and Jesus is still willing to save; and our brethren in Manchester are willing to let him. They have the true revival spirit.

Bro. W. D. Cook, Sodus Point, Dec. 6th, writes:

The few in this neighborhood who have believed in the near coming of Christ, remain firm in the faith holding fast to the *word of God*, as the only sure staff to support us through the perils of our pilgrimage in these last days. What a wonderful instrument is that *Word!* not only a *staff* to support, but also a *light* to guide, and a sword to defend us. Oh! how blind were we in our sins, and how blind is the worldling and the hypocrite now, not to discover and appreciate the wonderful properties of this Book of books. How appropriate the remark of Bishop Horne, (on the Psalms) when applied to the whole Bible: 'The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands, and lose their fragrant; but these unfading plants of Paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened, fresh odors are emitted, and new sweets extracted from them. He who hath once tasted their excellencies, will desire to taste them yet again; and he who tastes them oftenest will relish them best.'

Bro. J. W. Goodwin, Edenboro, Pa., Dec. 5th, writes:

The Voice of Truth is a welcome messenger to a few in this place. The present truth it contains, based upon the immutable word of God, is like cold water to a thirsty soul. We like time as it is revealed in God's word. Simple Bible truth, in all its harmony, is food for all those that desire the sincere milk of the Word, that they may grow thereby. There has been no lecturer through this part of the country. We say to the brethren, if it be possible, 'come over and help us.' We truly need some one to wake us up in these parts. I am sure that the present manner of preaching will not do it.

'How long, O Lord and Savior,
Wilt thou remain away?'

Bro. J. P. Teats, South Westerloo, N. Y., Nov. 25th, writes:—Our little company of brethren here stand fast in the faith once delivered to the saints, expecting daily to receive the kingdom, and see all the glorious realities promised in the blessed word.

Bro. J. Read, New Hartford, N. Y., Nov. 28, writes:—I have a room fitted up at my own expense, and I wish Bro. Galusha or Bro. Pinney would come this way and make an effort to wake up this sleeping community. We are as cold here as 'Greenland's icy mountains!' Come if possible.

Bro. C. R. Griggs, Mannsville, N. Y., Dec. 8, writes:

The good Lord is at work among his people in this place, and good is being done. Backsliders have been reclaimed and the unhappy divisions that have been among this people have fled, and the spirit and love of the blessed Jesus have taken its place—for which praise the Lord!

C. E. Gillett.

The brethren in this place wish to inform their brethren generally, that Mr. C. E. Gillett recently called on us, preached three times on the Sabbath, and administered the supper. He then called for a letter of commendation as an advent preacher. Some of us gave him one, all not being present, for which we are very sorry. For he stayed in the place eight or ten days, and his conduct was not such as is becoming a civil man, let alone an advocate of our blessed hope. If the particulars are called for they will be given.

By the brethren,

SCHUYLER RICE, JAMES BROWN,
J. D. McCURDY, P. B. WHITE.
Dausville, N. Y., Dec. 5th, 1846.

From the Liberty Press.

An Auction.

While travelling at the South, a short time since, one day, as I was passing through a noted city, my attention was arrested by a concourse of people upon the public square. At first I queried as to the cause, but beholding a liberty pole in their midst, with a long flag of stripes and stars unfurled by the breeze, and remembering that it was the thirtieth anniversary of a celebrated battle, fought on that very ground, I was not long in deciding that they had met to commemorate the event, and sing the prowess of the American arms. But judge of my surprise, when, alighting from my horse, and crowding my way to the centre of the group, I soon satisfied myself that it was to be a Southern auction. Here is quite a contrast, thought I, an auction to sell the liberty of one or more native born citizens, on the very ground, where our fathers spilt their blood in a struggle to defend their liberties! And as I had never witnessed the sale of a human being, I thought I would stop until it took place.

There being no one within the ring around the stand, I thought I would inquire the cause of the sale. Turning to a man in black, with rather a calculating mien, I was promptly informed that a merchant of the city had failed in business. The stranger said the merchant owed him a large amount, and he had attached his property, and 'among other things, his beautiful domestic.' He said the owner had been to great expense to educate her, and had rendered her every way interesting; and with emphasis, he added, 'that slave shall now be mine.'

Soon I saw two men coming through the crowd attended by a female. They entered the ring around the stand. The sequel showed them to be the auctioneer, the unfortunate merchant, and the more unfortunate young lady, for slave she could not be. The auctioneer stepped upon the stand and ordered her to follow. She dropped her head upon her heaving bosom, but she moved not. Neither did she weep—her emotion was too deep for tears. The merchant stood near me. I attentively watched his countenance. 'Twas that of a father for the loss of an only daughter. Daughter he had not; but I understood that he had intended to adopt her, who, instead of being now free, was doomed to perpetual slavery. He appeared to have a humane heart. With tears in his eyes he said, 'Helen, you must obey—I can protect you no longer.' I could bear no more—my heart struggled to free itself from the human form. I turned my eyes upward—the flag lay listlessly by the pole, for not a breeze had leave to stir. I thought I could almost see the spirits of the liberty martyrs, whose blood had once stained that soil, and hear them sigh over the now desecrated spot.

I turned around and saw two veterans of that eventful day, tottering over their staves a few feet from me. They had come from one of the free States to spend that anniversary on the ground of the spilt blood of their brothers. While they looked upon the scene before them, tear answered to tear. With shrivelled hands uplifted toward heaven, the elder broke the silence by exclaiming, 'O, my country! my country! How fallen! Has the angel of liberty taken her departure forever? O, weeps she not over crushed humanity?'

I turned to look for the doomed. She stood upon the auction stand. In stature, she was of the middle size; slim and delicately built. Her skin was lighter than many a Northern brunette, and her features were round, with thin lips. She was the most fair albino that I ever saw. Indeed, many thought no black blood coursed in her veins. Now despair sat on her countenance. O! I shall never forget that look. 'Good heavens!' ejaculated one of the two aged fathers, as he be-

held the features of Helen, 'is that beautiful lady to be sold?'

Then fell upon my ear the auctioneer's cry, 'How much is said for this beautiful, healthy slave girl—a real albino—a fancy girl for any gentleman? (!) How much? How much? Who bids? 'Five hundred dollars,' 'eight hundred,' 'one thousand,' were soon bid by different purchasers. The last was made by the friends of the merchant, as they wished to assist him to retain her. At first no one seemed disposed to raise the bid. The crier then read from a paper in his hand, 'She is intelligent, well informed, easy to communicate, a first rate instructress.' 'Who raises the bid?' This had the desired effect. 'Twelve hundred'—'fourteen'—'sixteen,' quickly followed. He read again—'She is a devoted Christian, sustains the best of morals, and is perfectly trusty.' This raised the bids to two thousand dollars, at which she was struck off to the gentleman in favor of whom was the prosecution. Here closed one of the darkest scenes in the book of time.

This was a Southern auction—an auction at which the bones, muscles, sinews, blood, and nerves of a young lady of nineteen, sold for one thousand dollars; her improved intellect, for six hundred more; and her Christianity—the person of Christ in his follower, four hundred more.

The Voice of the Sea.

Seldom has it fallen to the lot of the conductors of the press, to record so many disasters by the stormy deep, as during the past autumn. Since the terrible gale swept along our coast on the 7th, 8th and 9th days of September—putting an end to the burning heat of our protracted summer—tidings, in rapid succession, have been borne to us, of gales and storms, of tempests and hurricanes, of perils and wrecks on almost every sea and shore.

We have not forgot the equinoctial in which the Great Western was brought into such awful jeopardy and forlorn hope, and in which so many less-favored vessels went down at sea, or were thrown upon the rocks, with the loss of hundreds of precious lives. The stranding of the Great Britain in Dundrum Bay immediately followed; and shortly after the almost unparalleled hurricane in the Gulf of Mexico, so destructive to property and life, especially at Key West and Havana. Along the line of our great lakes the storms of heaven have raged with scarcely less fury and frequency. No portion of the morning print has so painfully interested the mother, the wife and the children of the sailor, and the voyager, as the "Marine List." Bark after bark has gone down, or been cast upon a lee-shore, when the simple and unvarnished record has been—"No tidings of the crew and passengers!"—"All on board perished!"—"Sixteen bodies found!" A morning paper of the 7th inst., observes—"From all quarters we receive accounts of violent storms, causing great destruction of life and property. North, South, East and West, there seems to have been a series of perfect hurricanes."

Among the disasters, none have so deeply and painfully interested the whole community, as the loss of the Atlantic, with nearly fifty of her passengers and crew. We had been kept in distressing suspense for the safety of the Great Britain, and of many lesser ships, freighted with the lives of valued friends; but we had no fears in relation to our steamers on Long Island Sound, or at least in relation to the Atlantic. We had no conception that the blow would fall upon us from that quarter.—And when it came, we were held in mute amazement. We could scarcely credit the first report; and refused to believe, until the bodies of the dead, and the bleeding, bruised forms of surviving friends compelled us into grief.

A disaster, so unexpected and so dreadful, calls up anew the painful memories of other days. We seem once more to see the majestic "President," putting forth from her moorings, speeding her way to the ocean, and in the blackness of a midnight tempest engulfed with all her terrified inmates in the depths of the sea. Once more we seem to see the flames kindling in fury upon the "Lexington," and driving her terror-stricken passengers into the waves

to perish in the deep, or by the piercing, freezing blasts of winter.

From all these wrecks and terrors of the present and the past, there comes a voice of solemn and awful remonstrance—the voice of the sea—crying in every ear, "Prepare to meet thy God!" Taught by these distressing providences, and recognizing the voice of the Almighty in these storms, it becomes us to pause—to consider our ways—to look to our hopes—and to ask, "Am I prepared to die?"

The voice of the sea is the voice of God. "The sea is his and he made it." "He commandeth and raiseth the stormy wind which lifteth up the waves of the sea." It was God who heaved that rocky island from the depths, who filled the deep with billows, who raised that stormy wind and marked its course, who lashed the bosom of the sea with his mighty tempests, who cast that frail bark as a weed upon the rock, who summoned those immortal beings into his awful presence, and tolled their funeral knell with his dreadful blasts. He is a great and a terrible God. He it is whose whose judgments are calling us to repentance. Let us hear his awful voice and tremble.

Hath he smitten thee with his rod—bereaved thee with his tempests? It is to save thee. Hath the sea, in its fury, swallowed up the dear son of thy love, the husband of thy youth, thy honored and tenderly-beloved parent? Oh! it was not the sea, it was God. The sea is but his servant—the winds but his messengers. "Be still," he says, "and know that I am God." Go to his throne of grace, and, as in anguish thou liftest up the cry—"All thy waves and thy billows are gone over me" cast thyself into the everlasting arms and thou art safe; "for he hath said, I will never leave thee, nor forsake thee."

Art thou unprepared to meet him? Tremble before so great a God. Trille not with his offered mercy. "The sea hath spoken, even the strength of the sea." The God of the sea is ringing an alarm in the ears of the careless. Hear it, ye thoughtless, ye unconverted souls—hear it and live. Presume not on his forbearance. Spurn not his gospel. Grieve not his Spirit. "Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little." "Acquaint thyself with him and be at peace." Listen to that Savior who died to redeem thee, and waits to wash thee in his blood. Yield to that Spirit, whose love you have so resisted, and who is now speaking to thee in the storms of the sea. Go on bended knees to that gracious Father, who waits to welcome the prodigal, and say to him—"Father! I have sinned: my guilt forgive; my soul renew; and make me thine forever!" Go, ere you sleep; go now, and trust no more the uncertain future.

"Moments seize;

Heaven's on their wing: a moment we may wish,
When worlds want wealth to buy."

[N. Y. Evangelist.]

BUSINESS NOTES.

A. L. Kingsley—His name is Lenuel.
J. Thompson—The bill to H. Loomis was a mistake. We have credited him \$1 which pays to close of vol. xii.
A. L. Kingsley—According to our books, you are indebted for volumes ix to xii, inclusive, \$3—to which add amount for extra papers, Diagrams, &c., and your recent stands \$2.05. If we are mistaken, inform us, and will be rectified.
J. B. Tindall—To vol. xiv, no. 7.
G. W. Burham—We find A. instead of J. Scovill at Vergenes; we have credited the dollar to A. Scovill.

Letters and Receipts for week ending Dec. 25th, 1846.

S. Saunders, all right; and A. L. Kingsley all right; J. Thompson for H. Loomis, \$1; S. J. Roney for J. Gibson, \$1; N. McDonald, \$2; E. Boyer, \$1; S. Ames, \$1; L. Carneiros, \$1; G. W. Burham for C. Wines, \$1.50; S. Bragg, \$1.50; A. Scovill, \$1, vol. xii no. 4, and A. Benton \$1, vol. xii, no. 4; E. Parker, \$1, vol. xiv, no. 13, for M. Payne, \$1; L. Wilcoxen \$3, and S. Thayer 50 cts., D. R. Read \$1; J. D. Pruden; J. D. Johnson; T. M. Stronley; Z. Hadden \$1; T. Smith for J. Smith 50 cts. and S. Sweet 50 cts.; D. Howard for W. G. Acotock \$1; A. C. Johnson; E. Chamberlain all right; A. Bauman; B. N. Childs \$2; J. Johnson \$1; W. Burham; J. Woodworth all right; S. E. Carpenter \$3; M. Coons \$1; W. J. Ripley \$1; C. Boughton 50 cts.; L. Boughton 50 cts.; J. Sharp \$1; J. E. and M. J. Adams; T. Littlewood \$2; S. D. Wheeler \$1; L. Kelly 50 cts.; W. F. Gardner 25 cts.; A. Riggs \$1; Wm. Stewart \$1; H. Hayes; A. Norris \$1; E. Miller \$2 equally for S. Page; J. Knight; E. Elliott and E. Stewart; J. H. Cook; R. W. Jones \$1; G. A. Latham 50 cts.; D. B. Staples \$1, and C. Brooks 50 cts.; W. Rogers \$2, and S. S. Rogers \$1; A. Coons 50 cts. and M. Allen 50 cts.; A. Tinkler \$1; C. E. Allen \$1; W. W. Bassett, \$1; Wm. Hall \$1.50, and H. Allen 50 cts.; H. Shipman \$3, which pays for himself, J. Wisewell and T. Dewey, to close of vol. xiii; T. Newton for B. Anderson \$1; B. Bissel all right; E. S. Robbins for A. H. Robbins 50 cts., and C. Shaw 50 cts.; W. Burham for T. Cheney 50 cts., and T. Wadleigh 50 cts.; H. Adair for Sister Bodie \$2; S. Bissel \$1; J. Crandle \$1; A. Sheldon \$1; T. Shaw \$1; W. Fowler all right; J. Berton \$2; E. M. Hecock; D. Davis; A. Portcut; I. W. Montague \$3; J. Weston; S. Curtis 50 cts.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XIII.

ROCHESTER, N. Y.—WEDNESDAY, JANUARY 6, 1847.

NO. 2.

THE VOICE OF TRUTH,

PUBLISHED EVERY WEDNESDAY

TALMAN BLOCK, BUFFALO STREET, OPPOSITE ARCADE,
(Entrance—east end of the building)

By Joseph Marsh, Editor.

TERMS—30 cents per Volume of 12 Numbers. \$2 for Five Copies
Written charge to those who are unable to pay.

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Psalm 137th.

"By the rivers of Babylon, there we sat down,
We thought of lost Zion, heretofore and alone,
We hung'd our harps in the midst on the willows—
We wept, and our tears were lost in the billows!

The spouters that did us to captivity bring,
That desolate made us, required us to sing
One of Zion's sweet songs—Oh! how can we when brought
'Mongst foes, and with sorrows our bosoms are fraught!

Oh Salem, thou lamented! our hearts dwell on thee:
To see thee again, how we sigh to be free!
If thy merr'y e'er from this bosom be severed,
My tongue become mute, my right hand be withered!

Great God of Jerusalem! O hasten the hour,
When Edom and Babel shall fall by thy power;
When our bondage shall cease, and our mourning be o'er,
And thy Zion arise to sorrow no more. H. HEVKS.

Time of the Second Advent.

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(Continued from our last.)

VII. Let us now return to that holy prophecy, and examine more fully its testimony on the same subject. Besides the closing vision, it presents to us many other proofs that the Advent is pre-millennial. This doctrine is strongly implied even in the opening chapter. The coming of the Lord is there presented to us as the immediate hope of the church. Tribulation and patience, not joy and triumph, are to be the experience of the faithful until the Lord himself shall return. But the prophetic visions yield us more distinct and copious evidence.

1. In chapter vii. we have a vision of the heavenly glory, and a distinct allusion to the feast of tabernacles, and the ingathering of the church. But although this appears at the close of a full and detailed prophecy, we have no mention of a previous millennium. On the contrary, warfare, famine, pestilence, martyrdom, political convulsions, and the sealing of an elect remnant out of an unbelieving world, are the only events which are described to us before this celestial triumph and reunion of the people of God.

2. In the series of the seven trumpets a succession of judgments are clearly predicted, to fall upon the Roman world. During their course, it is very plain that no millennium can intervene. But the seventh or last trumpet is clearly the signal for the Advent of the Lord himself. Almost every phrase of the description (xi 15—19) bears witness to this truth. 'The kingdoms of this world become the kingdom of the Lord and of his Christ.' And thus the words of our Savior's parable are then fulfilled—'when he returned having received the kingdom.' (Luke xix 15.). A reign forthwith commences which is to be everlasting; a reign, in contrast to the previous time of patient waiting. Vengeance is then inflicted on the angry rebellion of the nations. 'The time of the dead is come, that they should be judged'

—words that evidently denote a resurrection. The reward is then given to the prophets of God, which can only be fulfilled at the Advent—as St Paul declares, 'Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, will give me at that day; and not to me only, but to all them also that love his appearing.' The destroyers of the earth will then be destroyed. And this clearly answers the words of the same apostle, 2 Thess. i 6. 'And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels; in flaming fire taking vengeance on them that know not God and obey not the gospel.'

The same truth appears from the further character of this time, that it is the seventh, or last trumpet. For this is the very term of distinction used elsewhere to denote the era of the resurrection. 'We shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound; and the dead shall be raised incorruptible, and we shall be changed.'

Nor is this merely, as some have thought, a verbal correspondence and nothing more. On the contrary, it is one of the clearest links of connection which the Spirit of God has revealed in the whole word of prophecy. That we might not mistake the reality of the connection, it is confirmed to us by another mark of direct reference. The apostle introduces his statement with that emphatic clause—'Behold, I shew you a mystery.' And in distinct allusion to his words, under the sixth trumpet we have this announcement, made with an oath by the Lord himself—'That in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall surely be finished, as He hath proclaimed the glad tidings to His servants the prophets.' Thus, even by the oath of Emmanuel, the seventh trumpet in the Apocalypse is fixed as the time of the long delayed resurrection. The dead shall then be raised incorruptible, and the living shall be changed.

Nor is the force of these remarks to be avoided by the suggestion that the trumpets, in Revelation, are symbolical, and the last trumpet, named by St. Paul, literal and open. There is no reality in the contrast. The ministry of angels is actually employed through the whole series of the Divine judgments. Their real agency is constant—and their loud warnings are heavenly realities from the first. But as the crisis advances, they become more sensible to the eyes and ears of the unbelieving world. And hence we might naturally infer that the seventh trumpet, which crowns and completes the whole, would be conspicuous and audible—that the angelic ministry, and the blast of judgment, would at length pierce through the sluggish atmosphere of the senses, and become a manifest signal of the Lord's Advent, to the church and even to the world.

3. In chap. xii—xiv, we have another series of prophecy, which, like the former, clearly includes no era of millennial triumph. Yet its close, as before, is attended by the plainest marks of the Lord's Advent. One like unto the Son of man is seen upon a white cloud, and reaps the harvest of the earth—a constant figure to denote the ingathering of the church at the resurrection. The same meaning of the emblem is here confirmed by the spiritual first fruits described in the

same chapter. The ingathering of the saints must therefore ensue immediately on the fall of Babylon, and introduce, instead of following, the millennial kingdom.

4. The same doctrine results, with equal evidence, from the next vision of the seven vials. These clearly precede and introduce the millennium. Yet under the sixth vial we have this distinct and express warning, given by our Lord himself, and interrupting the course of the vision, 'Behold, I come quickly! Blessed is he that watcheth and keepeth his garments.' There is thus another express declaration, from our Lord himself, that his second coming is to precede the millennium; and a plain command is here given to His church, that they be ready to welcome and receive Him.

5. Another proof may be drawn from the close of the first explanatory vision (Rev. xix 1—10.) There, immediately on the fall of Babylon, the proclamation is made. 'The marriage of the Lamb is come, and his bride hath made herself ready.' But this metaphor every where denotes the union of the church with her Lord in the day of the resurrection. Till the bridegroom returns, her state is one of widowhood, but then the cry is made;—'Behold the Bridegroom cometh, go ye out to meet Him.' And thus we have another convincing proof that the Advent must precede, and not follow, the millennial reign.

We have thus reviewed, briefly, the testimony of the New Testament on this great subject. From first to last the consent and harmony is unbroken. There is not one single passage which implies a long period of rest and triumph before the Lord's return; there are many, very many, which exclude it, and prove it to be impossible. The distinct and full prophecies of the Apocalypse confirm and ratify the conclusion drawn from the more general statements of Holy Scripture. There is no balance, no division of evidence on this point: it lies entirely, and without exception, on one side. Its tone and spirit throughout may be summed up in the words of St. Paul, 'Yet a little while, and He that shall come will come, and will not tarry.' Or in the warning of our Lord himself, 'Behold, I come quickly, blessed is he that watcheth.'

The only way to avoid the weight of these arguments is to expound all the above passages of a figurative, and not a personal advent. But it is well to consider first the necessary consequence of such a systematic violence done to more than a hundred passages of the word of God. The result will be, that the Scriptures give us no proof whatever of a personal Advent to come. The texts where the Second Advent is announced without any note of time, are not stronger in expression, and they are fewer in number, than those which need, on this hypothesis, to be explained into a mere figure. And where, then, is the Scriptural evidence for any real advent of the Lord whatever? An invincible argument would be thus supplied to the scoffers of the last days; and the voice of an infidel philosophy would be seconded by the reasonings of a false theology, in their boastful challenge—'Where is the promise of his coming?'

The evidence of the Old Testament would naturally come next in order; but it seems almost needless to unfold it at length; and the subject of the following chapters will partly include it. One remark alone is conclusive as to its real nature

The whole nation of the Jews, though blind to the doctrine of Messiah's sufferings, have always held firmly, both the hope of their own restoration, and of Messiah's Advent in glory, to judge and to reign. What then is their view, drawn from the Old Testament exclusively, of the order of these two great events? In every age, and without exception, they have held that the glorious advent of Messiah *precedes* that promised restoration. Surely this alone is a decisive proof, that the evidence of the prophets leads clearly to the same view which has been derived already from the evangelists and apostles, and which is confirmed by their unvaried testimony in every part of the New Testament.

Indeed it would be easy to show that in almost every passage where the prophets, from Isaiah to Malachi, have announced the future restitution, it is prefaced by some token, more or less distinct, of the coming of the Lord; and this too an Advent, not to suffer, but to execute judgment, to conquer and to reign. It may be enough to refer simply to four passages—Isa. xi. 34, 35; lix and lx, and Zech. xiv, which are among those most frequently adduced as promises of the millennial glory.

If we turn from the direct evidence of Scripture to the history of the Church, it will be found to confirm, rather than to oppose, the conclusions already drawn from the fountain of inspired truth. Three leading theories, in succession, have prevailed. During the ages before Constantine, the great majority of Christians looked, first, for the coming of Christ, and next, for a millennium then to ensue. In the fourth century, when the marks of growing apostasy were multiplied, a different view of prophecy expelled that which had hitherto prevailed. The coming of the Lord was still viewed as at hand. But the millennium was transposed, and expounded of a thousand, or less than a thousand years, to elapse from the first Advent to the coming of Antichrist just before the final judgment. The creed was almost universal from that time till the Reformation; and has been held since by nearly all Roman Catholic divines, and a large proportion of Protestant Christians in the two following centuries.

Within the last two hundred years, however, a third opinion, distinct from both the former, has obtained wide currency in various branches of the Protestant Church. The millennium is viewed as still future, but is placed before the Second Advent. Many pious Christians, little versed in history, have even come to imagine this to have been the general and constant faith of the Church from the beginning. A greater mistake as to a question of fact was never committed. This hypothesis, of all the three, is far the most recent in its birth, and has had by far the shortest continuance, and has also never obtained so decisive a prevalence as the two others in succession have enjoyed. The second view has still been maintained by nearly all Roman Catholic writers, and not a few Protestant Divines. A large number, also, in the Reformed Churches, among whom are many of the leading expositors, have adhered firmly to the view of the early Church. And, besides its disputed prevalence even in its own day, this third hypothesis lies under another adverse presumption. Arising as it has done, in the latter times of the gospel, and sixteen centuries after the prophecy was given, it has the fatal defect that it compels the Church to delay the hope of the Advent to a distant period; and seems thus like an echo, in the last times; and to the words of the evil servant, 'My Lord delayeth His coming.'

Viewed in this aspect, the new-born theory of a spiritual millennium still to come, before the Advent, is far inferior to that which it has replaced. The certain delay, thus interposed, of a thousand years, nullifies the warnings, and frustrates the commands of Scripture, 'Be ye always

ready, for at such an hour as ye think not, the Son of man cometh.' It seems thus adapted to encourage and justify the world in a careless neglect of the approaching judgment.

This evil tendency of the theory may, however, in many cases be counteracted by the instincts of a spiritual mind, and a deep impression on the conscience of eternal things. In another aspect, also, the view may claim a superior truth. To fix the millennium, as was done by the second theory, amidst ages of gross idolatry, was a violence to the healthy instinct of true faith and holiness, and opened a wide door for the pretensions of superstition and the worst delusions of Antichristian pride. Even in the holiest minds, this prospect of future judgment, unrelieved by any hope of the earth's redemption, tended to generate a harsh, austere, and ascetic spirit, and to blight and destroy all the gentler graces and social virtues of the Gospel of Christ. On the other hand, the doctrine of a spiritual millennium to come, before the judgment, has a powerful influence to cherish a spirit of active benevolence, and to open a wide field for the exercise of the purest Christian affections, in thoughts, and prayers, and labors of love, for the progress of Christ's kingdom here below. Thus Christian piety tends to assume a more cheerful, hopeful, and active form, and to look with an eye of joyful anticipation upon a world where truth and righteousness are shortly to prevail.

Such are the practical benefits due to the truth which the system contains. But there are also serious evils which flow from its one great error. The supernatural and divine is sunk and lost in that which is natural and human. Outward means eclipse the Divine sovereignty. The violent glosses which Scripture prophecy is made to endure, blunt the edge of Christian faith, and the distance to which the Advent is removed, lowers the solemn impression of eternal things. Expediency overruns the Church; and even Christian benevolence, divorced from the energy of a simple faith, and the lively hope of the resurrection, may thus assume a fatal resemblance to the spurious and godless philanthropy which marks the infidel systems of the last days.

On the other hand it must be confessed that the sounder view of the first ages was often mixed, in the infancy of the Church, with puerile conceptions, and sometimes, by Cerinthian heretics, perverted into an unnatural union with sensual errors and delusions. Even among orthodox Christians, it was held perhaps rather as an isolated fact, than with an enlightened view of its harmony with the whole course and object of the Divine dispensations. And this made it more easy for it to be set aside, when, in the fourth century, the intellect of the Church was rapidly developed, at the very time that its pure and simple faith had begun to decay.

And what then is the practical conclusion from this review? The duty of Christians, in the present day, is to collect from the past history of the Church these various elements of truth, and to guard themselves, by the lessons of dear-bought experience, from their attendant and parasitic errors. From the consent of the early and middle ages, we must learn to renounce that delusion of the last days which would justify the language of the evil servant, 'My Lord delayeth his coming,' and, against all the evidence of Scripture, would interpose a millennium before that coming of the Lord, which He now proclaims to us under the sixth vial as near at hand. By the harmonious witness of the first ages and the last, we must reject the cold negation of that theory which sees nothing in store for our earth but annihilation in a fiery judgment; and shuts its eyes to the numerous and joyful promises of a rich and full triumph of peace, righteousness, and holiness, on this very planet, which the Incarnate Savior has

hallowed with his own sacred footsteps, and which he has ransomed by His sacrifice from the dominion of vanity and sin. By the mature experience of successive ages, unfolding more clearly the mystery of God, we must purify the millennial hope of the first Christians from all the sediment it may have contracted in earthly minds; and thus unfold it in its high and spiritual beauty, and in all the grandeur it assumes when read in the mirror of God's eternal counsels. Then will the Church, enlightened by a Scriptural hope, combine in her experience the most various elements of Divine grace. Looking for the sure redemption of the earth, every social affection will be called into lively exercise, and a cheering impulse be given to all the devoted labors of pure benevolence and Christian love. But waiting also for the coming of the Lord, and the promised resurrection, her faith and love will be raised above the blighting infection of an infidel age, and assume once more their supernatural dignity. Her hopes will no longer be confounded with the vain dreams of ungodly philosophers, but will be anchored within the veil; and all her desires and anticipations will be fixed on that day, when the Desire of nations shall come; when His blessed feet, which for our sakes were nailed to the cross, shall stand once more on the Mount of Olives, and 'the Lord shall build up Zion, and appear in His glory.'

(To be Continued.)

The Day and Hour not known.

Rev. iii 3—'Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.'

Some suppose that this text proves that those who watch, will know the sixty minutes in which the Savior will appear; but from its use in four other places in this book, it clearly means a *period*, or *space* of time. Chap. iii 10—'Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.' xiv 7—'Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.' xvii 12—'And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.' xviii 19—'And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas! that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.'

They also suppose that Matt. xxiv 37 proves the same. It clearly means that it shall be as it was in the days of Noah, just so far as he then states, or it shall be the same in every respect. If the latter, we must yet build an ark, and gather into it all the saints, and two of every kind of beast and fowl! for which I think there will neither be faith nor time. Matt. xxiv 43 is quoted to the same purpose. 'If the good man had known what watch of the night the thief would come, he would have watched;' but as he did not, he had to watch all night. In both the verse preceding, and the verse following, it is said, 'Ye know not,' which is proof positive that the 'good man' did not know the watch in which the thief would come; and, therefore, had to watch till he did come. V. 42—'Watch therefore; for ye know not what hour your Lord doth come.' 44: 'Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.' Luke xii 37, 38—'Blessed are those servants, whom the Lord, when he cometh, shall find watching: verily, I say unto you, that he shall gird himself,

and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, that is watching, 'blessed are those servants.' Matt. xxv 13 I think settles this matter. 'Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.' Ye: who? the virgins living at that time.

It is to be observed, that God usually speaks to his people,—ye, you; or possessively—my, mine, while he speaks of the wicked,—they, them, those. Ye, therefore, the wise virgins, know neither the day, nor hour, wherein the Son of man cometh. It would have been a lame motive to the saints 1800 years ago to watch, because the last generation of Christians would meet with a disappointment in the vision appearing to tarry. Matt. xxiv 40—42: 'Then,' (when? when 'so shall the coming of the Son of man be,' v. 39,) 'shall two be in the field,' 'two in the bed,' 'two in the mill,' (through both hemispheres, it being day in one and night in the other,) 'the one shall be taken, and the other left. Watch therefore; for ye know not what hour your Lord doth come.' If they did know, they would not be either in the bed, field, or mill.

But we are to 'know that he is near, even at the doors.' When one is on the opposite side of the street, he is near; but when he is 'even at the door,' another step and he stands before us! We do know that Rome has been divided between ten Barbarian kings; that three of them were subverted; that the Papacy arose upon their subversion, and that it signed away its power to coerce the saints in the first year of this century, 1260 years after receiving it. Who will believe or leech, that either of those events must take place again? We do know that the sun and moon have been preternaturally darkened. And who believes that 400,000,000 of people must spend another sleepless night, to see the stars fall like a fig-tree casting her untimely figs, before the Son of man shall be revealed? We do know that all the signs are passed but the sign of the Son of man. Christ, then, is even at the door: the next step is the throne of fire in the heavens! Every intervening night, or day, or hour, is a mystery. O, if I had a body of iron, lungs of steel, and a tongue of brass, how would I climb the Palisades and cry, 'O, Earth: prepare for the great and terrible day of God, which hasteth greatly!' Amen, come Lord Jesus.—*Advent Herald.*

"Open thy Hand Wide to the Poor."

Ye that possess the world's goods—who 'confess that you are pilgrims and strangers upon the earth—seed of Abraham—children of God, and followers of the benevolent Jesus, listen for a few moments again, to the claims of that being who is the sole proprietor of earth and all its treasures—of our bodies and spirits—to His just demands on us for a kind and wise use of temporal goods, committed to our trust. The God of Jacob changes not; the heart's principle that was acceptable in the first of his dispensations with man, he requires now. Obedience, promptly and unreservedly rendered up to him, is better than all the empty and do-nothing professions in the universe.

Let us refresh our memory with some Scriptures on the duty and privilege of saints to relieve the poor, and as we pass along you will notice the working of faith and labors of love, and a plain showing forth that this world is not the home of such as obey from the heart, to the glory of God, the injunction heading this article.

Deut. xv. 7—11, the first of which reads thus: 'If there be among you a poor man of one of thy brethren, within any of thy gates in thy land, which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from

thy poor brother: but thou shalt open thine hand wide unto him,' &c.

Let us hear what God's servant Job says on this subject; you have read with delight his glorious hope in his afflictions: he was a *second advent believer* of the practical kind—he *groaned not* for the restoration of his temporal possessions when they were taken from him; no—he longed for an immortal part with his Redeemer at the latter day upon the earth! Well, how did he show his faith? hear him—Job, xxxi 16 and onward—'If I have withheld the poor from his desire, or have caused the eyes of the widow to fail, or have eaten my morsel alone, and the fatherless hath not eaten thereof; if I have seen any perish for want of clothing, or any poor without covering, if he were not warmed by the fleece of my sheep; if I have lifted up my hands against the fatherless, when I saw my help in the gates; if I have made gold my hope, or said to the fine gold, thou art my confidence, &c., then let mine arm fall from my shoulder blade, and mine arm be broken from the bone.' Are our consciences thus clear? our faith thus genuine? our hope thus steadfast, in the coming of that same blessed Redeemer of whom Job speaks? Remember he will now speedily stand upon the earth in all his glory, and will very soon reckon with his stewards.

David, in the 37th Psalm, speaking of the meek, their inheritance—its duration—when they shall see it, &c. gives us one characteristic of their faith in that blessed inheritance. 'They are ever merciful and give to the poor,' &c. Again he says, xli, 1—'Blessed is he that considereth the poor.'

Let us hear a word from the wise man: 'Honor the Lord with thy substance—say not unto thy neighbor go and come again, and to-morrow I will give, when thou hast it by thee.' Prov. iii 6, 28. Again, xi 24—26: 'There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself.' xix. 17: 'He that hath pity on the poor lendeth to the Lord; and that which he hath given will he pay him again.' xxi 13—'Whoso stoppeth his ears at the cry of the poor, he also shall cry himself but shall not be heard.'

Let the man of God with the loud trumpet of truth to his lips, proclaim Jehovah's acceptable fast. Isa. lviii 7: 'Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house: when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?' Is this the way we are *fasting* in the absence of the Bridegroom? Do not put this subject away from you ye stewards of the Lord: he will take nothing as a substitute for obedience—his eye is upon you—his judgment carries but a step before you—the sighs of the poor are filling your ears! God grant their wants may fill your hearts, and your hand be open wide to give them.

Do not, I entreat of you, forget the judgment throne of the King of kings at his appearing! when he shall say to the righteous, 'Come ye blessed of my Father, inherit the kingdom,' &c., 'for I was an hungered, and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked, and ye clothed me, I was sick and ye visited me, I was in prison and ye came unto me.' But to the wicked he will say, 'Depart ye cursed into everlasting fire,' &c. for I was in the above named situation of want and suffering, 'and ye did not minister to me!' Matt. xxv 34—46. Read it as you sit down by your blazing fires, and let your eyes flow in tears, as the cold stormy winds sweep by your comfortable dwellings, bringing as it were the cries of the almost houseless poor to your ears: O, then, to do good, and communicate, forget not. Let

the bowels of your compassion flow out to those subjects of want and suffering within your reach. 'Give, and it shall be given you'—if not before, at the resurrection of the just, ye shall be recompensed.

Why, O why is it, my fellow companions to the kingdom of immortal glory, that you should require so much entreaty—so many heartfelt, tearful exhortations of the servants of God on this point of duty? you who have confessed that this world of sin is a wilderness state, and here you have no rest—no abiding home: why hold on so fast to every inch of your great farms? why so thoughtful of every particular in your domestic concerns that relates to comfort and convenience of self? why so disturbed when this subject is urged by the servants of God for your consideration? when by them you are charged to be rich in good works, ready to distribute, willing to communicate—to lend your money to the bank, and take usury! when God saith, Give to my poor, lend it to me? But says my well supplied brother, 'I would cheerfully do more than I now do, if I was free from debt. What! possessing ample means to pay those debts, and yet neglecting to sell one inch of land or to dispose of any portion of the property, which you do not really need—the avails would not only free you from debt, but would furnish something for the suffering wants of the poor. You have no just cause for pleading inability to assist God's servants who labor for your spiritual good, or any other class of the laboring poor. My God! are these things true of any who profess to believe they shall shortly stand in the presence of their judge? we fear they are.

My brethren, in the name of our common Master, Jesus—if indeed Jesus is our Master—let me exhort you to see to this business immediately—prove yourselves true men—show a real joy when the call from any quarter of real need comes home to you; then take joyfully 'the spoiling' of that laid by treasure; cast it out with a Christian benevolence on the waters of human suffering, that in the day of ingathering you may find eternal life—an eternal inheritance! worth more than six thousand years' conception of riches, happiness and glory, has ever been able to estimate—Amen.

GEO. W. BURNHAM.

Vergennes, Vt., Dec., 1846.

Desires for Holiness.

O dear brother or sister, let us not be satisfied with any attainment here, but strive to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, going on unto perfection. O for that holiness of heart that characterizes the apostles and primitive Christians,—and yet Christ is our pattern whom we should aim to follow, and who says to his followers, 'Be ye holy, for I am holy.' O, what an attainment, to be accounted holy in the sight of a holy God—to be able to stand before him at the judgment day, having that faith in Christ's blood that shall cleanse us from all sin, that we may be able then to stand without spot or wrinkle or any such thing, in the robe of righteousness, (i. e. faith in Christ) that we shall have put on. O, for more holiness of heart and life, to be more conformed to the image of Christ, that when he shall appear we may be made like him! O, glorious thought! to be made like Christ—to walk the streets of the city of God with the prophets and apostles! O, how happy shall we then be, when we shall hear Christ say, 'Come ye blessed of my Father,' &c. and to see that he smiles upon us! O, may God grant that such may be our happy lot! let us pray and watch—watch and pray.

A. N. B.

REMOVAL OF OUR OFFICE.

Our Office is now permanently located in Talman Block, (3d Story,) Buffalo Street, opposite the Arcade,—under the office of the Rochester American.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, JANUARY 6, 1847.

The Old and the New Year.

Another year of our frail life has closed; and how have I spent it? should be the solemn and impartial inquiry, while we welcome the commencement of the new year.

Sinner—you know you have been unhappy the past year; a fearful looking for of judgment and fiery indignation, has tormented your most quiet moments. Your sins have made you wretched, and, unless forsaken and forgiven, will prove your final ruin. Begin the work of repentance now, if you would be happy. This year may be your last. O, improve the present moment in securing the untold blessings of eternal life.

Backslider—you were once happy; Christ was your theme—his service, his saints, and his word were your delight. All is not well with you now. You know your sins are of the most aggravated character, and will sink you to irretrievable ruin unless forsaken soon. Reflect on the increasing backslidings and keen remorse of the last year; and ob be resolved to improve the present moment in returning to your Father's house, and in making amends, as far as possible, for your prodigality.

Nominal professor—your profession is as high and as holy as that of the most devoted Christian; but have your spirit and acts the past year been worthy of your calling? Nay. Instead of the spirit of Christ, you have possessed a carnal spirit. What duties you have coldly and reluctantly performed, have been done more for religious appearances than to glorify God. The widow, the orphan, and the needy poor, have not shared in your bounty. The church and minister's expenses have received but a scanty, if any support from your purse. Your Bible is not read, secret and family devotion are omitted. The prayer and conference meeting have lost their interest, and if you attend on Sabbath worship, to your disgrace you not unfrequently convert the house of God into a sleeping room! Oh ye blinded and hypocritical professors, you are weighed in the balance, and every true quality of the Christian is found wanting. Awake from your deception, before it shall be said to your eternal confusion, 'Depart, for I never knew you!'

Lovers of the world—your love of money is strengthening as your years pass away. The past year has been marked with increased efforts to add to your wealth. Still you are unhappy. Will you suffer yourselves to be deceived any longer in seeking happiness in uncertain riches? or will you try the true riches? Make the latter your wise choice.

Lovers of pleasure—we most affectionately ask, have either or all your vain amusements the past year filled the soul with holy peace? You know they have not. But in the height of your enjoyments, the solemn thought that for all these things you must soon be brought to judgment, has filled you with trembling fear. Then be advised to forsake the ways of the foolish and live.

Fathers and mothers—have peace and righteousness reigned in the domestic circle the past year?—If not, what is the cause, should be your earnest inquiry. Have you been unkind and untrue to each other? have the duties of the Christian been a stranger to your dwelling? has the religious instruction and training of your children been neglected? and has your spirit been vain, your conversation unholy, and your example sinful? Then, the reason is obvious why happiness does not reign in your

dwelling. It never will preside there until you walk in the ordinances of the Lord blameless, until you train up your children in the fear of the Lord. Oh how great the responsibility of parents! We tremble in view of the final doom of many. The present is the time to set in order the morally disordered affairs of your house. The work is great, important, yet glorious in its results. Improve therefore the present moment in doing it, lest tomorrow be forever too late.

Churches in general—Faith, purity, union, and holy zeal become the house of God. Have you sustained these principles the past year? or does corruption, division, and a cold unbelief and apathy reign in your midst? With some the former is the happy condition; and prosperity has crowned their labors the past year, and they are ready to enter upon the duties of the new year fully prepared for doing good. May an abundant harvest, and the crown of life in the everlasting kingdom, be their rich reward ere the present year shall close. But with others, the latter, we fear, is the unhappy case. Let every member of such cold, weak, corrupt, or divided bodies, who is yet on the Lord's side, commence the year with new faith and zeal in the service of God, and he will pour out a divine blessing and will fill your borders with praise.

Brothers in the ministry—have we cleared our garments the past year from the blood of souls, or are they polluted with the world? Have we retired from the field because we did not receive a competent support? and are our brethren now famishing, and sinners perishing, for want of the bread of life, which it is in our power to impart? Alas, what an account such faithless and worldly ministers will have to render in the final day! It will avail nothing with stern justice for them to plead, that they were poor and therefore hid their Lord's money in the earth. It is through much tribulation that we enter the kingdom of heaven. Like many of the faithful servants of God who have fallen the past year, shall we soon have suffered our last deprivation, and fought the last battle. May we gird on the armor with new courage at the commencement of the year, and be resolved if required to do it to lay down our lives in the glorious field of battle, where to die is eternal gain and glory.

Finally, may our kind patrons, one and all, share richly in the free mercies of our Beneficent Creator,—live more holy and devoted to the service of God than any former year,—be thankful for past favors, and hope for future good,—and whether we live another short year, or die before its termination, or be called to meet our soon coming Lord, may our chief concern be to glorify God, that we may be His.

Time of the Second Advent.

No. II.

Agreeably to promise made last week, we now notice certain passages of Scripture recorded in the New Testament, which have a direct bearing upon the time of the second advent.

Matt. xxiv. 36. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father. Mark, xiii 32, adds, 'Neither the Son.'

42 Watch therefore; for ye know not what hour your Lord doth come.

41 Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.

xxv. 13. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Mark xiii. 33. Take ye heed, watch and pray: for ye know not when the time is.

35 Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at cock-crowings, or in the morning.

Luke xxi. 35. For as a snare shall it come upon

all them that dwell on the face of the whole earth. These texts speak directly to the question of the time of the advent. The following texts, though connected with those already given, have only an indirect bearing on the same question.

Matt. xxiv. 40. Then shall two be in the field; the one shall be taken and the other left. Two shall be grinding at the mill; the one shall be taken, and the other left.

Luke xvii. 34. I tell you in that night there shall be two in one bed; the one shall be taken, and the other left.

xii. 39, 40. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." The same sentiment, and in nearly the same words, is expressed in Matt. xxiv. 43, 44.

From these and some other similar texts in the gospels, it is indisputably evident that the Savior has freely, clearly, and fully discoursed on the time of his second advent. But the precise design of that conversation is a matter of dispute.

1. One class contend very strenuously that the Savior in this conversation meant unequivocally to teach that his second advent would, in every sense of the word, be a profound secret to saint and sinner. That they would have no more admonitions, warnings, signs, or knowledge of his coming, near that event, than a long period before. This conclusion they think the plain testimony in the case, such as, 'Of that day and hour knoweth no man,'—'Ye know not when the time is,' &c., warrants.

2. The second class, to avoid the conclusion of the first, contend that the testimony, such as, 'Knoweth no man, Ye know not when the time is, &c., must be interpreted in the present tense, and be exclusively applied to the disciples before the day of pentecost. It is thought that the disciples, angels, and even Christ did not then know, but after the ascension, Christ received the promise of the Father, and the knowledge of the time was not only communicated to him, but on the day of pentecost was made known to the disciples, or they then received power to know it. The main proof to sustain this point is found in Acts i. 6-8. It reads, 'When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.'

Another evidence, on which much reliance is placed, in this case, is drawn from the fact, that after the ascension of Christ, 'God gave unto him,' and Christ gave unto his angel, and by his angel 'he sent and signified unto his servant John,' the 'Revelation of Jesus Christ,' in which the time of his second advent is supposed to be revealed. Rev. i. 1. In this revelation it is thought that men, angels, and the Son were informed relative to the time of the second advent.

3. The third class consider the foregoing views the two extremes in the case. The truth, they think lies between these widely opposite views. They believe inasmuch as the evidence in the case, such as 'Of that day and hour knoweth no man' &c.—'Ye know not when the time is'—was given in neither symbolical, metaphorical, nor parabolical language, but in the plain words of the Savior, that it means just what it says. They think it applicable to all, from the time it was given, to the actual time of the

advent; especially the last generation: for this part of the discourse of Christ was particularly designed for *this generation*. They fully believe that the precise time of his advent will not be known by any one previous to its actual occurrence. They do not think however, that the testimony is designed to teach that *near* the time of the advent cannot be known; because the Savior's words do not necessarily warrant this conclusion, and besides they find in connection with the evidence under consideration, testimony equally positive, which tells us that when certain signs are seen, to '*know that he is near even at the doors*.'—Matt. xxiv. 33. They cannot suppose that in the same discourse, or at any time, the Savior has contradicted himself; or in one breath taught us to know when his advent is nigh even at the door, and in the next breath told us we could know nothing about the near approach of that time. Therefore, this class believe that *near* the time of the advent is clearly revealed, and that this is *as* definitely as it is or ever will be made known, until the actual scenes of that great day open to the astonishment of a guilty world,

These are the three general opinions on this highly important and deeply interesting subject, and the object of our inquiry in the next place will be to decide which hypothesis is correct, or is justified by the word of the Lord.

That the first hypothesis is incorrect, will be readily seen by a careful examination of the context, in which the supposed proof for it is found. After giving the signs of his coming, and naming that event, in Matt. xxiv. 30, 31, the Savior says, 'Now learn a parable of the fig-tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so, likewise ye, when ye shall see all these things, know that it [or, he] is near, even at the doors.' These are plain and positive words, about which there can be no mistake. And that they most clearly convey the idea that the Savior's advent may be known as near as 'nigh even at the doors,' no one can understandingly deny. Any other view of the subject would make the signs named in the conversation worse than superfluous; for instead of guiding the watchful Christian, in looking for the fulfilment of his Lord's predictions, they would only serve to perplex and bewilder. Moreover, the parable of the fig-tree, and the Savior's application of it, viz; that when the signs were seen, his children might know that his coming would be near, would also be superfluous. Hence the hypothesis that we can know nothing about the time of the near advent of Christ, has no foundation in truth.

Give these texts their most literal signification, (which should be done) which say, Of that day and hour knoweth no man, &c., Ye know not when the time is—and their most rigid meaning will not in the least clash with the testimony which clearly and positively says, When ye see all these things, know that he is near, even at the doors. This principle of interpretation makes a perfect harmony of the Savior's testimony under consideration, while any other view we have seen taken of it, throws it into confusion, and makes it conflict with itself.

Luke xxi. 20. Speaking of the signs which were to precede the destruction of Jerusalem, the Savior says, 'And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee.' &c. That the disciples saw and understood these signs, and timely escaped from Jerusalem, before its destruction, all acquainted with the testimony in the case will not deny. How then can any one doubt that the children of God may *know* by the signs when the second advent is near: for nearly the same words are used in both cases. Relative to Jerusalem it is

said, 'Then know that the desolation thereof is nigh.' Of Christ's coming it is said, 'So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.' Luke xxi. 31.

Nothing but blind unbelief can doubt in a case so clear. We may know when the return of our long absent Lord is near. And at this momentous crisis, let us take heed to ourselves, lest there be in us a heart of unbelief on these things. The Lord is at the door.

Other equally interesting points will claim our attention next week. Let each one thoroughly test what we communicate, by the unerring Word, that your faith may not stand in the opinions of men, but in the immutable truth of God.

Buffalo Conference.

This conference, up to the time when we left, was one of deep and joyful interest. Quite a good state of things had been witnessed in the congregation for some time previous to the commencement of this meeting. Some few we believe had embraced the faith, and the ordinance of baptism had been administered to several, and the church was very well engaged; hence there seemed to be a very good opportunity for doing good at the commencement of our meeting. And we rejoice to say that before we left a deep feeling of conviction seemed to pervade the assembly, and several had found peace in Christ, and others were seeking redemption.

If brethren who call for a conference, or help from abroad, would see that *all* is right among themselves first, greater blessings doubtless would be the fruit of such meetings than are the result when all is left to be accomplished by visiting brethren. If time continue long, we do hope that we as a people shall not fall into that fatal error that a church cannot be blessed with a revival of pure religion without the aid of a conference or protracted meeting. Such a faith, or rather unbelief, has left the blight of death upon the fallen churches around us. Such meetings, however, are right at suitable times: but a church that cannot live without being constantly under their influence, is far from being what it should be.

We were glad to meet Bro. G. Needham and family at this meeting. His labors in Michigan and Ohio, for some time past have been untiring and a great blessing to the cause there. He is just recovering from a severe sickness, which has been very prevalent in the Western States the past season. He designs locating somewhere in the vicinity of Cazenovia, N. Y. He will visit some of the churches on his journey, and preach the Word as strength and opportunity may admit. The Lord make him a blessing wherever he may labor, and may those for whom he shall work duly remember their duty to him.

We found Bro. Porter's health much improved, and himself well engaged in the word of his calling. Several ministering brethren were expected to attend this meeting before its close, none however had arrived on Tuesday morning, when we left, excepting those already named, and Bro. E. R. Pinney, who came the evening previous. We were glad to find his health much improved, and himself deeply devoted to the cause of God. We hope to hear that a glorious blessing attended the last part of this meeting.

The following letter from Bro. Miller will not only explain the reasons why he did not attend this meeting, but it will be a rich treat to all who may read it, who are 'looking for that blessed hope.' It was not designed for publication—i. e. the spontaneous fire side production of his soul—shows what the author is every day at home, and is too good to be lost. He will therefore pardon the liberty Bro.

Porter has taken in consenting to have it made public.

BRO. MILLER'S LETTER.

Dear Bro. Porter:—I am truly sorry that I cannot comply with your request. Nothing would gratify me more than to visit the dear friends of Jesus in your vicinity; but the Providence of God has so ordered that I have not been able to give one lecture in seven weeks, and I can hardly leave my room. My disease is a general debility, with an erysipelas and dropsical complaints—all combine to keep me confined to my house. Traveling has a bad effect, and to stand and speak an hour, takes away entirely what little strength I may possess.

I have thought it would be the rejoicing of my heart to visit the brethren in the West. I remember many of them with deep gratitude, for they have suffered with me in tribulation, in disappointment and hope deferred; yet I have great reason to be thankful to God—he has as yet left me a strong consolation, in having a sound mind, an unwavering faith, a good and blessed hope—and thus being armed I can forsake the alluring fascinations of the world, and look forward with an increasing interest, to that eternal inheritance beyond the tomb. The promises of God, oh how glorious! they are my meditation day and night. The blood of Christ, how free! it is a fountain to cleanse from all sin. The righteousness of Christ, how spotless! it will cover up all shame. The mercy of God, how full! it will forgive all my sins. The grace of God, how strong! it will deliver from all temptations. The word of God, how pure! it will sanctify and prepare us to be like God. His love, oh how faithful! it is everlasting. His wisdom, how great! it comprehends all things; no contingencies or accidents can prevent the accomplishment of the divine plans. His requirements, how easy: it is present happiness to obey. His Christ! is to us all we need! for whosoever has Christ has the gift of 'all things.' And he that has true faith has Christ; and he that has Christ in him, has the hope of glory, and will bring forth much fruit, and that fruit is love.

If any should inquire for 'Father Miller's' creed, tell them that the 1st article is 'Christ'; the 2d art. is 'Jesus'; the 3d art. is 'Christ Jesus'; the 4th art. is 'Jesus Christ my Lord'; the 5th art. is like all the rest, and so on to the end of all my creeds. My doctrine is, Christ was, and is, and is to come. They call me a man of one idea—let that be Christ, and I will say amen. I want but one Lord, faith, and baptism. They may have their Lords many, faiths innumerable, and their baptisms to suit all men, and devils too if they please—I choose one which will include the whole man from head to foot, and this surely will be one idea, to follow and please Christ: Therefore, when they my enemies try to bring reproach and dishonor upon me, God is able to make their works prove and manifest their own shame, disobedience and dishonor to God. They pretend to be men of many ideas; true they have many broken cisterns which can hold no water, but I would not find fault with them, but advise them as did the Savior, 'pluck the beam out of their own eyes, and then they might see clearly to take the mote out of their neighbor's eye.'

I would be glad, if my health should be restored, my life spared, and Christ should not come to visit the west in the spring. Yet the first two ifs are very doubtful, and the last I do hope will prevent the occasion, and I may meet you all in a better country before then.

I have no definite time in my faith now but today, and I think this is a safe position. Be ready every day until he comes; keep our garments unspotted from the world, have no fellowship with the unfruitful works of darkness, but rather improve them, and if it be possible, pluck wicked men as brands from the burning.

I pray God you may have a good meeting, and my spirit and prayers shall be with you if God will. Give my love to all who love Jesus. Remember me in a special manner to Bro. and Sister Tanner.

I am by the grace and mercy of God still looking for the blessed hope.

W. M. MILLER.

Low Hampton, N. Y., Dec. 10, 1846.

The Resurrection.

Much has been said and written on the doctrine of the resurrection. The old prophets while looking with the prophetic vision down to the resurrection from the dead, have with expressive and soul-cheering language, stood in the defence of this glorious doctrine. Hear the prophet Isaiah, in the most eloquent strains, declare, "Thy dead men shall live, together with my dead body shall they arise; awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out her dead." (Isa. 26: 19.)

While in affliction and suffering, Job in view of a literal resurrection of his body could cry out, "Though, after my skin, worms destroy this body; yet in my flesh shall I see God."

David, who many times was in the midst of sore troubles, surrounded by enemies, and in his old age while tottering over the narrow confines of the tomb, could lay his *flesh* down to "rest in hope;" feeling the assurance—"Thou shalt quicken me again, and shalt bring me up again from the depths of the earth." (Psa. 71: 20.)

Heroic Paul, who left his high standing in Jewish church, and counted all things but loss, that he might win Christ, that he might know him, and the power of his resurrection, was willing to "conform to his death, if by any means he might attain unto the resurrection from the dead." See him, surrounded by the philosophical religionists of his day, defending, with the most ardent zeal, the most clear and cogent reasonings, the most powerful, convincing, and incontrovertible expositions of the Scriptures, "opening and alleging, that Christ must needs have suffered, and risen again from the dead;" the blessed doctrine of the resurrection of the dead, both of the "just and the unjust;" which called forth the scolds, and jeers of the Sadducees, Stoics, Epicureans, &c.; "Some mocked, others said, we will hear thee again of this matter."

There have been bold advocates of this truth in past ages, and in this age there are some who are willing to bear the reproach of the Sadducean teachers of this day, and set forth in the most glowing colors the foundation of the Christian's hope. Some tell us the resurrection is past already. Others, that there is no *literal* resurrection of the body: another class say the first resurrection is regeneration, &c., &c. The first class deserve no attention: the idea that the resurrection is already past is too erroneous and absurd for any to believe who have the Bible to read. The second class I need say but little about. Their views of an ethereal, immaterial, spiritual something, nobody knows what, have been reviewed and tested by the infallible rule, the "Word," and sound reason, by Bro. S. Bliss, and others. The third class are teaching a doctrine that is, I think, very deleterious and destructive to the Christian religion, and the true science of interpretation of the Bible. "Because (as it has been remarked, and justly too) the system of interpretation, that would make the first resurrection mere regeneration; would make the second coming of Christ spiritual, and spiritualize away the very foundation of the Christian's hope." This manner of wrapping up the scriptures in a cloak of mysticism and leaving their plain literal meaning, is what has

caused so much contention, and division among the professed disciples of Jesus. Now, if the first resurrection in Rev. 20, means regeneration, who are those of whom it is said, "They lived and reigned with Christ a thousand years?"—Are they those who were believers *before* they lived and reigned, or are they unbelievers that are caused to live and reign with Christ at regeneration or conversion? Are they not those who had been regenerated *prior* to their living and reigning with Christ a thousand years? Most certainly, because they had suffered for the "*witness of Jesus, and the word of God.*" Therefore, this life, into which they are brought at the commencement of the 1000 years, cannot mean conversion or regeneration from the fact, that when they are brought to life, they sit "upon thrones, and judgment is given to them."

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." What is the second death? Why, the first death (according to the spiritual view) is being spiritually dead, therefore the second death must mean being literally dead.—Therefore those that are regenerated at the first resurrection, cannot die under a thousand years; and if the first resurrection is mystical, or allegorical, the 1000 years (by the same rule) must be also, and for aught I know, may run on to time indefinite! And this would prove to much; for there has been no man however good, that has lived to the age of a 1000 years in this world after he was conceived!

"But the rest of the dead lived not again until the thousand years were finished." But who are the "rest of the dead?" According to spiritualism, it is the rest of the unbelievers: and if the first resurrection is mystical and allegorical, so is the second, by the same principle of interpretation. So when we have made this out, we have proved, that the *literal* resurrection as taught in the Bible is a *fabulous* and *infidelity* is true that "*death is an eternal sleep!*" O, when will men leave off robbing the saints of their hope, and God of his glory? When will they cease to "pervert the right ways of the Lord," and cleave to the plain, simple, unadulterated truth?

Brothers, let us strive to be numbered among those, that will have part in the first resurrection.

S. I. RONEY.

The Penalty of the Divine Law.

Bro. Marsh:—From an intimation in your notes to correspondents, I learn that your columns are open to the consideration of the penalty of the Divine law. No one from the Bible can doubt that the penalty is 'Death,' for 'the wages of sin is death'—'The soul that sinneth it shall die.' But the question is whether this and similar terms, are always used as a figure of speech? The church once sung, as do the expectants of Jesus' coming still—

"His own soft hand shall wipe the tears
From every weeping eye,
And pain and groans and griefs and fears,
And death itself, shall die."

This is based on the simple declaration that 'there shall be more death,' &c. Rev. xxi 4. But still the question recurs, is this the language of truth? We answer, you must alter both your Bible and your hymn-book to avoid this sentiment, that death *means* death—that there is a time coming when death shall cease. The hymn-book says it shall 'die,' or cease to exist—the Bible says it shall be 'no more'—'there shall be no more death.' I argue that it is literal, because it is as literally expressed, as that there shall be a 'New Earth.' The apostle makes the facts of creation—the existence of the old world—the deluge, the heavens and earth, which are now 'reserved unto fire against the day of judgment'—the highway over which he would lead our faith

forward to the promised 'New Earth, wherein dwelleth righteousness.' The great facts of creation and Providence for six thousand years, are surely somewhat more than a mere causeway to pass off, and *flat out into a figure.* As certainly then as the new earth will be a reality, so certainly will 'there be no more death' or sorrow; because 'the former things shall have passed away.' Death was induced by sin, and sin by Satan. When Messiah shall have achieved his conquests and destroyed the works of the devil, there ought not to be any 'more death.' These are the things called 'the former things.' They shall then have 'passed away,' and no mortal can find a pretext for giving 'death' a resurrection, after God shall have made 'all things new.' Should pain and death, sorrow and crying exist, the former things would not have 'passed away'—'the works of the devil' would not be destroyed—Christ's predicted achievements would be a failure; but no, this cannot be—the honor of Jehovah, the veracity of the Spirit, the power of Christ, and the hopes of a groaning world, all, *all* forbid! Amen.

Again, if 'Death' be a figure of speech, meaning misery, as is generally believed, and the wicked are to advance in vice, while their woes shall increase with their accumulating guilt, then there would be more and still 'more death,' through all the untold cycles of ceaseless ages. The idea contradicts God. The prevailing sentiment, or the Bible, (and the hymn-book to boot) is wrong. Both *cannot* be true, for there is an utter contrariety between them. I characterise the popular doctrine then, as a great libel on the Holy Ghost. In the light of Rev. xxii 15, I call it 'a lie,' which many 'make and love,' to flatter poor mortals into the belief that they are immortal. Satan said that the first offenders against heaven should be 'as Gods;' how this arch apostate and all his priesthood, puff up poor sinners, o dream that they have 'immortality'—and are so far like God—as Gods! It is a falsehood forged by Satan to disparage our Lord Jesus Christ, through whom alone we can regain 'immortality.' 'The gift of God is *eternal life* thro' Jesus Christ our Lord.

The doctrine of the soul's immortality by creation rather than by Christ—of its going to its reward in Paradise or perdition without a resurrection, is sheer heathenism. Providence directed me to the historic facts on this point last summer, in a manner that I shall never forget. Socrates, about 2300 years ago, argued the immortality of the soul, and its reward at death. His arguments 'are nearly the same as are made at this day.' Rol. An. Hist. vol. 1, p. 469. The historic fact is confirmed by a delegate to the world's convention. Ministers cannot believe nor teach the truth on this subject, till they renounce heathenism and their love of the world.

The word death signifies the opposite of life, the extinction of life, or the cessation of the vital powers; when a man dies, he is *dead*. How strange that the religion and the wisdom of the 19th century should look on us as fools or fanatics, for not believing a man is *alive* after he is *dead*. It is not more surprising however than that they should believe the 2d advent is to be the 4th. Those who cannot count two straight—whose brain grows giddy in solving the vast problem, involved in adjusting the numbers 'once' and 'the second time,' may believe that 'none are really dead.' They may believe that when Christ comes all will be alive, and none *so much alive* as those who have been *longest dead!* When Paul spoke of those who are 'alive and remain unto the coming of the Lord,' in contrast with those who 'sleep,' are '*dead*' and shall be 'raised first,' does he speak in parables? Is it a kind of spiritual 'conundrum' to puzzle the wits of the wise ones, whose business it is to please the

followers of Jesus? No, indeed, death is not life—it is neither more nor less than death. It would be *eternal*, but for the resurrection at the coming of Jesus. But seeing that 'the second death' is to be the portion of all not found 'written in the book of life,' and that there is no resurrection from that death, it will be eternal death. Get the idea conveyed by the word death: it is the extinction of life—then put eternal on it, and you have a distinct idea of eternal death. So of the phrase 'everlasting destruction,' which is employed to express the end of the wicked; in order to understand this, we should ascertain the import of the leading term 'destruction.' It is not preservation, but directly the opposite; then add the qualifying term to indicate its duration. It is *destruction* final and forever—not in figure but in fact. Amen.

The word 'punishment,' Matt. xxv 46, in its etymology and import, conveys the same shade of thought, 'excision everlasting.' The antithesis is perfect as presented in most parts of Holy Scripture: 'The Lord *preserveth* all them that love him, but all the wicked will be *destroyed*.' 'These shall be cut off and destroyed, with no promise or prospect of restoration forever. Those shall be preserved with an assurance that there shall be no more death or destruction forever.—Amen. The antithesis is life and death, preservation or destruction; not in a puzzle, but in simple verity. A learned clerical professor wrote me that death means 'that agony which perpetually endures, which scathes the being *forever—dying, yet never dead*.' The antithesis of this would be, a life forever—living, yet never alive! If the wicked are never *destroyed*, how can we expect the righteous to be preserved? The two ideas are correlative; if the destruction or death be imperfect, why shall not the life or preservation be alike imperfect? If one be a figure of speech, why not the other? If facts and figures are all thus mixed up, without rhyme or reason, we do indeed need 'mother church,' or the Pope, or some one to relieve an upright mind from the responsibility of believing anything on the subject, except as they tell us.

Is it not clear from Rom. ii 7, that we sustain the same relation to 'glory and honor' that we do 'immortality'? If so, then all who fail of glory and honor, must of necessity fail of *immortality*. If mortal, then die they will, and die they must at the 2d death, with no after life; consequently, the last enemy death will be destroyed. Its empire, its subjects, will end: thus there will be 'no more death—neither shall there be any more pain!' Amen and amen.

There are certain qualifications for immortality, which none but believers enjoy; consequently all unbelievers must fail to attain it. In Luke xx 35, it is affirmed of those who shall be 'accounted *worthy*'—Rom. viii, it is the class having 'the spirit of Christ'—in 1 Cor. xv 23, it is 'they that are Christ's at his coming.' 'The rest 'sow in the flesh, and shall of the flesh reap corruption.' They shall, as the chaff, be 'burned up' with unquenchable fire. 'The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they *consume away*.' Ps. xxxvii 20. Of a class it is said that they 'shall be as though they had not been.' Obd. xli.

The most marvellous of all marvels is, that a few Adventists, (I am glad that they are but few) should stumble at these positive statements, just as the anti-adventists do at some of the plainest truths connected with the 2d advent. It is a clear case with me, if in either case anything can be found to contradict the plain passages, it would *destroy the truth* of Scripture: a witness who contradicts himself is a false witness.

Yours waiting for Jesus,
J. B. Cook.
Marysville, O., Dec. 17th, 1846.

Letter from Sister M. A. Seymour.

Dear Bro. Marsh:—Since the passing of some of the periods in which we have looked for the Savior with much confidence, my mind has been strongly impressed with the frequent commands of the nobleman, to watch for his return, after having seen the fulfilment of the promised signs. 'These have been witnessed, and now how many are watching? not those who are saying, 'my lord delayeth his coming,' at least a thousand years; neither that class who admit he *may* come any time, for no one knows anything about it. He who watcheth for the morning, does it with expectation, and so do they that watch for the Lord. Elisha watched Elijah—saw him ascend, and was blessed with a double portion of his spirit, and the cloak fell upon him, while the sons of the prophets who watched none at all, received no portion of his spirit. While all men were in expectation of some great event, Simcon waited for the consolation of Israel; and when the child Jesus was brought into the temple, he embraced him in his aged arms and said, 'Now let thy servant depart in peace, for mine eyes have seen thy salvation.'

I for one hope to be found watching and waiting for the return of my absent Lord—and the precious promise is, that they who wait for him, never, no never, shall be ashamed.

I have been deprived of the privilege of laboring in the cause of the Lord for more than two months by the western fevers, and when all human means failed, and he that has the power of death was determined to lay me down in silence, the Lord heard prayer, and raised me to health again, and loosed my tongue, and now I am endeavoring to speak plainly of his coming and kingdom, with power and great glory. The broad basis on which we have stood and looked for God's Son from heaven, still remains unmoved, though winds have howled and floods foamed.

We are now at Nashville, speaking to large and attentive congregations. The Lord is with us—praise his holy name. Mr. Seymour joins with me in sending love to dear friends and brethren in the different States. May the good Lord preserve you and us blameless unto the heavenly kingdom; I am confident it will soon come.

Yours in anticipation of a glorious rest,
MARY A. SEYMOUR.
Plymouth, Mich., Dec. 6, 1846.

Sister S. Rogers, Little Falls, N. Y., Dec. 7th, writes:

There is not a day passes but that I am reminded of the fulfilment of prophecy. I think the world is ripe for destruction. I am very deeply interested in this great subject. It has been very near my heart for four or five years since I embraced the advent doctrine. I feel to thank the Lord that he has opened my eyes to see and believe the blessed truth of the advent near. I find in my heart no disposition to turn back, although I have left a dear church of which I was a member many years. I believe God called me out of it—and I trust it is my chief desire to do his will, whatever sacrifice he may require of me. I think he has especially called his children to this work. I know there are many who have fallen off, and I fear gone back like Lot's wife; yet I feel to pray for them that they may return to the fold again. I feel very anxious to hear from some of the brothers and sisters that we used to hear from so frequently: Bro. H. F. Hill and Bro. Hays, they have been silent for some time.

Sister C. Allen, Forestville, N. Y., Dec. 6th, writes:

I feel to give my testimony with others of like 'precious faith,' that it is good to trust in the Lord. 'They that trust in the Lord shall be as Mount Zion which cannot be moved, and abideth forever.'

How it will calm every rising fear and perplexing anxiety, to feel to say 'the Lord's will be done' I have thought perhaps that many of my sisters as well as myself have not been able to meet the small trials and petty annoyances which beset us in life without feeling disturbed in their mind, and lessening their spiritual enjoyment; I have always found it necessary to breathe a silent petition to heaven for assistance. It gives us much strength to overcome them.

Bro. D. Platt, Wolcott, Ct., Dec. 6th, writes:

There are a few in this place who appear to be holding on to the blessed hope of soon seeing the King of kings; striving to live in constant readiness for that glorious day. This blessed hope has such a strong hold of my heart, that it would be the last thing that I could give up. I am strong in the faith giving glory to God.—Amen.

The Throne of Israel.

Gabriel said to Mary that her Son should be great and called the Son of the Highest; that the Lord God should give unto him the throne of his Father David; that he should reign over the house of Jacob forever; and of his kingdom there should be no end. Luke i, 32, 33. David being a prophet and knowing that God had sworn with an oath to him, that of the *fruit of his loins*, according to flesh, he would raise up Christ to sit on his throne.' Acts ii 26—36: also Ps. lxxxix 33—37; 2 Sam. vii 10—16. Now if David had a literal throne and reigned over a literal people on a literal earth, and was a successful and victorious conqueror, so will Jesus Christ reign, (David's son and the Son of God, Heb. i chap.) or the prophecies concerning him will fail. Before he reigns upon that throne and in his kingdom, to order and establish it, he is to sit at the Father's right hand till his enemies are made his footstool. Ps. cx I; Matt. xxii 44.

This exaltation to God's throne before he takes his own (that is David's) throne, was perplexing, yea, an unanswerable question to the Jews, who were looking for immediate, worldly exaltation, at the first advent of Christ, just as the true throne of Christ is perplexing to those who are now looking for worldly exaltation without Christ. 'He spake a parable because they thought the kingdom of God should immediately appear.' See Luke xix 11—27. The nobleman is Jesus Christ who is now gone, but is to return, having received the kingdom; and on its reception is to 'reward every man according to his works.' For 'when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. Then shall the King say unto them on his right hand, Come ye blessed of my Father inherit the kingdom.' Matt. xxv 31—34. When he 'shall judge the quick and dead at his appearing and kingdom.' 2 Tim iv 1. Then will he be prepared to give an abundant entrance into his everlasting kingdom. (2 Pet. i 11.) to his children. 'To him that overcometh will I grant to sit with me in my throne, even as I overcame and am sit down with my Father in his throne. Rev. iii 4.

Now, unless God's throne is David's throne, how can Christ now have the throne of David, (as most of the sects believe) in the true sense? There is scarcely any subject more often referred to in the Scriptures than this, but one that is very little understood by the professed followers of Christ. Surely we ought to know the character and offices of him whom we follow, lest we follow something or some spirit beside Christ and his truth. When we 'consider the Apostle and High Priest of our profession' as represented to us in the above quoted passages, and many others of the same class, we see the great foundation

error of the temporal millennium, spiritual coming and spiritual reign of Christ. This subject in all its bearings on the personal appearing and literal kingdom of the Son of man, and the literal resurrection of the inheritors of his kingdom, should be understood, and may we not say it will be by those who 'grow in grace and in the knowledge of the truth.' How can we have true faith unless we know what to believe? Peter thought that a knowledge of Christ was of much more importance than many at the present day. 2 Pet. i 2—11; iii 18. Let us then 'know the Son,' not only in theory but in heart, and 'honor him even as we would honor the Father; he that knoweth not the Son knoweth not the Father that hath sent him.' John v 23.

In expectation of the speedy exaltation of Christ to the throne of David,
 JONAS D. JOHNSON.

—Be Diligent that ye may be found of Him in Peace.

MY BRETHREN IN CHRIST:—The present is certainly no time for us to be idle. 'The great day of the Lord is near—it is near and hasteth greatly, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also, and the works that are therein shall be burned up. Nevertheless we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness.' Now that we may be ready for that great and terrible day of the Lord, there are important duties which we must attend to. My object in writing at this time is, that I may, as a servant of Christ, remind you of some of these duties, and exhort you to diligence and perseverance in the performance of them. And

First. It is our duty to 'search the Scriptures.'

There are several important reasons why we should search, and like Timothy, 'know the Holy Scriptures.' And 1st. Our Master commands us to do so; and we are not 'his friends,' unless we do what he commands us. 2d. The Scriptures are able as Paul told Timothy 'to make us wise unto salvation, through faith which is in Christ Jesus.' They teach us how to be ready for Christ's coming and the 'world to come.' 'Blessed are they that hear the word of God and keep it.' 3d. We should 'search the Scriptures' that we may derive comfort therefrom. 'They contain exceeding great and precious promises,' with which we ought to be familiar, and in which it is our privilege to rejoice. 'For whatsoever things,' says Paul, 'were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.' 4th. We are required to 'have faith in God;' and it is evident, that the more we study the Scriptures with right motives, the stronger and the more unwavering our faith will be. 'So then faith cometh by hearing, and hearing by the word of God.' Let us therefore be diligent in 'searching the Scriptures,' remembering that 'all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.' Who can estimate the value of the Bible, as a source of life and comfort?

Secondly. Let me remind you of the importance of watching, for thus our Savior, and the Apostles have specially counselled us. We cannot lay too much stress upon the word watch. There are several things in relation to which we ought to watch; and 1st. Our hearts, that we may keep right in the sight of God. 2d. Our conduct, that we may not bring the gospel into reproach. 3d. For opportunities to 'do good unto all men, especially unto them who are of the household of faith.' 4th. We must guard against whatever will 'grieve the Holy Spirit of God, whereby we are sealed unto the day of redemption.' 5th. We

are taught by the Apostle Peter to 'watch unto prayer;' and our Savior also, when he counsels us to 'watch,' includes praying. Therefore, my brethren, let us 'pray always, with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints,' 'that we may be able to stand against the wiles of the devil.' O, be encouraged, ye children of God, to 'call on the Father,' for he hath declared by the mouth of the prophet Joel, that it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered, and it will be so—yes, blessed be his name, while 'the eyes of the Lord are over the righteous, his ears are open unto their prayers.' Our Savior has taught us how we should pray in Matt. vi 5—15. Let us not pray as do the hypocrites and heathen, but like Christians, pray in faith; and if we do those things that please God, he will hear us. Pray, O pray! my brethren to the God of Daniel, and, like him, confess your sins, 'that ye may be hid in the day of the Lord's anger,' for behold! it cometh!!

6th. I must remind you of the importance of watching for 'the coming of the Son of man.' If I understand the Bible rightly on this point, only such as watch, or look for Christ's coming, will be saved when he comes. Is it not so? How important then that we are found watching! Hear the words of the Son of God: 'Blessed are those servants, whom the Lord when he cometh shall find watching; verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.' 'If therefore thou shalt not watch,' he says again, 'I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.' And again he says, 'Behold I come as a thief! blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.' Paul declares that, 'unto them that look for him shall he appear the second time, without sin unto salvation.' Let us then diligently watch and pray, 'that we may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of man.'

Finally—Let us be diligent to observe and do all things, whatsoever our blessed Master has commanded us, and to 'keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.' If we continue in the faith a few days longer, and are diligent to add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, we shall be delivered from this evil world, and have an entrance ministered unto us abundantly, into the eternal and most glorious kingdom of our Lord and Savior Jesus Christ.

Depend upon it, my brethren, that the time is near, very near, when God will command his angels to gather his saints together; those that have made a covenant with him by sacrifice. O! let us be diligent, that we may be found of him in peace, without spot and blameless.

WESLEY BURNHAM.

Concord, N. H., Dec. 12th, 1846.

Condition of England.

Says the New York Herald for Dec. 17th:— 'The present position of the English government is very remarkable. At no former period of its history had it so few enemies; never was political tranquility more assured; never such an abatement of party rancor and opposition. Seldom, perhaps, were ever its foreign relations more peaceful, or on a better footing, while there are no financial difficulties to harass and perplex; and yet, with all this, seldom if ever was the English government in greater difficulties, entanglement and perplexity, than the present government. What to do, it knows not. The wisdom of politicians is confounded, philosophy and phi-

lanthropy are abashed at their want of resources and political economy is in despair with all its theories. Ireland is the main point of the difficulty. The people are starving, and yet there is no lack of food or money; every wind that blows brings vessels laden with provisions into the ports, and still they are coming; money and food are distributed in Ireland; the people there are making money; the deposits in the saving banks in the most starving districts are increased beyond former years; and yet the famine, the suffering and the outcry, destitution, violence and despair, go on augmenting, and it is discovered that, after every thing is done that men can do, nothing is done—the evil increases. Such is the real state of the case—such is the perplexity.'

MEETINGS IN ROCHESTER.

Our meetings in this city, are held three times on the Sabbath, also Tuesday and Friday evenings, in Shaw's New Brick Block, east side of the River, corner of Main and Stone streets; entrance from Stone street. The Lord's Supper will be administered in the afternoon of the first Sabbath of every month.

THE LORD'S SUPPER

For the benefit of our brethren in the country,—notice is hereby given, that the Lord's Supper will be administered on the first Sabbath afternoon of every month. We extend a special and cordial invitation to those brethren, to be present and participate in this feast of love, in obedience to our Savior's command:—Do this in remembrance of me.' In behalf of the Church,
 JOHN PEARSON, JR.

Rochester, Dec. 31st, 1846.

NEW BOOKS.

A BOOK FOR CHILDREN—entitled 'Two Hundred Stories and Select Pieces for Children.' Adapted to lead them to love and obey their parents—to be kind and obliging to their companions, and merciful to animals: also to remember their Creator. Compiled by a minister of the Gospel.
 Bro. T. M. Preble, of Albany, N. Y., is the compiler of this valuable juvenile work. We think it not only worthy of an introduction into families where there are small children, but a valuable accession to our Sabbath School libraries.
 Price of the book—single copy, 35 cts.; wholesale, 15 per cent. discount.
 Orders for them should be addressed, T. M. Preble, Albany, N. Y. For sale also at this Office.

BUSINESS NOTES.

T. Smith—Your services fully pay for the paper.
 Miss D. Howard—We have credited you 50 cts which pays to close of vol. 12.
 B. N. Childs—We find you are credited including the first two received, in all \$1.75, which pays to close of vol. xiv: it is difficult to tell the dates when the different sums were received: is this satisfactory?
 T. Smith—We can find no \$2 credited to her account, either when the paper was ordered or since. If there is any mistake however, we will be pleased to rectify it.
 C. E. Allen—We have no recollection of receiving the dollar—still we will now send the pamphlets or pay the dollar, just as you may direct.
 T. Sanborn—We find no A. Colby on the Wakefield list; we have credited the dollar to E. G. Colby. Please inform us, if it is not correct.
 C. B. Hutchings—The \$2 are credited, which pays to vol. xiii no. 7.
 H. Chase—You are still indebted 50 cts.; hence we have credited nothing to J. Little.
 A. Berles—The dollar just received pays to vol. xiv no. 7. Perhaps we have credited the money to Bro. Crawford which should have been placed to your credit. Bro. Crawford's whole credit is \$7.50; your whole credit is \$8. If this is not right, can you tell how it should be?
 S. S. Babcock—The bill was a mistake.
 S. Bacon—You commenced vol. vi no. 12; you have now taken six volumes, which amounts to \$3; you have paid \$1, and the balance will be \$2, no stated on the bill.
 H. Orr—The bill was sent by mistake, which we regret. The \$3 are credited on our books, as in receipts.
 G. A. Bingham—The mistake is ours: your paper is free.
 J. Crable—The money was received, and pays to vol. xiii, no. 7.
 G. Hentley—We have none; they can be had of Wm. Clark, Jr., Newton, Mass.

Bro. — Seymour and wife wish to be addressed Jackson, Mich.

Receipts for Week ending Jan. 1, 1847.

J. Fuller and J. A. Winchester 50 cts each; H. Devowe and G. Penfield 50 cts each; W. Pratt \$2; A. Bliss \$1; E. Bellows for L. Jones \$1; T. Sandown 50 cts vol. xiv no. 13; S. Atkinson \$1.50; J. V. no. 13; A. Churchill 50 cts; J. V. no. 13; S. Stokes 50 cts; no. 13; M. Blazo \$1, vol. no. 6; A. Colby \$1; v. no. —; P. S. Matthews; Wm. Raker and J. Minor \$1 each; J. C. Brewster for N. T. Willington \$1; H. Deys; P. A. Benedict; A. Wells for P. Taylor \$2; Postmaster for H. Chase \$1.25; J. T. Morley \$1; Wm. Goldsmith \$1; C. Preston \$2; J. J. Calkins; R. Rice and L. Armstrong \$1 each; Postmaster for Mrs. L. Chandler \$2; A. Berles \$1; S. S. Babcock; J. Smith for A. Lawrence and J. S. Woods 50 cts each; T. L. Carlton \$1; C. Sawyer \$1.25 and J. West 75 cts; J. V. Hines; E. L. Platt \$2; Wm. Raker \$2; C. B. Higgs 50 cts; R. J. Annot and S. Hutter \$1 each; H. Orr \$2; C. B. Hutchings; L. North; L. V. Page for J. Robinson \$2; A. B. Hoyt; J. B. Olett; L. Drew \$2.50, for E. Fairfield \$1.50; W. Barlow \$2; A. Warden \$1; R. B. Warden \$1; E. M. Gage \$1; P. Orr \$1; R. Peckles \$1; H. Chapin \$1; J. J. Porter \$2; J. W. Brown \$1.50; J. Cass \$2; E. R. Pincey for V. R. Matthews 50 cts; S. Hewett 50 cts and L. King \$1, each of vol. xii; S. Scott \$2; B. F. Perry \$1 for J. Annot \$1 and C. Ostrom \$2; S. Potter \$1; 25; Postmaster for P. Blanchard \$1; close of vol. ix; R. V. Yates \$1; J. Weaver \$1; G. Hentley for J. Wait \$1; T. Snooks \$1; T. Graham \$1; R. Albertson \$1; W. Powley \$1; C. Cowley \$1; J. Phillips \$1; B. Ransom \$1 for W. Breach 50 cts; L. Cole 50 cts and L. Chase 50 cts.

At Wells

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XIII.

ROCHESTER, N. Y.—WEDNESDAY, JANUARY 13, 1847.

NO. 3.

THE VOICE OF TRUTH,
 PUBLISHED EVERY WEDNESDAY
 TALMAN BLOCK, BUFFALO STREET, OPPOSITE ARCADE,
 (Entrance—east end of the building)
 By Joseph Marsh, Editor.
 TERMS—50 cents per Volume of 13 Numbers. \$3 for Five copies
 WITHOUT CHARGE to those who are unable to pay.
 All communications for the 'Voice of Truth,' and orders for
 remittances for Books, should be addressed to Joseph Marsh,
 Rochester, N. Y., post-paid. Subscribers' names, with their Post-
 Office, should be plainly written.

Psalm xciii.

BY H. HEYER.

The Lord Jehovah reigns
 Begirt with might;
 Saints raise your loudest strains—
 He dwells in light!
 Great Source of being! great
 Beyond compare!
 Beyond the grasp of thought
 Thy glories are!

Of old Thy faith the world's
 Foundation site
 According to Thy will
 It shall endure
 Ere time began its years,
 'Thou God alone,
 Above the heaven of heavens
 Didst set thy throne.

The floods lift up their voices
 And loud they roar—
 Jehovah speaks the word,
 'They rage no more!
 Thy testimonies firm,
 'Till endless days,
 Shall stand, and all Thy works
 Resound Thy praise.

Time of the Second Advent.

BY T. R. BIRKS, M. A.

FELLOW OF TRINITY COLLEGE, CAMBRIDGE, ENGLAND.

(Continued from our last.)

THE DESTRUCTION OF THE GREAT IMAGE.

DAN. II. 34, 35.—"Thou sawest till that a stone was cut out with-
 out hands, which smote the image upon his feet that were of iron
 and clay, and brake them to pieces. Then was the iron, the clay,
 the brass, the silver, and the gold, broken to pieces together, and
 became like the chaff of the summer threshing-floors: and the
 wind carried them away, that no place was found for them."
 VII. 9-11.—"I beheld, till the thrones were planted; and the An-
 gel of days did sit, whose garment was white as snow, and the
 hair of his head like the pure wool: his throne was like the
 fiery flame, and his wheels like burning fire. A fiery stream
 issued and came from before him: thousand thousands ministered
 unto him, and ten thousand times ten thousand stood before him:
 the judgment was set, and the books were opened. I beheld, then,
 because of the voice of the great words which the horn spake; I
 beheld, even till the beast was slain, and his body destroyed, and
 given to the burning flame."
 VII. 26.—"And they shall be given into his hand, until a time and
 times, and the dividing of a time. But the judgment shall sit, and
 they shall take away his dominion, to consume and to destroy it
 unto the end."

The fulfilment of the visions has already been traced, in historical order, from the time of Daniel to the days in which we live. Here it was needful to pause, and before launching into the undiscovered future, to examine the nature, and ascertain the broad outline, of those hopes which the word of God elsewhere reveals to us on the coming kingdom of our Lord. Such has been the object of the three foregoing chapters, and the following are the conclusions to which we are led by a full induction of Scripture evidence. First, there is still in prospect, and immediately before the church, a time of millennial peace and blessedness here on earth. * * * * * And finally, the second advent of our Lord precedes the millennium, and introduces the promised restoration of all things. Not until the Prince of peace shall appear, will righteousness and peace begin to triumph; and not until the great Head of the Church is revealed, will the Church be freed from the cross, and have her brows incircled with the diadem of glory.

Here then, with these truths to guide us, we resume the course of the sacred visions. From our actual place in the last times of the fourth empire we look abroad on the wide range of Divine providence. Not Moses, from the top of Pisgah, had so magnificent a prospect spread before him as is here laid open to the view of the Christian. Backward, we gaze on the fulfilled history of four mighty empires, predicted from the first in the word of God, and involving the destiny of millions upon millions of immortal souls. Around us, we behold the kingdoms of the fourth empire, where the weakness of clay and the strength of iron are strangely blended; and see the little horn, once all-powerful, and now wasted by severe judgments, but struggling still for supremacy, and mighty and terrible even in its decay. We see the distant ends of the earth brought together by political changes, and facilities of intercourse unparalleled in all past ages; as if in silent warning of some great and universal change that is now near at hand. Before us, with the lamp of inspired prophecy, we gaze on an immeasurable vista of glory; a kingdom of righteousness that will last forever, and will people a holy and happy world with the countless generations of the redeemed. The imagination is overwhelmed with a spectacle so vast and magnificent. We feel our own littleness, and the littleness of things around us, when once the veil is removed from these Divine counsels; and learn to join once more in the apostolic exclamation, 'O the depth of the riches both of the wisdom and of the knowledge of God! how unsearchable are his judgments, and his ways past finding out! For of him, and through him, and to him, are all things, to whom be glory for ever and ever. Amen.'

An inquiry must now arise of deep interest. By what steps is the church to be conducted from her present state into the good land of promise which lies before her? What are the events in immediate prospect, and how will the present system of worldly power be exchanged for the eternal triumph of Messiah's kingdom? To this inquiry an answer has been in part supplied by the previous chapters. But the visions before us exhibit the same truth in close connection with the great empires whose history has been already described. They reveal to us a sudden and mighty change, in which the image shall be broken and swept away, and a new and holier kingdom be established which shall last forever. It is these important elements of the prophecy which have next to pass in review. They are full of the most thrilling interest; for they involve the immediate destinies both of the world at large, and of the whole church of God.

And first, let us realize, by the light of prophecy, and actual course of the world's history, past present, and to come. When the visions were revealed to Daniel, Babylon was still in the height of its power. Then Cyrus arose, the promised deliverer of Israel, and the kingdom of Persia, on Belshazzar's overthrow, attained the supreme dominion. Under that mighty empire, which reached from the borders of India to the shores of Greece, a signal type was given of the whole mystery of Providence, in Haman's pride and fall, and in Mordecai's exaltation and greatness. But when Xerxes had stirred up all Asia against the realm of Greece, the tide of dominion was rolled back; and Marathon, Thermopylæ, Salamis, and

Platæa, names conspicuous in classic fame, accomplished the predestined sentence of Persian decay. Then Alexander, the mighty king arose, and with the swiftness of a winged fowl overran the East, and, by diffusing the language of Greece, prepared the way for the rapid triumphs of the Gospel. Next, after the wars of Hannibal, Rome, succeeded to power; and Phillip, Antiochus, Perseus, and all the kings of the East, sank rapidly and in succession beneath its iron sceptre. The Prince of Life then appeared, and was rejected by His own people. Messiah was cut off, and the Jews, rejected for their unbelief, were given up to the Roman armies, and led away captive into all nations. The arch of Titus still remains in the eternal city, an affecting memorial of that solemn hour of judgment.

And now a fresh era of Providence was begun. The proud and iron Empire, seeking to crush the faith of Christ, and to root out the Church of God, was crushed and broken in its turn. Its iron strength was mingled with the weakness of clay. Barbarian levies were mingled with its armies. Division and jealousy weakened the sinews of its strength. The East and West were parted asunder; and at length the fierce barbarians of the north broke in like a deluge on the Western Empire, and, on the ruin of the prostrate monarchy, ten separate kingdoms, as here predicted, arose. In the midst of these there arose also another power, diverse from all the rest. Small in its territory, and stealthy in its progress, by degrees it assumed the sovereignty over the European kingdoms, and blended them once more into one firm confederacy of idolatrous corruption. The Papacy of Rome, small in the size of its possessions, vast and unbounded in its spiritual claims, rose at length into supreme and triumphant dominion, and for long ages crushed and persecuted, even to death, the faithful witnesses of God.

This mysterious Power, for more than twelve centuries, has practiced and prospered amidst the commonwealth of European nations. At length the time, times, and a half, drew toward their close. The storm of infidel violence was then let loose on the papal kingdoms, and Rome itself sunk and was buried for a time beneath the hurricane. A new era of liberty and equality, with orgies like those of hell, proclaimed that the solemn hour of God's judgment was begun. But before the final consummation, there was to be a pause of delay. The dominion, partly consumed, like the power of Egypt under Pharaoh was to recover for a time, and to muster all its strength, before the great and decisive overthrow.

Such is the view of the past, and what is the prospect of the future? The word of God gives a blessed answer. The kingdoms of the world shall be the kingdoms of God and of his Christ. The receiving of Israel shall be as life from the dead. 'The Lord will build up Zion, and he will appear in His glory.' 'All the ends of the earth shall turn unto the Lord, and all the kindreds of the nations shall worship before Him.' 'The saints of the Most High shall take the kingdom.' Glorious in the beauty of the resurrection, the meek shall inherit the earth, and delight themselves in the abundance of peace. Then, after a thousand years of prevailing righteousness, for a short season the scattered elements of evil will unite in one last assault on the beloved land of Israel, and the city of God. Afterwards will ensue the judgments of the unbe-

ieving dead, and the final extinction of all the powers of evil. Death, the last enemy, shall be destroyed. The new heavens and the new earth shall then be manifested in their eternal beauty. The Church of the first-born shall reign for ever over a redeemed world; and the nations of the saved shall walk in the light of the heavenly city. From age to age, throughout the thousand generations of the world to come, the promise to Abraham may then be fulfilled; and new heirs of glory may be training on earth to share in the fuller blessedness of the redeemed above. Perhaps even from our planet, honored above all worlds by the incarnation of the Son of God, the streams of grace may then flow forth to distant regions of the universe; and distant worlds be awaiting their destined possessors from the race of Adam, now fallen, but then forever redeemed.

And thus, through perpetual ages, the glory of God and of the Lamb will be more and more fully revealed. The hosts of saints and angels will themselves be lost in wonder and admiration at the stupendous vision of Divine goodness. They will adore for ever the riches of God's love; and the virtue of that one sacrifice, which could turn even the depths of ruin and misery into such a weight of glory, far surpassing in its greatness all that the heart of man or angel could ever conceive.

Such is the retrospect behind us; such also the delightful and wonderful prospect which now opens before the Church of God. And how will the transition be made? Will it be a smooth and gradual progress, by which the fallen world shall slide into happiness, it knows not how; and after the storms of six thousand years, like a cradled infant, rock itself to rest? Is it by the common efforts of Christian zeal, so that the Church militant of our day may be able to take up the boast of the Assyrian, only of a nobler triumph, and say, 'By the strength of my hand have I done it, and by my wisdom, for I am prudent?' No, such is not the lesson of past experience; nor are such hopes confirmed by the true sayings of God. A great work indeed is allotted to the Church, but of the first fruits, not of the harvest, of preparation, not of the full triumph. The redemption will be assuredly complete, but it will dawn in righteous judgments. It is through a dark cloud that the bow of the covenant will shine forth in its brightness on a fallen world. Before the stone shall become a mountain, and fill the whole earth, the iron, the clay, the brass, the silver and gold, must be broken to pieces together, and be driven away like the chaff of the summer threshing-floor. The Son of man must first appear in the clouds of heaven, and his true saints and servants be gathered into his presence, to render their account, and then to receive their kingdom.

These truths, drawn from the clear testimony of the present visions, as well as from all other prophecies, are thus fatal to many expectations prevalent in the Church of Christ in these latter days. We are not sailing, on the smooth current of worldly ease and of liberal philosophy, into the haven of rest. The world will be regenerate, not by the might, or wisdom, or virtue of man, but in spite of his resistance, and by the triumph of righteous judgment over his rebellion. Even to the last, the Church must set her face against the stream, and renounce the vain dreams of safety and worldly peace, if she would secure the blessing which God has promised.

But besides the danger of a false peace, and hopes which, being without warrant in God's word, can lead only to presumption or delusion, there is an opposite danger against which we should be equally on our guard. It is true that the word of prophecy here reveals to us the prospect of judgment, and a dissolution of worldly power by the coming of the Lord. But even this truth, when divorced from others, may be cor-

rupted into a dangerous error. It is not designed to destroy the charities of life, or to weaken our reverence for the powers ordained of God, or to dim one tender emotion of interest and affection toward our fallen world. No, its true purpose is the reverse. There are other doctrines with which this prospect of the judgment must be combined, if we would neither be hardened into selfish and unfeeling pride, nor weighed down into melancholy or despair. Not until the last elements of truth and righteousness have been separated from the mass, will the Stone smite the Image, and shatter it to the winds. Not until the saints are raised from the tomb, will power be given to them over the nations. Now, on the contrary, their office is to labor in hope, and to suffer with patience. Like the angels in heaven, they are to rejoice over even one sinner that repenteth. And when the fruits of the Gospel fall short, as they do continually, of their heart's desire, they are to take refuge in the covenant, and in the assurance that the work, too mighty for them alone, will be completed by the Lord himself, when he shall visibly appear. Even in the prospect of that most solemn day, they are to find comfort in the promise, 'Mercy rejoiceth against judgment.' 'Jesus Christ is the same yesterday, to-day, and for ever'—the same on the throne of glory, as in agony and on the cross. They who can enter into the secret of His presence, in the most solemn hour will find peace in the confidence of the patriarch, 'Shall not the Judge of the whole earth do right?' He who died for all men in bitter anguish when the veil is removed from the eyes of his people, will be found to be most gracious, even amidst his severest judgments.

The stone which is to smite the image is cut out without hands. These words relate, in the first place, to the miraculous conception and resurrection of the Lord Jesus. But they include also the spiritual renewal and resurrection of his people. In this view they open to us a field of holy meditation. The true people of Christ, however forgotten or despised, are yet the destined inheritors of the earth. The conquerors of this world are only like meteors, that glare for a moment in the sky, with a baleful light, and then suddenly disappear. The meanest believer is a star, to be planted hereafter by the hand of God in the firmament, and appointed to shine, with a peaceful and blessed light, for ever and ever. Amidst the changes of the four great empires, a secret work has been carried on, unknown to the world, and overlooked by the proud conquerors of the earth. It is the excision of the mystic stone. One servant of God after another is called out of a sinful world, trained by affliction and trial, and then rests in the grave, awaiting the resurrection. The number will at length be complete. When the last shall be gathered in, the trumpet shall sound, and the mystic stone shall be completely separate from a world of corruption. Then will the Lord appear and all his saints with Him, and the prediction be fulfilled—'The Lord shall be king over all the earth; there shall be one Lord, and his name one.'

Now this truth reflects a clear light on the true nature and perfection of kingly dominion here on earth. When we see the future consummation, we learn the true standard towards which kings and governors ought continually to aspire. How monstrous is the notion that the risen saints will exercise their dominion, as if the children of men were only brutes that perish! So monstrous it is really, in God's sight, to maintain that rulers and statesmen are to govern without any reference to the truth of God, or to the immortal welfare of the millions entrusted to their charge. It is a blindness, due to ignorance of the word of prophecy, which alone could seduce pious and holy men into so enormous a falsehood. No, the true

standard of royalty and dominion shines out before us in the triumph of the mystic stone, when it swells into the lofty mountain. Now, the believer is separated by the Holy Spirit, that he may be prepared for the high office he will fulfil in the kingdom of God. The work of Satan is to shut God out of the government of His own universe. The aim and desire of the Christian is to have every thought and action brought into captivity to the obedience of Christ. Such will hereafter be the kingdom of the mountain; and such ought to be the kingdoms of the world even now. To renounce, as rulers, the authority of divine truth, and profess neutrality between light and darkness, is boldly to take our stand with the image that will be broken in pieces, and to renounce all part and share in that kingdom of the mountain that shall stand for ever.

But the same emblem reveals to us further the close and intimate union between Christ and His people. They will be joined with their Lord in unbroken fellowship. 'To him that overcometh will I give power over the nations, even as I received of my Father.' 'If we suffer with him, we shall also reign with him.' How vividly is this truth implied in these sacred visions, when one and the same figure denotes the exaltation both of the Lord himself, and of his faithful people!

The iron, the clay, the brass, the silver, and the gold, are to be broken to pieces together. This great and momentous change is described in many other prophecies, as for instance, in the following: (Isa. ii. 10—22; xi. 4, 5; xiv. 1—4; xvii. 12—14; xxx. 27—33; xxxi. 4—9; xxxiv.; lxiii. 1—6. Jer. xxv. 30—33; xxx. 11 17. Ezek. xxxviii. Joel iii. 1—15. Micah iv. 11—13. Zeph. iii. 8. Zech. xii, xiv.) * * * * * Vain equally, and still more vain, will have been the hopes of infidels and anarchists, to rule in the whirlwind of popular rebellion, and regenerate a world by the wild fury of democratic rage. All these things will have passed like a dream; and while the chaff of the broken image is swept before the winds, the mystic stone will be seen, exalted in its heavenly grandeur, and will fill the whole earth with a dominion of peace and holiness as glorious as it is everlasting. How unlike the poor and blind calculations of mere human wisdom are the sure and blessed hopes which these prophecies reveal!

Before the final change, 'the thrones are planted,' and the Ancient of days enters on the work of judgment. The books of past history, with their long record of crime, are open before him. While the dominion of the little horn is taken away, unscen to the eye of the world, this review and judgment is fulfilling the presence of God. How small a part of history is that which the eye of sense can discern! It can trace only the outward changes; but their secret causes and springs are in the sanctuary above. And thus we may well believe that while the storm of infidel violence was desolating the kingdoms of the West, events still more solemn and momentous were passing, unscen, in the upper world. The sins of Christendom for ages and generations were there unfolded before the eyes of the supreme Judge. Innumerable hosts of angels stood waiting, in deep suspense, the commission of judgment, and beheld, with wonder and admiration, the infinite patience of the God of heaven, and the wild passions of ungodly multitudes on the earth below. And even now, though the pause of Divine forbearance may still continue a season longer, could the veil be removed from our eyes, as from those of Elisha and his servant, a scene more surprising and glorious might open to our view on the very confines of our fallen earth. When the last vial, poured into the air, shall remove the mists of sensual blindness, the mystery of God will be finished, and the unscen

glory of that celestial judgment will dawn upon the senses of an unbelieving world.

Such are the prospects of coming judgment on the four empires, which these visions, compared with other parts of Scripture, seem to open before us,—a solemn and magnificent close to the long and weary course of violence and ambition, of covetousness and vain glory. How different will every event of past history appear, when read in the light of this wonderful consummation, the light which streams from the dawning of the Sun of righteousness! How vain the triumphs of mere ambition! How empty the boasts of infidel deceivers! How truly will all wisdom then appear to be folly, save 'the wisdom of the just,' who have looked on this life only as a pilgrimage, and have anchored all their hopes, and fixed all their desires, on the salvation then to be revealed, and the unspeakable joy and blessedness of the world to come!

[To be Continued.]

"The Powers of Heaven shall be Shaken."

Much has been said and written concerning the fulfillment of this last sign, and many theories have been advanced not exactly in accordance with reason. Some have supposed that the powers of heaven were shaken when the stars fell, and was the cause of that sublime phenomenon. To cause the meteoric showers, the powers of heaven must have been first shaken, and this would be reversing the beautiful order and harmony of Scripture; for this sign is not to precede but follows those falling stars, the only ones that could fall to the earth and be appropriately likened to unripe figs. Others have supposed that it had its fulfillment in the tremendous convulsions and revolutions among the nations of the earth, towards the close of the last century, and during the career of Napoleon Bonaparte. This view would also reverse the order of the signs; besides, the above mentioned commotions among the nations might more properly be termed the shaking of the powers of the earth, which has always more or less occurred since the world began. Again, Luke gives us to understand that the shaking of the powers of heaven would cause the sea and waves to roar; and how either wars or falling stars could bring about results, creating an unusual roaring of the sea and waves, I am not able to determine. Others have made the shaking of the powers of heaven, and the shaking and passing away of the heaven itself synchronous. This cannot be, for admit it, and you at once destroy the sign.

With all due respect for the opinions of brethren who entertain dissimilar views from my own, I would say that I have no desire for controversy, my only wish is to arrive at the truth. I have anxiously waited for some time, hoping that some one more competent than myself, would observe the late developments of and investigate this sign. I believe it will be understood and considered perfectly, and that no part of the word of God will be left for His children to guess at its meaning. I understand the shaking and final dissolution of the heavens that now are to follow, and be the result of the shaking of its powers or elements, both a fulfillment of the sure word of Jehovah. I understand the shaking of the gaseous powers of the heaven to be the natural results of its increasing age and the curse, (for God hath said it shall devour the earth,) and that the heavens with the earth are to 'wax old as doth a garment,' and finally be 'folded up' and 'changed.'

To preserve the order of the signs, we must look for the fulfillment of this last one, subsequent to the falling stars in 1833. The powers, forces or elements of, or in heaven, are to be shaken, disordered and convulsed. I would first inquire,

he powers of what heaven? Says Brown, 'the Hebrews acknowledged three heavens—the air, or aerial heavens; the firmament, in which the stars are supposed to be placed; the heaven of heavens, or third heaven, the residence of Jehovah. The Bible plainly distinguishes between these three. The third heaven is brought to view in many places, but the following are sufficient: Deut. x. 14—'The heaven of heavens is the Lord's.' 1 Kings viii. 27, also 2 Chron. ii. 6, and vi. 18—'the heaven of heavens cannot contain thee.' Isa. lxxvi. 1: also Ps. xi. 4—'Thus saith the Lord, the heaven is my throne.' Matt. vi. 9—'Our Father, which art in heaven.' Jesus is there; see Acts i. 11 and iii. 21, and Heb. ix. 27. The city is there; see Rev. iii. 12 and xxi. 2—10. The angels are there; see Matt. xviii. 10 and xxii. 30. The spirits of the just are there waiting to be made perfect; Heb. xii. 23, and the souls of the martyrs; Rev. vi. 9. It was the third heaven up to which Paul was caught; whether in the body or out of the body he could not tell. Will anything or powers in that heaven be shaken as a sign to the inhabitants of the earth of the coming of Jesus? Certainly not.

Descending lower, we find the starry firmament called heaven; see Gen. i. 14; Ezek. xxxii. 8; Gen. xxii. 17; Rev. vi. 13, and Ps. viii. 3. Could the shaking or destruction of the celestial luminaries cause a distress of nations on earth, and the sea and waves to roar? Assuredly not.

Descending lower still, we find the atmosphere called heaven. See Gen. i. 20; vii. 11; viii. 2; xxvii. 28; Deut. xxviii. 12; 1 Sam. iv. 9; Dan. iv. 15; Isa. lv. 10; Acts xiv. 17; James v. 8, and in many other places. It is often named in the plural number; see 2 Peter, 3d chap. It entirely surrounds the earth, penetrates every vacuum, and extends above it at every point about 45 miles. It contains within itself the seeds of its own dissolution, and is the only heaven whose powers can be shaken, and cause the predicted results. It is to be dissolved and pass away with a great noise at the coming of Jesus, and the final conflagration of the earth.

The first sign was in the sun; the second in the moon; the third in the stars, and the fourth must be in the heaven or atmosphere, and its effects be seen upon the earth. 'And,' says one, 'our atmosphere is the region where the most startling signs are now, not seen by the mass but detected by scientific men in every part of the world.' Says Luke, 'there shall be upon the earth distress of nations with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for (or because) the powers of heaven shall be shaken.'

What are the powers of the heavens, or atmosphere? I answer, its constituent parts, the principal gasses composing it, which are oxygen and nitrogen. The air we breathe is composed of 20 parts of oxygen and 80 parts of nitrogen, to every 100 by volume. Oxygen is the principle which supports life and flame. Either of these gasses alone, will not support life. Destroy their equilibrium and the most disastrous consequences would follow. May not this be the office of the angel mentioned in Rev. xiv. 18, having power over fire? A similar phrase is found in Heb. vi. 5, where the apostle speaks of some who have tasted of the powers of the world to come. What is the world to come? I answer the kingdom of God. What is the kingdom of God? Not meat and drink, but righteousness, peace, and joy in the Holy Ghost. These are some of the elements of the kingdom, and the only ones of which we could taste, but which we may taste here, bless God. Thus the powers of the heaven or atmosphere are its elements, the gasses. These are to 'wax old' like a garment, or an aged person,

and be shaken, weakened and convulsed prior to the end, and finally be 'changed' and made new in 'the time of restitution of all things.' That we have arrived at that period in the history of the world when we should look for the fulfillment of this sign, all must admit. That stubborn, well known facts, demonstrate its partial or entire fulfillment, I shall attempt to prove, and in presenting the evidence I shall only have to compile and rehearse in a condensed form, facts which have been published before, and which unintentionally establish my position.

1st. Within the past year more than 20 earthquakes have occurred in different quarters of the globe, probably caused by the oxygen coming more in contact with the internal fires of the earth, now rapidly approaching its surface. Says a writer for a recent number of the Journal of Commerce, 'The great number of earthquakes which have been experienced within the last eight months, has been wonderful—our atmosphere has been singularly affected, as you will see by the extensive and very minute records of the Municipal Gazette.' A distinguished geologist has stated that they predict some great change.

2d. The unusual blight which for a few years past has fallen upon nearly every vegetable substance, especially the potatoe, causing it to 'rot under the clod,' in a manner hitherto unknown, creating a mourning and distress of whole nations, is admitted to have its origin in a diseased and disordered atmosphere. The poisonous blast which passed over Ireland in August last, turning every green thing black for many miles in extent, evidently shows that the powers of the heavens are being shaken, and no longer subservient to the end for which they were created.

3d. The strange and unaccountable spontaneous combustion of the green willows, on the banks of the River Thames, which ignites and is soon consumed even to its roots by the fire of its own kindling, shows that the equilibrium of the atmospheric gasses is being affected, and the powers shaken. Oxygen when burned with hydrogen produces a most intense heat, which will consume iron or copper, and the most infusible substances with nearly the same facility that a candle will consume a cotton thread. The green willow is a most difficult wood to burn, and could only have been consumed by some unaccountable combustion of the oxygen.

4th. Unprecedented storms, tornadoes and hurricanes, within a few years past, have swept over every part of the globe, causing the sea and waves to roar to an unparalleled degree, and to the destruction of hundreds of lives and vessels, and thousands of dollars worth of property—men's hearts on land and ocean have failed them for fear. Changes too, from heat to cold and from cold to heat, in the short space of a few hours, of an unprecedented number of degrees, have been of unusual and frequent occurrence. These convulsions and sudden freaks, these hectic flushes and death-like chills of the atmosphere, show that its powers have 'waxed old' and are being 'shaken.'

5th. The following testimony, coming from the source it does, is invaluable. Says the Scientific American for Nov. 21st:

"ATMOSPHERIC PHENOMENA."

"Those who are accustomed to making meteorological observations, report the most frequent occurrence within the last three or four months, and especially within a few days, of the most extraordinary irregularities and apparent convulsions of the atmosphere, ever recorded or probably witnessed. On the 23d of October, these extraordinary indications were noticed in Florida, New York, Flatbush, Syracuse and Montreal. These peculiar indications of the thermometer and other instruments have been such at times, as to induce apprehensions of approaching earth-

quakes, but nothing has yet occurred more serious than the universal prevalence of storms and tempests in all parts of the globe."

How the atmospheric gasses can be affected so as to produce the above results, I am unable to decide, but I hesitate not in saying that the atmosphere will be the locality of the last signs of our Lord's coming, and that they who watch the progress of the above sign will perceive its development more and more, until 'the day cometh that shall burn as an oven.' Strange and startling things will continue to take place. *The gasses powers in the heavens will continue to be shaken and convulsed*, causing the predicted unusual roaring of the sea and waves, and failing of men's hearts for fear. The present distress of nations shall soon end in a time of trouble such as never was, and in that day the heaven and earth will both be shaken as the following texts prove:

Isa. ii. 19—'Shake terribly the earth;' xiii. 13—'I will shake the heavens; Joel iii. 16—'The heavens and the earth shall shake;' Hag. ii. 21—'I will shake the heavens and the earth;' Hag. ii. 6—'Thus saith the Lord yet once it is a little while, I will shake the heavens and the earth, and the sea and dry land, (Heb. xii. 27,) and this word yet once signifyeth the removing of those things, when 'the heavens shall be dissolved'—'rolled together as a scroll'—'pass away with a great noise'—and be no more'—'Nevertheless, we according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness.' Amen.

Oh what an earth are we dwelling upon! Creation is audibly groaning and travailing in pain under the curse of the Almighty. A subterranean ocean of fire is undoubtedly consuming its bowels, with hundreds of volcanoes on its surface like huge sores, disgoring the morbid matter within! A reservoir of destruction is but a few miles above it, ready upon the least contact with electric fire to envelop the world in flames! Elements of deadly destruction are within and all around it! The Prince of the discordant powers of the air is at work, knowing that his time is short. In view of all these things we need not wonder that that great day will be ushered in with roaring thunder and vivid lightning, with great hail and a mighty earthquake, fire and voices high above all the ring and echo of the archangel's trump! The earth is given into the hand of the wicked. (Job ix. 24) and methinks it is high time that He whose right it is to reign, should come and see to the affairs of His usurped kingdom. He will come soon and gather his ransomed ones home. He will come in awful glory, seated upon a throne of fire, with burning wheels. A river of flaming, celestial fire will come forth and devour before him; myriads of angels will minister unto him; ten thousand times ten thousand stand before him. The judgment will set, the books will be opened, and the doom of eternity will hang on his word! Oh! who will abide the day of his coming, and who shall stand when he appeareth! Reader, are you ready? What I say unto you, I say unto all—WATCH!

D. T. T., Jr.

Unity.

The only unity that ever will be attained before the Resurrection of the Just, on earth, will be a unity of thinking differently in love.

We know not who said that—but it is a golden sentiment, and worthy any true protestant's head or heart. God never meant that all men in this world should think and act alike. This would defeat all the variety that gives beauty or elicits truth before the world. But he did design that men should love one another, even in the very midst of their differences. And to this high virtue we are called by our *christian* profession. He who hates his brother because he worships at an-

other altar, is no Christian, no republican, no friend of God's designs or of human rights. What an Eden this world would and might be, if we would agree and practice upon a 'unity of thinking differently,' and of doing this 'in love.' Brethren, let us all strive for this perfection.—*Charles Beecher.*

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, JANUARY 13, 1817.

Time of the Second Advent.

No. III.

In our number for last week, we think it was clearly proven that the hypothesis is incorrect, which teaches that no knowledge of the second advent being near, can be obtained from the Scriptures. Our next object is to notice the second hypothesis, viz; that the day and hour of the advent may be known. It is thought that the texts, 'Of that day and hour knoweth no man'—'Ye know not when the time is,' &c., instead of opposing, favor this view of the subject. It is supposed the Savior meant to be understood that the day and hour were not then known by any but the Father; but that he will at a future day make them known, they think they are justified in expecting from the following considerations.

1. It is contended that the original Greek will justify this rendering of the text, viz; 'That day and hour no man, nor angels, neither the Son, *maketh known*, but the Father.' Then it is inferred that the Father will make them known. Admitting that this is the true meaning of the text, which is contended to be the case by Griesbach, Macknight, Mr. A. Campbell, and other Greek scholars, it will not prove that the day and hour will be known any length of time before the advent takes place: for this part of the Savior's discourse was specially designed for the last generation, or that generation that should witness the signs, and behold the actual appearing of Christ. This every consistent Bible student will admit. Then the Savior speaks thus to the last generation, even to us who are looking for his immediate coming, *that day and hour no man, nor angel, neither the Son knoweth, or maketh known, but the Father; and ye know not when the time is, &c.* To say that the generation living when these words were spoken was exclusively meant, is inadmissible: it is adopting a principle of interpretation which if carried to its legitimate conclusion, will throw confusion into the most plain and harmonious portions of the inspired word. It will lead those who follow it to take different parts of a plain discourse, the whole of which refers to one and the same age or generation, and apply them to ages near two thousand years from each other, just as the nature of the theory or fancy of the expositor may dictate.

2. It is contended that the evidence which is supposed to prove that men and angels do not, or will not know, or make known, the day and hour, proves the same of Christ. This with many is inadmissible, inasmuch as it conflicts with their favorite views of the supreme Deity of Christ: they cannot admit for a moment that Christ is limited in knowledge. They will admit however that he might not, at the time he spoke this discourse, have known, or had not power to make known, the precise time of his advent, yet they think it cannot be true of him now. To this mistaken view of the subject, we ask, how can Christ's not knowing now militate any more against his supreme Deity than his *not knowing*, or having power to make known eighteen hundred years ago? It is all the same thing so far as the attributes of the Savior are concerned.

Irrespective of our favorite theories, and fearless of consequences, we should abide by the plain word of the Lord; and that unequivocally says, 'Of that day and hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.' Mark xiii. 32. This testimony is confirmed by Matt. xxiv. 36, which reads, 'but my Father only.' The same sentiment is conveyed in the Savior's words just before his ascension. Speaking of the time of the restoration of the kingdom, he says,—Acts i. 7, 'It is not for you to know the times or the seasons which the Father hath put in his own power.' That Christ did not know after his ascension into heaven, is evident from the fact that about sixty three years after, according to the chronology of our Bibles, God made a revelation to him on the time of the second advent of Christ. Hence it is said, Rev. i. 1, 'The revelation of Jesus Christ which God gave unto him.' That the day and hour were not revealed in this revelation is well known to every one who has become familiar with its wonderful contents. The nearest this prophecy brings us to the day and hour of the Savior's advent, is, to the very short space of time called *quickly*. 'The second woe is past; and behold the third woe cometh quickly.' Rev. xi. 14. This is the most definite conclusion to which this prophecy anywhere brings us, and certainly it is not as definite as the day and hour; for, over three years already have expired since the time called quickly commenced. Hence there is no divine evidence that the day and hour have ever been made known to Christ, or to men or angels.

Before closing our investigations on this question it will be proper to say a word more on Acts i. 6-8. The disciples ask, 'Wilt thou at this time restore again the kingdom to Israel?' The answer in part is, 'It is not for you to know the times or the seasons which the Father hath put in his own power,' meaning as it has been supposed, that it was not for the apostles to know then, before they received the power of the Holy Ghost to know. This sentiment it is thought is contained in the next verse, in these words, 'But ye shall receive power, after that the Holy Ghost is come upon you.' Power for what? 'To know the times and seasons, as a matter of course, which they did not then know, is the answer of some. That the apostles did have near the time of the advent revealed to them, we do not doubt; but we never have believed that the text under consideration promises any such knowledge to them, for the very good reason that the Savior's *whole* answer teaches no such doctrine. Then what does it teach? Hear it. "But ye shall receive power, after that the Holy Ghost is come upon you; [and ye shall then know the times and seasons, or day and hour, as many have supposed? No. What then?] and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth,"—is the answer of the Lord. And the facts in the case clearly show that this is the true light of this portion of Scripture.

It was not the work of the apostles to proclaim the time of his second advent. Their duty was to be witnesses of the resurrection of Christ, and to lay the gospel foundation in all the world. It would fall to the lot of another class of servants to proclaim the time, 'the hour of his judgment'; hence it was not only not necessary for the apostles to be instructed on the 'times or seasons which the Father had put in his own power,' but Christ had plainly told them just before his crucifixion that the day and hour knoweth no man, &c.

There are other passages of Scripture which have a bearing on this highly important question, which will be considered in our next number. We are aware of having already stepped out of the beaten path of many worthy Bible students, and doubtless

have waked up the prejudices of some, and the fears of others. To all such we will kindly say, hear us through before you decide either for or against the view we take on this matter. We have learned that there is safety in resting our faith on nothing but the plain word of the Lord; and hope others will if they have not already done it, learn this same important lesson. Then we shall have no prejudices or fears about following the truth.—Our feet will then abide on the immovable rock, secure against all the rude assaults of the enemies of our blessed hope. We most firmly believe the coming of the Lord is at the door, and our object in this investigation is, to settle the wavering faith of our dear brethren, on this immutable truth, that they may be found ready to meet the Son of man when he shall appear. May our labors not be in vain in the Lord.

"Holding the Winds."

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, all we have sealed the servants of our God in their foreheads." Rev. vii. 1-3.

About the general application of this very important prophecy, there can be no dispute. It doubtless relates to the alliance of the European powers, for the avowed object of preserving the rights and the peace of the nations of the globe.—It is called the Holy Alliance; "the league entered into by the Emperor Alexander of Russia, the Emperor Francis of Austria, and Frederick William King of Prussia, after the defeat of Napoleon in 1815, consisting of a declaration signed by them personally, that in accordance with the precepts of the gospel of Jesus Christ, the principles of justice, charity and peace, should be the basis of the internal administrations of their empires, and of their internal relations; and that the happiness and religious welfare of their subjects should be the great objects they would keep in view."—*Enc. Rel. Knowl. Art. Holy Alliance.*

England and France soon entered into this alliance, so that these combined powers, since the uncontrolled and devastating career of Bonaparte, have guided the destinies of the nations of the earth. No general war has been suffered to disturb the peace of the world. Local wars have been silenced at the word of the allied powers, and peace has been restored on principles of their dictation. In short, the allied powers, have been, since the fall of Bonaparte, the agents in the hands of the four angels named in the prophecy, in holding the winds of bloody, national strife, that the servants of God might be sealed. And during this time the glorious work of sealing, or of salvation from sin, has been carried on, without a parallel in the history of the gospel, with the exception of the work wrought in the days of the apostles. These winds are to be held until the servants of God are all sealed, then they will be loosed, and the Lord will come, as appears evident from the testimony in the following part of the chapter.

That the winds are being loosed, or the human agency or power by which the four angels are holding the winds, is being dissolved, appears very evident from the following testimony:

"The Paris papers are still discussing the consequences of the marriage of a French Prince with a Spanish Princess. A letter-writer from Paris, speaking of the marriage, says:—

"It is now what in diplomatic jargon is called *un fait accompli*. The French Government has gained a great triumph over English diplomacy, and perhaps, it may be added, over English interests. In gaining it however, it has put an end to the English alliance, which for sixteen long years has been its sole dependence."

According to this testimony the long friendly al-

liance, of sixteen years, between England and France is at an end. And if the following testimony may be credited, it appears that the bonds of national friendship are being sundered, which for a long time have bound England and France to Austria, Prussia and Russia. Says the National Intelligencer:

"The diplomatic world seems to have been surprised and shocked by the annexation of the Republic of Cracow to the Austrian dominions, by the consent of Prussia and Russia. The English and French papers consider this a violation of the compact of the treaty of Vienna. The London Times says:—

"The sensation produced by this event in France and throughout Germany has been deep and strong. Such acts of power are not wrought with impunity; such calamities are not endured in vain. The imperious violence of Russia, the timid craft of Austria, have combined to strike off one of the branches of the treaty of Vienna; and the weak and vacillating Court of Berlin, disapproving of the harshness of one of its accomplices and the baser practices of the other, has lent itself to sanction the work of encroachment and oppression."

England and France are *separately* protesting against this act of the three powers. France, in order to counteract this high-handed measure of the three powers, is suing for friendship with England, that their *united* protest may effect the desired object. England has been too highly insulted in the case of the marriage of the French Prince to a Spanish Princess, to listen to the proposals of France. What the result will be, we leave for the future to determine. But if we rightly understand the prophecy heading this article, then, these movements, this gradual yet certain dissolving of the bonds of national friendship and co-operation, among the powers of Europe, is a sure indication that we are approaching very near the fearful crisis, when the four angels will no longer hold the four winds; for the reason that the servants of God will all be sealed, and the time will have come for the nations to become angry, and for the Lord to come and destroy them which destroy the earth. O let us see that the seal of God is constantly upon us, that we may be hid in the secret of his tabernacle, when his indignation shall be poured upon this guilty and deeply corrupt world.

Note by H. Hryes.

DEAR BRO. MARSH—Your remarks upon my article in your paper of Dec. 16th induce me to ask you a question or two.

Do you think that *immediately* upon the appearing of the sign of the Son of man, the saints will be translated? Doth not Luke xvii. 31-33 teach otherwise?

Doth it not seem that the appearing of the sign will denote the *commencement* of the day of the Lord? Rev. vi. 16, 17.

You will not deem these questions trivial, I trust. My object is to get at the truth. I would just observe here, that when I commenced the articles, I had purposed to speak of the *precursors* of the Lord's coming, as well as the events subsequent. From the tenor of my first article, the caption which you placed, 'Events of the Day of the Lord,' was a proper one; but I don't wish to be understood to *confine* myself to the *scenes following* the appearing of the sign of the Son of man. In a future article I shall perhaps speak of the preceding tokens.

Yours, seeking a better country, H. HRYES.

ANSWER TO THE ABOVE.

We think the saints will be immediately translated at the sound of the last trumpet: for Paul says, 1 Cor. xv. 51, 52, 'Behold I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.' When will the trumpet sound? When the Lord shall descend from heaven: for Paul says,—1 Thess. iv. 16, 'The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the

dead in Christ shall rise first: then we which are alive and remain shall be caught up [being changed in the twinkling of an eye] together with them' &c. Hence the immediate change will take place, not at the appearing of the sign of the Son of man, but at the appearing of the Son of man. And as the powers of heaven will be shaken, and cause men to 'expire through fear,' and the sign of the Son of man be seen just before the actual appearing of Christ, it is reasonable to suppose that in the sudden shock and fright of the terrible moment, some will think of trying to save their earthly treasure or friends; hence the propriety of Christ's caution in Luke xvii. 31-33, to which you refer. From the shaking of the powers of heaven to the actual coming of Christ will doubtless be a very short time; we see no evidence to warrant the conclusion that it will be the length of many days.

To your second question we simply say, from the testimony of the evangelists, it seems clear that the 'commencement of the day of the Lord' will be marked by the shaking of the powers of heaven; then will follow in quick succession the sign of the Son of man, and the appearing of the Lord. But not so quick but that the tribes of the earth will have time to mourn, expire through fear, and call for the rocks and mountains to fall on them; and for some Christians, or professedly so, in the terror of the moment to think about returning from the field, or the house-top, to save their earthly treasure. But all will be in vain: the decisive hour will have come when all the vain treasures of this world, and those who supremely love them, must be consumed in the fires of that great day. May we be ready to meet it with triumphant joy.

HORRIBLE.—The Boston Post reports the recent marriage of one of the Mexican volunteers in that city. It says:

"In the forenoon, twenty men of this company, in uniform, attended the Rev. Mr. Taylor's church. The reverend gentleman availed himself of the circumstance to discourse eloquently upon the duties of patriotism, and at the close of the services he prayed that the young defenders of their country present, and their brethren in arms, might go forth to battle armed with the breast-plate of righteousness, and be sustained in the hour of their utmost danger by a sure hope in Christ."

Horrible! every feeling and sentiment of the true Christian revolts at this blasphemy and solemn mockery, uttered by a Methodist minister of the nineteenth century! Has the church so fallen into darkness as to suppose that men may have a 'sure hope in Christ' while *murdering* their fellow-beings! She has—and it is truly painful to contemplate her blindness and awful end.

BRO. G. NEEDHAM, the Lord will, expects in a few weeks to be located at or near Cazenovia, N. Y., and authorized us to say to the brethren at Oswego, that should they want assistance from him, as a preacher, they can probably obtain it, by addressing him a line at Cazenovia. Bro. Needham is capable, and worthy of his calling.

WATER-CURE JOURNAL.—This Journal of health has reached its third volume; the first number of which is before us, and filled with valuable instruction, to those who may wish to preserve or obtain health, on the simplest and safest principles. We would recommend the journal to the patronage of those who may desire to become acquainted with the rules of health and system of practice it advocates. The following are the terms, &c.:

Terms.—The Water-Cure Journal is published monthly, each number to contain 32 octavo pages, neatly bound, at the low rates of \$1 for one copy per year, \$2 for 3 copies to one address, \$5 for 8 copies, \$10 for 20 copies to one individual address. Address JESU SHEW, M. D., 47 Bond street, N. Y.

Parable of the Supper.

This parable seems to have been spoken at a dinner or supper, at a pharisee's house, at which time Jesus gave instructions whom to invite, when they made a feast, so that they might be recompensed at the resurrection of the just. 'And when one of them that sat at meat with him heard these things, he said, 'Blessed is he that shall eat bread in the kingdom of God.' Having now before their minds the resurrection, the kingdom of God, Jesus puts forth the parable: 'A certain man made a great supper, and bade many.' That Jesus intended here to speak of the marriage supper, will seem evident to every candid mind, for no other supper is spoken of in all the Bible for God's people but the marriage supper of the Lamb. The feast in Isa. xxv. so often misapplied, is shown by Paul to take place at the resurrection—the 2d coming of Christ. (Compare Isa. xxv. 6, 9, and 1 Cor. xv. 51, 55.

That the *bidding* here brought to view may have occupied all past time, I am not inclined to dispute; but that no other part of the parable could have been applicable until our day, (unless we admit that the kingdom would have been set up and the supper have taken place at his first coming, had the Jews received Him as their King,) seems evident from the *chronological definiteness* which Jesus gives—

1. To the message which the servant carries.
2. The time when it was sent; and
3. The individuals to whom the message was sent.

1. What was the message sent? Not invitation to supper—but *time—the definite time of supper.* 'Come, for all things are now ready.'

2. The time when the message was sent. 'At supper time.' We all know that neither morning nor noon would be supper time, nor any other time but about the regular time to eat the supper. We have often heard our good mothers exclaim on looking up at the clock, after having been busily engaged in some household affairs—'I must lay by my work and get supper—for it is supper time.'

3. The individuals to whom the message was sent: 'To the *bidden ones.*' This again shows that the message sent was not an invitation to supper, for 'the *bidden ones*' must have been previously invited to the supper, and previously have accepted the invitation without any definite time for the supper being attached to the invitation. This parable is now mostly a matter of history.

1. The message has been sent. This gospel of the kingdom—the *definite time of supper*, has been preached in all the world for a witness to all nations. 2. It was sent, and preached at *supper time.* 3. It was first sent to the *bidden ones.* By these, we can plainly see the Savior must have intended professors of religion, for no others have accepted the invitation to go to the supper. The *time of supper* being sent to the *bidden ones*, shows plainly that these must previously have accepted an invitation to the supper, at a future, indefinite period. Ask any professor of religion whether he does not expect to go to the marriage supper! He will answer you yes; but I do not know the time when it will take place. We know that when this message first went through the country, few, or no impenitent sinners were converted. The message was first to the *bidden ones*—professors of religion—the churches, and, as in the parable, 'They all with one consent began to make excuse.' Every church, of every denomination in the land, rejected the message—the time of supper; and from the very considerations named in the text: they were so worldly minded, and their hearts were so in love with the present and the future, that they did not, and could not believe that all things were now ready—that it was supper time. 'So that servant came and showed his lord these things. Then the mas-

ter of the house being angry, said to the servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, the maimed, the halt and the blind.' But what is meant by 'the streets and lanes of the city?' A child might answer that. Ask a child whether the language in Rev. xii. 3 is to be understood literally or symbolically? he will readily answer symbolically. So here, a child would say it did not mean *literally* to go into the streets and lanes of a *particular city*; but ask him what then the expression could mean? he would answer, that the servant would now find *multitudes of people* to listen, as we find multitudes in the streets and lanes of a city. So we in our history, after the *bidden ones* had rejected the message, found multitudes flock to our meetings, which state of things continued up to the 10th of the 7th month. Mark! the multitudes were poor, maimed, halt and blind: Infidels, sceptics, libertines and the profane.

'And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges and compel them to come in, that my house may be filled.' Ask that child what *highways* and *hedges* mean? he will answer, You will not find multitudes there as in the streets and lanes of the city, but only a few—only here and there a traveller. So our experience shows. We preached and believed that the Lord would come on the 10th of the 7th month; that time passed, and the Lord did not come; then many of us felt the *sentiment* of the words, 'Lord it is done as thou hast commanded, and yet there is room,' if we did not see the applicability of this part of the parable to our situation and time. Since the 10th of the 7th month, we can nowhere get together a great number of the impenitent, nor need we expect it, for the parable teaches otherwise. But what does the term '*compel*' mean? Certainly not coercive power against the will of the individual, but extra effort; or, as the margin of some old Bibles reads, '*earnest and continual urging.*' We know that greater efforts must be used now to save one soul, than were necessary to save, instrumentally, a hundred, in 1843.

REFLECTIONS.

In view of this subject we learn—

1. That the preaching of '43 was according to God's appointment—for, from the teachings of Jesus, the *definite time* for the supper must have been preached.

2. The preaching of the 7th month, was as God commanded—'*It is done as thou hast commanded, and yet there is room.*' This, as shown above, could not have been said while that time passed, nor could we, until after that time, have been, or received our commission to be, in the highways and hedges.

3. We learn that all found connected, at the coming of the Lord, with those sects who have not received the Advent message, will be lost: '*For I say unto you that none of those men that were bidden, shall taste of my supper.*' Their doom, as bodies, is now as certainly sealed, as Jerusalem's was, when Jesus, on his last visit before his crucifixion, turning said, 'Behold your house is left unto you desolate.' But *individuals* are now having an opportunity to escape, as they did from Jerusalem before the final destruction.

God grant us all understanding hearts and laboring efforts—Amen and amen.

J. WESTON.

New Ipswich, N. H., Dec. 21, 1846.

A WORD ON THE ABOVE.

Bro. Weston will pardon the omission in the first part of his communication. As it has nothing to do with the exposition of the parable, and contains several expressions, and allusions, though honestly made by the writer, were calculated to wound cer-

tain feelings more than to enlighten the understanding, we have therefore thought it advisable to make the omission. Oh how careful we all should be to never substitute in the room of the spirit of kindness, brotherly love, and sound Bible evidence, an uncharitable spirit, hard words, and unwarrantable affirmations. These remarks are designed for the good of all who speak or write on controverted subjects.

Your exposition contains many truths which we hope the reader will not lose sight of. The point of difference between us lies in the application of the parable. That you give it a wrong application we have not a doubt. And

1. Because your view does not admit of your following *one* and the *same* principle of interpreting the parable. In a part of it you seem to lose sight of the fact that it is a parable, and talk about it as though it was *literally* to be understood; and a part of it you seem to remember that it is a parable, and speak of it as such. We should either give the whole a literal or a parabolic interpretation.

2. Some parts of the parable your exposition necessarily makes 'go on all fours,' while other parts equally important are unnoticed.

3. Some parts of your literal application do not agree with the plain words and doctrine of the parable. You say, the '*definite time* of supper has been preached,' as though the *time* is a prominent point in the parable. In this you are certainly mistaken, which not our word, but the words of the Savior prove; for he says, 'And he sent his servants at supper-time—to say what? you seem to think, to preach definite time, but the Word says, 'to say to them that were bidden, COME, FOR ALL THINGS ARE NOW READY.' Luke xiv. 17.

4. Your principle of interpretation, if applied to the whole parable, would necessarily exclude from the kingdom *all* who were in the churches when the first message was given; for the parable says they '*all* with one consent began to make excuse,' and it is said of them *all*, 'I say unto you, that *none* of those men which were bidden shall taste of my supper.' verse 24. Now you and all of us believe that many who were bidden in the churches, will soon taste of the supper of the Lord in his kingdom.

5. There is not a fitness in the parable to the advent movement: the churches had not been *bidden* on time *before* the vision on time was unsealed; which must have been the case according to your principles of understanding it.

6. There is a perfect fitness of the parable to the Jewish and Gentile world. The Jews had been bidden by Patriarchs, Prophets, and God himself to the joys of the everlasting kingdom. Christ and the Apostles, at supper time, or in the *last* dispensation, gave the Jews the first offers of mercy, but as a nation they rejected the heavenly call, and consequently as such have been rejected, and will never enter the kingdom of God. Their national doom is forever sealed. Since their rejection of the gospel message, the invitation has been most graciously extended to the Gentile world. The apostles and early ministers went out quickly, into all parts of the habitable globe, to give the invitation of life to the fallen Gentile world. And in these last days of papal corruption, and gentile abominations, Luther and his coadjutors, every faithful servant of Christ since the Reformation commenced, and last, though not least, under the advent movement, God's servants have gone unto all classes and conditions of society (the fallen and woefully degenerate condition of which is fitly compared to men in the highways and hedges); and the highest motives which heaven could offer, they have presented before men, to induce them to turn unto the Lord. The general revival measures for years past, may fitly be compared

to compelling power. The guests are nearly all gathered in, or the work of redemption is evidently drawing to a close. May we do our duty in trying to save our fellow beings, and be found worthy of an admission into the kingdom when it comes.

CORRESPONDENCE.

LETTER FROM BRO. B. MORLEY.

Dear Bro. Marsh:—I take my pen at this late hour of the night, [12 o'clock] to inform you and your readers of the salvation from sin, of two precious souls, (young women and members of Bro. Tanner's family.) Within the present hour the Lord has put a new song into their mouth. Their language is—'My sins are all fled!—glory!—' 'I do feel thankful that I ever came into this house!—' 'may the Lord reward brother and sister Tanner and all the dear friends.'

Bro. Marsh, we are a happy company—language fails—we have to refer the story to angel tongues. O, wondrous grace! they lingered for several days, and but for the abounding grace of God we should have all fainted. We do feel to give God all the glory.

Now dear brethren and sisters scattered abroad, may the Lord help you to banish the last vestige of unbelief from your hearts. Break right down! begin where you are! 'Have faith in God!' Soon we shall greet all the young converts in the 'world to come.' 'We shall return bringing our sheaves with us.'

BUTLER MORLEY.

FROM BRO. H. TANNER.

Bless the Lord O my soul, and let all the earth rejoice before God! Why not Bro. Marsh? for angels rejoice to-night before God, and we should and do rejoice also. You recollect Mary and Jane—they now rejoice in hope of the glory of God. I wish sceptics were here to-night, that they might see God's grace manifested in the salvation of souls. Eleven poor sinners have been saved by grace, since we commenced our meetings. O, blessed be God, what has he not done for us! Great things truly, for which we are truly glad.

Bro. Marsh, we are joyful in God, and wish the whole world could feel as we do now. It would be a millennium indeed! but soon the kingdom will come, and all the dear ones will then be gathered home. Praise God! O praise God, O my soul, and all that is within me praise his holy name. May we walk softly before God, and may his will soon be done on earth as it is now done in glory.

The good work is still progressing; five were baptised Sunday—one arose for prayers to-night, besides the two alluded to above. May God bless him, and may he find the peace others have found, is the prayer of my whole soul.

Your brother in the Lord,

H. TANNER.

Buffalo, Jan. 5th, 1847.

LETTER FROM BRO. G. W. BURNHAM.

Dear Bro. Marsh:—I have just reached home from the conferences at Waterbury and Johnson, Vt. The meeting at Waterbury was of the real 'Heavenly Jerusalem' kind. Bro. I. R. Gates, Kimball, Cummings, and other lecturing brethren were present: the plain practical truths of the gospel were set forth in the spirit of love and meekness, together with the high and thrilling motives from the fulfilled Scriptures, showing that God means what he says, and that the 'Judge standeth before the door.' The disciples seemed to be generally of one heart and one soul. A spirit of prayer pervaded the hearts of many, and also a willingness to exhort and comfort one another with the blessed Master's words. Several wanderers, mostly of the youth, confessed with

tears their sins, and resolved to return again to their injured Savior. *Do nothing* was not preached, nor the sentiment cherished, I think, among the brethren. At the close of the afternoon services on Sunday, about 100 friends of our long absent, but soon coming Redeemer, partook of the emblems of his broken body and precious blood, and parted with the strong hope of very speedily sitting down with him at his table in the kingdom of God, to part no more! glory to his name! The little company resident at Waterbury, I feel assured, were benefited by the meeting.

I attended two meetings in company with Bro. Gates, at his appointment in Johnson, 25 miles from Waterbury, which were interesting, but could not tarry till the close. My soul is revived—the gospel of the kingdom was never sweeter to me than now; I feel like being spent for the sake of him who gave up all for us. Take courage, dear brother, we shall soon surmount our last difficulty, and rest forever amid the Eden glories of the future world. The chief Shepherd hath an eye to all his flock—He knows them—He loves them, and will not forget them! and though the wild storms of heaven sweep over their pilgrim tents, and in angry murmurs seem to say to the sleeping ones, he hath forgotten you—my God will bring them up to inherit their own land, and one shepherd shall be over them forever—Amen.

G. W. BURNHAM.

Vergennes, Vt. Dec. 31st, 1846.

LETTER FROM BRO. G. NEEDHAM.

Dear Bro. Marsh:—Since you left, I have been for the fifth time attacked with that dreadful scourge, the ague. I have not been up to meeting for the past two days, but understand they are still interesting. Four joyful and happy candidates took Christ upon them on Thursday, by being planted in the likeness of his death; believing they also will be in the likeness of his resurrection. Three more stand ready to follow Christ on Lord's day next. We have had thus far an interesting meeting, though the feebleness of my health has precluded my attendance on several meetings. All the converts I have heard speak, appear remarkably clear in their experience. O may the Lord preserve them until the day of Jesus Christ!

I want to say to our friends who may feel an interest in our welfare, (not a curiosity) that the God of our fathers and our God, has been with us and blessed us in our journey, and we are now three hundred miles on our way. Journeying, instead of prostrating me as I feared, has been a great blessing: I have gained fifty per cent. in strength since we started. All the rest of my family are well. O praise the Lord with me, for his goodness and mercy to us! I little thought six weeks ago, that I should be able to preach one sermon this winter—but glory to God, if our coming king does not release me from all labor soon, I hope to enter the field again, ere long. Why our Heavenly Father has suffered this affliction to come upon us, I know not now, but I shall know ere long. God neither chastises his children nor suffers them to be chastened, without somehow teaching them the reason. Some of the opposers of our hope told us last summer, God was sending judgments upon us, (advent believers) for our sin, in proclaiming and believing in the coming of the Lord. Poor souls! ignorant of God and his word. Why, God meant it for a great spiritual blessing, in some form. Certain it is, had we all escaped the general epidemic, we should have been likely to have thought ourselves heaven's favorites, and thus been filled with pride and self-righteousness. We should have been bastards and not children: and now if I need more, let my Father send it—only let me be an 'heir' with Christ—anything that God sends

is welcome. All will 'work together for good to those who love God'; 'these light afflictions work for us a far more exceeding and eternal weight of glory, while we look at the unseen and eternal things.' Will the Lord enable us to be humble and faithful unto the end.

Yours in the blessed hope,

G. NEEDHAM.

Buffalo, Jan. 2d, 1847.

Bro. J. Woodworth, Croton, Ohio., Dec. 8th, writes:—DEAR BRETHREN, How precious is the Bible during these days in which we *now* live! While some are denying the faith, giving heed to seducing spirits and doctrines of devils, some still indulging the vain, delusive hope that we are on the dawn of a temporal millenium, others that the resurrection is past already, and they in the immortal state; others having more confidence in men's calculations on the prophetic scriptures than in the prophets themselves, or the words of Christ and his apostles, having given up the blessed hope and renounced entirely all expectations of the Savior ever coming to reign upon the earth. But whoever faithfully studies the Bible with the temper and spirit therein directed, will there find these very sentiments accurately described—these very days accurately foretold—and the state and condition of the nominal church and of the world in general, at this very time fully described! We have every encouragement to read the Word of God. Watch the providence of God. Pray without ceasing for light and strength, and God will give us all needed grace. He will make us wise, and the wise shall understand.

Bro. H. Adzitz, Southwold, C. W., Dec. 15th, writes:

As a general thing the saints are strong in faith, waiting patiently for the glorious promise that our redemption is near, even at the door. The day is fast approaching, and soon the vision will speak and not lie. My faith was never stronger on time. I believe God has revealed time, definite time, in the prophecies of Daniel and John. In looking back to Volume VII, No. 13, page 461, you will find a communication written by Bro. Gross, on the 1335 days. He shows in that communication that the Justinian code was subverted by the Napoleon code on the 17th day of April 1802. I think the 1290 days ended at this very time, and I believe that the 1335 days will end before the eighteenth of April 1847. This is the faith of most of the brethren here with whom I have conversed. If you can give us any better light on the 1335 days or the 1290, we shall be happy to receive it.

Bro. E. Mitchell, Kennebunkport, Me., Dec. 4th, writes:

As it respects our religious condition, it is far from being prosperous; still there are a few that meet three times in the week for the worship of God, and his blessing attends them. They are looking for that blessed hope and glorious appearing of the great God and our Savior. Notwithstanding we have two Christian preachers within a quarter of a mile of the meeting-house, neither of them meets with us, or preaches anywhere.—They can not feel "wo is no if I preach not the Gospel."

Bro. J. W. Brittan, Northboro, Mass, Dec. 8th writes:

There are in this region quite a number of God's waiting people, and some in Northboro that I trust have not defiled their garments, who if faithful to the end, will walk with Christ in white. Blessed promise! It is good to trust in the Lord and wait patiently for him.

Massacre of the Nestorians!

Another most barbarous massacre of the Nestorians, by the Kurds, is reported to have been perpetrated in November last. Thirty-six villages, it is said, were made 'the scenes of the most harrowing wholesale murders.'

Two of the bishops of the Nestorians, if not more, were impaled, and several of the priests.—What impaling is, I suppose your readers to understand. But that was not the worst torture that was inflicted. Children were torn from their mothers' breasts, and in presence of their mothers, who were obliged screeching to look on, put in the most shocking manner to death. The mothers afterwards were sacrificed. The youths of both sexes underwent sacrifices which can not be mentioned, before their throats, in disgust and satiety were cut. The pen refuses to record more of these atrocities, though I might go on, and allude to abominations of cruelty, which call for retribution as nearly equal to their bestial ruthlessness in severity as can be inflicted. Three thousand of the Nestorians have perished in this massacre, on the lowest calculation! The most extensive slaughter took place at a large village or township, called Bias, where Beder Khan Bey was himself present. Here the two bishops were impaled, and from this place were sent the three hundred heads (*pickled*) to the pacha of Moussoul, with the insulting message, that if the Porte presumed to molest the sender, he would send to Constantinople, instead of Nestorian, Turkish heads enough to make a pyramid.

Whilst these things were happening, a council over which the Nestorian patriarch, who has escaped from Moussoul, presided, was held at a town called, if I recollect aright, Artchy, one of the principal Nestorian settlements. Here it was determined that, as resistance was vain, the whole people of the Nestorians should emigrate, without an hour's delay, into Persia, where a numerous body of their countrymen are settled on the banks of the Oroomiah. The execution of this design was however difficult, perilous, and disastrous.—The fugitives were obliged to leave behind them all their property; most of them crossed the mountains in straggling, frightened, wretched bands. But one corps of Nestorians, commanded, I am told, by the patriarch, was attacked on their passage by the soldiers of Beder Khan Bey. After an obstinate conflict, in which many fell on both sides, the Nestorians gained the victory.

But the whole mountain district of Kurdistan, on the Turkish side, is at this moment filled with houseless, famished wanderers, hiding themselves in dens and caves, under all the worst circumstances and guises of misery, from their pursuers. Beder Khan Bey swore, before he started on his expedition, with all the solemnities of his creed, before two Imams, that he would exterminate the whole Nestorian people; and all of them who have not strength enough to reach Persia, will certainly experience the full realization of his oath.—*London Chronicle*.

The Cholera in Asia.

The accounts of the ravages of the cholera received a few days since, threw the capital into a complete consternation. Advices from the eastern part of Asia Minor, of the 16th ult., state that the cholera had now positively advanced and spread throughout all that province. The mortality had been very severe, but those who adopt the exaggerated idea of its having amounted to 40,000 or 50,000, are certainly at a great distance from the mark. The latest intelligence certainly mentions the presence of that malady at Mossoul, Orfa, Diarbekir, Aleppo, Damascus, &c. From a letter of recent date from Teheran, it appears that from the 1st to the 7th ultimo, the mortality was so great that there was no time for the decent bur-

ial of the dead; they were brought out of the city in loads, to be thrown into large pits dug for the purpose. In Kernanshah the ovens and shops were closed, the butchers and bakers refusing to supply the city with provisions, and most families were by this reduced to such a state of famine that there were considerable apprehensions of a general revolt against the Government. In other parts of the country the population had fled to the mountains, after abandoning their families, goods, and property: and happy is the family indeed that has not lost one of its members. The statistics of the number of deaths in the large cities of Persia from this disease are as follows: Teheran, 14,000 to 17,000; Kernanshah, 9,000; Isphahan, 7,000; Reschid, 3,000; Hamadan, 3,700; Mehed, 2,000; Shiraz, 750.

Secession of German Catholics.

A very large and deeply interesting meeting was held yesterday afternoon at the Tabernacle, at which some two hundred German Catholics publicly withdrew from the Roman Catholic Church with which they have hitherto been connected. The movement, we understand, has been in progress for some months; but this was its first public manifestation. The congregation assembled was very large, and the proceedings were attended with deep and absorbing interest.

The pastor of the Seceding Church, whose name our reporter could not ascertain, made two addresses, one in English and the other in German—both setting forth the causes which have led to this step, and the articles of faith to which they now adhere. They reject the pretensions of the Pope, the tenet of priestly absolution, and generally all the distinctive features of the Roman Catholic belief. The pastor said they had met the bitter hostility of the Catholic priests and journals of this city, and that he had even been threatened in anonymous letters with assassination. He spoke with great earnestness and effect, and was listened to with the most intense interest. Our reporter has made an extended sketch of his remarks, but our limits will not permit us to print it. It was remarked rather by earnestness and feeling than by original and profound thought.—He spoke of the movement as a counterpart to that of Ronge, in Germany, and said that he himself had formerly been a Franciscan monk. In his German discourse, while denouncing the Romish doctrine of the celibacy of the clergy, he exposed the inconsistency of the Pope's claim to be the successor of Peter, who had a wife, as was shown by the recorded fact that Peter's wife's mother once laid sick with a fever.

Rev. Mr. Thompson made a few remarks upon the subject of this movement, and a collection was made for the purpose of aiding the new congregation in procuring a suitable place of worship.—*N. Y. Courier & Enquirer*.

Remember the Poor.

The following extract is from South's sermon on 'The Vanity of Good Intentions Merely.'—Some of your readers may be reproved, and others may be stirred up to save those that are ready to perish.

After exposing the evasive excuses of one that can give but won't, but promises to pray, he goes on:

Ah! thou hypocrite, when thy brother has lost all that ever he had, and is languishing and gasping under the utmost extremities of poverty and distress, dost thou think to lick him whole again, only with thy tongue? Just like that old formal Iacub, who denied a beggar a fathing, and put him off with his blessing.

The measures that God marks out for thy charity are these: Thy superfluities must give place to thy neighbors great convenience; thy convenience must yield to thy neighbor's necessity; and

lastly, thy very necessities must yield to thy neighbor's extremity.

This the gradual process that must be thy rule; and he that pretends a disability to give short of this, prevaricates with his duty. God sometimes calls upon thee to relieve the needs of thy poor brother; before thou flyest to the old, stale, usual pretense, that thou canst do none of these things, consider with thyself that there is a God, who is not to be flamed off with lies, who knows exactly what thou canst do, and what thou canst not; and consider in the next place that it is not the best husbandry in the world to be damned to save charges."

A short time ago I saw an account of a meeting of colored people in the West Indies to promote a christian object. The first step was to adopt three resolutions, in effect as follows:

1. We will all give something.
2. We will all give as we are able.
3. We will all give cheerfully.

The offering of one was rejected because he did not comply with the second rule. He offered more, but *grudgingly*. This also was rejected. He became penitent, and gave liberally and cheerfully. May white christians better, or even follow this instruction.—*Tribune*.

REMOVAL OF OUR OFFICE.

Our Office is now permanently located in Talman Block, (3d Story,) Buffalo Street, opposite the Arcade,—under the office of the 'Rochester American.'

MEETINGS IN ROCHESTER.

Our meetings in this city, are held three times on the Sabbath, all on Tuesday and Friday evenings, in Shaw's New Brick Block, east side of the River, corner of Main and Stone streets; entrance from Stone street. The Lord's Supper will be administered in the afternoon of the first Sabbath of every month.

NEW BOOKS.

A Book for Children—entitled 'Two Hundred Stories and Select Pieces for Children.' Adapted to lead them to love and obey their parents—to be kind and obliging to their companions, and merciful to animals; also to remember their Creator. Compiled by a minister of the Gospel.

Bro. T. M. Preble, of Albany, N. Y., is the compiler of this valuable juvenile work. We think it not only worthy of an introduction into families where there are small children, but a valuable accession to our Sabbath School libraries.

Price of the book—single copy, 35 cts.; wholesale, 15 per cent. discount.

Orders for them should be addressed, T. M. Preble, Albany, N. Y. For sale also at this Office.

BUSINESS NOTES.

I. Crocker—You are paid to vol. xxviii. no. 7. Is there more than one I. Crocker at Fredonia? we now send to two of that name. Please give the names of your sons, and their address to whom you wish papers sent.

II. Childs—Your paper is paid for a long time ahead, therefore we continue it.

Robert Allen—We have discontinued one copy, as you request. Your remittances square your account for the two to close of vol. xii., and leave a balance of \$1, which pays for the single copy we now send, to close of vol. xv.

R. R. York—We have sent again; the fault must be in the mail. 'Advocate Herald'—The 'Voice' has been regularly sent; we send again. The mails are in the fault.

G. Russell—The books are sent, such as we had on hand.

Bro. E. M. H.—We think when you view the Christian alliance, slavery, and the Mexican war in their true light, you will thank us for declining your article, and saying what we have against them.

Bro. B. Morley appoints to meet the brethren at Cuba, Jan. 17th.

Receipts for Week ending Jan. 8, 1847.

J. Mudgett; D. T. Taylor; N. C. Gates \$2, for H. W. Gates \$1; Salisbury \$2, vol xvii no 9; C. Chandler \$2; I. Crocker for D. Hall \$2; C. Soper 50 cts.; A. Scott \$1; F. P. Hayes \$5; S. Clark; H. Childs for S. Thourbar 50 cts., and L. Childs \$1.50; G. Needham; G. W. Burnham for A. Eastman 50 cts., and A. Collins 50 cts.; J. Thourbar \$1; S. Dayton; T. C. Severance \$1 vol xiv no 7; S. C. Marsh \$1; T. W. Tins \$2; C. Fairm \$2; J. Thompson \$3 and for H. Young \$2; C. Crawford, Jr.; W. Treucht; E. J. Eaton \$3; S. M. Wordin 25 cts., for R. Way \$1.75; L. A. Wordin \$1; L. Beers 50 cts. and M. Gannon 50 cts.; W. Alder all right; H. Decker \$1 all right; A. Howe all right; M. Bachelor \$1; Post Master for H. Clark 50 cts.; L. S. Bulard; M. W. Spencer \$1.25; D. Mauldville \$1; S. G. Matthews \$2, for R. Prescott \$1; J. W. Heath \$1; J. M. Cove \$1.50; J. Colby \$1.50; S. Howland \$1; J. Snow 50 cts.; L. Aldrich 50 cts.; H. P. Lougee 50 cts.; A. King \$1 and S. Jewell \$1.50; A. Ferguson \$2; D. Chamberlain for A. Edgerston \$1; S. Bean \$1; G. Stacy \$2; D. L. Sikes \$2; E. Davis for N. Smith \$2; G. W. Gale all right; B. Morley and H. Thamer; J. Hatch \$1; H. R. York; R. Bacon for her sister A. White \$2; J. Thompson receipt for paper; I. H. Shipman for a poor brother all right; E. Goodale; A. Spencer \$1; J. Sadler \$1.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XIII.

ROCHESTER, N. Y.—WEDNESDAY, JANUARY 20, 1847.

NO. 4.

THE VOICE OF TRUTH,

PUBLISHED EVERY WEDNESDAY

TALMAN BLOCK, BUFFALO STREET, OPPOSITE ARCADE,
(Entrance—east end of the building)

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$3 for Five Copies
WITHOUT CHARGE to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or
remittances for Books, should be addressed to JOSEPH MARSH,
Rochester, N. Y., post paid. Subscribers' names, with their Post-
Office, should be plainly written.

The Promised Land.

BY WM. H. HYDE.

We have heard from the bright holy land—
We have heard, and our hearts are glad,
For we were a lonely pilgrim land;
And weary, and worn, and sad.

They tell us the pilgrims have a dwelling there—
No longer are homeless ones:
And we know that the goodly land is fair,
Where Life's pure river runs.

They say green fields are waving there
That never a blight shall know;
And the desert wilds are blossoming fair,
Where the roses of Sharon grow.

There are lovely birds, in the lowers green,
Their songs are little and sweet,
And their warblings gushing ever new
The angel harpings greet.

We have heard of the robes, the palms, the crowns,
And the silver band in white;
Of the City there, with pearly gates,
All radiant with light.

We have heard of the angels there, and saints;
With their harps of gold, they sing
Of the Mount, with the fruitful Tree of Life—
Of the leaves that healing bring.

The King of that country—He is fair,
He's the joy—the light of the place;
In his beauty, we shall behold him there,
And bask in his smiling face.

We'll be there! we'll be there! in a little while,
We'll join the pure, and the Blest;
We'll have the palm—the robe—the crown—
And forever be at rest.

Kingdom of the Son of Man.

BY T. R. BIRKS, M. A.

FELLOW OF TRINITY COLLEGE, CAMBRIDGE, ENGLAND.

DAN. II. 35.—"And the stone that smote the image became a great
mountain, and filled the whole earth."

41. 45.—"And in the days of these kings shall the God of heaven
set up a kingdom that shall never be destroyed; and the kingdom
shall not be left to other people; but it shall break in pieces and
consume all these kingdoms, and it shall stand for ever. Forasmuch
as thou sawest that the stone was cut out of the mountain
without hands, and that it brake in pieces the iron, the clay, the
brass, the silver, and the gold; the great God hath made known
to the king what shall come to pass hereafter: and the dream is
certain, and the interpretation thereof is sure."

vii. 13. 14.—"I saw in the night: visions, and behold, one like unto
the Son of man came with the clouds of heaven, and came to the
Ancient of days, and they brought him near before him. And
there was given him dominion, and glory, and a kingdom, that
all people, nations, and languages should serve him: his dominion
is an everlasting dominion, that shall not pass away, and his
kingdom that which shall not be destroyed."

15.—"But the saints of the Most High shall take the kingdom, and
possess the kingdom for ever, even for ever and ever."

27.—"And the kingdom and dominion, and the greatness of the
kingdom under the whole heaven, shall be given to the people of
the saints of the Most High, whose kingdom is an everlasting
kingdom, and all dominions shall serve and obey him."

The Holy Spirit, in these words, announces to us the last and most glorious truth of the whole prophecy. The previous history is a dark and gloomy pathway, but here we have the divine temple to which it leads. That truth is the future and eternal dominion of the Son of man. This was the great object of the divine counsels, when the heavens and the earth were framed in the beginning. With a view to this triumphant close, the course of the world has been sustained, for six thousand years, amidst sin, and misery, and rebellion. All the perplexed and countless

changes of past history have only been preparing the way for this blissful consummation. And hence, of all subjects which can occupy the thoughts of an immortal being, this is one of the most wonderful and glorious. Herein the travail of the Redeemer's soul will be fulfilled. Herein the truth of God's promises and the depth of His counsels will be manifested for ever; and all His attributes of holiness and majesty, of love and wisdom, will meet in their most sublime display. A dim and feeble sketch only can be offered here: the truth itself is overwhelming and boundless. May He who searcheth all things, even the deep things of God, enable us in some measure to understand these mysteries of his word, hidden from ages and from generations; but which it is His gracious purpose to reveal, more and more fully, in these latter days! Let us first endeavor to ascertain by the direct evidence of God's word, the main characters of this future kingdom; and then derive from this hope some of those practical lessons which it supplies, in rich variety, for the whole Church of God.

The time of the kingdom here predicted includes the promised millennium, and reaches far beyond into the ages that will follow. That it must include the millennium, results clearly from the many testimonies of Scripture which have been already given. It appears with equal evidence, when we compare the description, Daniel vii. 11—18, with the similar prophecy in the book of Revelation. But the kingdom here announced is not limited to one thousand years: five times, in these two visions, it is declared to be everlasting. It reaches therefore far beyond the millennium itself, and comprehends those countless ages in which the Son of God and his ransomed people shall reign for ever. (Rev. xxii.)

Such is the holy dominion announced in the vision. Let us now search into some of the main elements which compose its Divine glory.

First of all, among the excellencies of this kingdom will be the personal manifestation of the Savior. Thus it is revealed in Daniel's prophecy. 'I saw in the night visions, and behold, one like unto the Son of Man came with the clouds of heaven.' The same truth, in reference to the same time, is echoed by the beloved disciple: 'Behold, he cometh with clouds, and every eye shall see him.' And still more fully in the vision near the close of the prophecy. There, before this promised kingdom appears, we have the full description. 'I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness doth he judge and make war. . . . And he was clothed with a vesture dipped in blood, and his name is called the Word of God.' The same presence of the Lord in His kingdom is taught in the message of Gabriel to the Virgin,—'The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom shall be no end.' He is the nobleman who went into a far country, to receive the kingly dominion, and to return. And when He has received the kingdom, He will return according to His own promise. Then will be fulfilled his words to his ancient people, when his ministry among them was closed. 'Ye shall not see me henceforth, until ye shall say, Blessed is he that cometh in the name of the

Lord.' The Church will then be widowed no longer. The cry will have been heard and answered, 'Behold the Bridegroom cometh, go ye out to meet him.' The restitution of all things will have begun; and the heavens shall no longer detain the Lord Jesus. The Redeemer will have come from Zion, and will have turned away ungodliness from Jacob. All those glorious promises of the elder prophets will be faithfully and exactly accomplished. 'When the Lord shall build up Zion, He will appear in his glory.' 'Sing and rejoice, O daughter of Zion, for lo, I come, and will dwell in the midst of thee, saith the Lord.' 'The name of the city from that day shall be, the Lord is there.' 'The Lord my God shall come, and all His saints.'

With the Lord of glory himself, His holy apostles will then be present also. Theirs will be the highest places in glory, and nearest to the Supreme King. Twice has this promise been sealed to them by his own lips. 'Ye which have followed me,—in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel.' 'Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink with me at my table in my kingdom, and sit on twelve thrones, judging the twelve tribes of Israel.' And the same truth had been announced, though less plainly, by the evangelical prophet; when, after the overthrow of the great oppressor, he proclaims to the Church, 'Behold! a King shall reign in righteousness; and princes shall rule in judgment.' A like distinction of pre-eminence glory is implied in the latest vision of God's word. 'The walls of the city had twelve foundations; and in them the names of the twelve apostles of the Lamb.'

But not the apostles only will share in this dominion: all they that fear God, both small and great, shall then receive their reward. 'The kingdom, and the dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High.' So also the prophet Zachariah, in words which refer clearly to the same time, gives the distinct announcement, 'The Lord my God shall come and all his saints with thee.' All the other statements of Scripture are in harmony with this declaration, and teach us that all 'they who are Christ's' shall be raised 'at his coming,' and be partakers in the glory of his eternal kingdom.

Such are the main outlines of this future kingdom of our Lord, as they are revealed in the sure word of prophecy. To unfold them completely, it would be needful to transcribe a large part of the sacred predictions, from Isaiah to Malachi. To remove the various doubts or difficulties which at first sight may appear to rise, it would be further necessary to enter on a wide survey of the Divine dispensations, and of the deeper mysteries of revealed truth. Only by such a review could the entire harmony of this kingdom with the spiritual aspects of the Gospel be fully explained and confirmed. But the few remarks already offered, when joined with the reasoning and evidence of the previous chapters, may suffice to establish the general doctrine, and to show how deeply it is rooted in the testimony of the word of God.

They will thus supply, to those who follow, without bias, the teaching of the word of prophecy, a firm basis of enlightened hope, and a joyful expectation of the good things to come. We may now turn to those practical lessons, which the hope of this kingdom supplies abundantly to the Church of God.

1. And first, we are taught afresh, by the closing part of these visions, THE INTENSE REALITY OF GOD'S PROVIDENCE HERE BELOW. This truth, indeed, has beamed on us, with a steady light, from every part of these sacred prophecies. When we behold the rise, the dominion, and the fall of Babylon, Persia, Macedon, and Rome, so clearly portrayed, we are forced to the deep conviction, that 'there is a God that judgeth in the earth.' But the same truth appears, with still more impressive lustre, from the promise of this future kingdom. When we look on some finished piece of costly workmanship, some noble sculpture or beautiful work of art, we feel how close and unremitting must have been the attention of the artist by whom it has been brought to length to such perfection. The busy hand and the discerning eye must alike have been employed on it, in every previous stage, or never could art have achieved such an admirable triumph, nor the rude materials have been fashioned into such perfect beauty. So it is with the Providence of God to our fallen world. Once let us receive the promise, with a simple faith, that the earth shall be redeemed and all things restored, that the Son of man, with the saints of the Most High, shall take the kingdom over the whole heaven, and possess the kingdom for ever—and a flood of divine light is thrown backward on the whole range of history. Let us conceive that some blessed angel was permitted to gaze beforehand on Creation, as it stood revealed in its beauty on the first Sabbath in Paradise, and then return to watch the steps in its progress, when the Spirit of God was moving on the face of the waters. With what an accession of deep and wondering interest would he now watch these Divine operations! Each wave of the abyss would now seem a prophecy of the beauty and life to spring shortly from its bosom. He would feel that no floating atom, no surge of the dark abyss, was exempt from the control of that Wisdom, which was working, with steady progress, to evoke from it all the coming grandeur of the new-created world.

Now in the same spirit will the Christian, when once he has realized the promise here given, look upon all the various and complicated events of the present time. They are only the scaffolding to a structure still incomplete, but which far surpasses the highest efforts of the imagination in its divine and eternal beauty. Nothing can be unmeaning, nothing without a secret purpose, in that world where Immanuel is hereafter to reign; and over which the heavens shall be opened, and the angels of God be seen descending upon the Son of man. Every event will now assume a new dignity from its connection with the coming restitution. Never for one moment can the eye of God's Spirit be averted from that world, which he is preparing for such a triumph of love, and for the scene of such an everlasting dominion. Every part of the earth will have yielded some of its sojourners, to swell the number of those who will then reign with their Lord. Every year, as it passes by, will have seen accomplished its own share in that mysterious work, which is preparing our earth for this future consummation. Our thoughts are thus led, every moment, to realize the hand of God in all things, and to feel ever encircled by the tokens of His supreme and ceaseless dominion.

Viewed in this light, the words of our Lord in the sermon on the Mount receive a fresh emphasis; and the contrast which they contain opens out into an unsuspected harmony of truth. 'Nei-

ther swear by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head, for thou canst not make one hair white or black.' No two allusions would seem at first sight, more alien and remote from each other; but, when unfolded by the light of these visions, the harmony between them will evidently appear. In the kingdom of the Son of man, 'Jerusalem shall be called the throne of the Lord.' Repaired from its long desolation, it will then be the metropolis of a ransomed world, the centre and seat of a pure and holy dominion. 'It shall not be plucked up nor thrown down, from henceforth even for ever.' 'The name of the city from that day shall be, the Lord is there.' 'The sun shall be ashamed, and the moon confounded, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.' How will this title given by our Lord himself, amidst his most spiritual messages, 'the city of the great King'—then shine forth as with supernatural brightness! An oath by that sacred name will then appear evidently to involve a direct appeal to God himself, all whose attributes will be wondrously displayed in the destinies of Zion, when He shall have made the place of his feet glorious.

But while the name of God will be signally manifest in 'the city of the great King,' when, according to the promise, He shall 'extend peace to her as a river, and the glory of the Gentiles as a flowing stream,' it is revealed as truly, though less conspicuously, in all the steps of Providence which have led the way to that final triumph. The minutest events of this present time are secretly linked, in His all-wise counsels, with the glory which shall then be revealed. 'Neither shalt thou swear by thy head; for thou canst not make one hair white or black.' Why should an object so trivial be joined here with that august and magnificent hope, implied in the words—'the city of the great King?' To remind us that all Providence, in every jot and tittle however minute, is a prophecy of that full redemption to come. One verse supplies a telescope, the other a microscope, to the hand of faith; but the mysteries which each of them reveals are only various parts of the same plan. God in his infinite wisdom is directing all things, even the least, towards that joyful consummation. The falling sparrow, the leaves of the forest, the secret thoughts and projects of the millions of mankind, and the minutest changes of their personal history, in body or in soul,—all are so many links in the execution of His unfathomable counsels. And as the architect or artist keeps ever in view the great ideal at which he aims, and the place of every stone in the building, every stroke of the chisel or the pencil, however delicate or fine, is guided by this secret reference; so also the divine Savior, while he counts the steps of his people, or numbers the hairs of their head, keeps his eye ever fixed on that glorious kingdom, which is to be the final issue of all the changes of time. What an element of mystery and of life is thus infused into all things around us! What a gleam of bright and heavenly sunshine does the hope of this kingdom, as revealed to us in the Scriptures, shed on all the trials and experience of Christians here below!

Such, then, will be one effect of a lively faith in this divine prophecy. The hand of God will be realized, more fully than before, in the past and present history of our fallen world. It will seem no longer a mighty maze, without plan or purpose; that leaves our understanding bewildered, while we gaze on it, in practical atheism, as if the God of prophets and apostles had forsaken the earth. All things will be viewed with a deeper interest, as the steps, ordered from eternity, towards the future glory. We shall then look with a purer affection on the outward works of God. The taint of the fall, indeed, has passed upon them;

but they are yet to be renewed, and the traces of God's providence, and local memorials of his goodness, even after their fiery baptism, may perhaps still survive in that world to come. Our Lord himself, on the throne of his glory, retains the marks of his deepest sufferings. So also this fallen world, when redeemed from the curse, may still wear inscribed upon it, in every part, the memorials of that wonderful Providence of which it has been the theatre for so many ages. Such thoughts, which are naturally suggested by the vision, must exercise a hallowing influence over the heart of the Christian believer. Every scene of nature and of providence will become an occasion of more close communion with the eternal God; when they are seen to be not only the channels of present grace, but also earnest and sure pledges of the kingdom of glory.

(To be Continued.)

"Immortal"—"Immortality."

TO THE MEMBERS OF THE EVANGELICAL ALLIANCE.

BELOVED FATHERS AND BRETHREN:—Being connected with you in the general principles of the Alliance, I take the liberty of freeing my mind, by addressing to you a few lines; and I do so with much respect and love. When I rose before you in Freemason's Hall, London, Aug. 25, to move that the phrase, 'The Immortality of the Soul,' should be removed from the Doctrinal Basis of the Alliance, I did so with feelings of hope—hope that you would readily perceive, and practically appreciate, the Scriptural character of the reasons which I assigned.

But as my expectations were not verified, I can only address you with feelings of sorrow,—sorrow that the apostolic injunction, 'Hold fast the form of sound words,' was not wholly observed in the formation of a basis intended for so many to occupy.

However, there are some considerations which administer consolation. First: I feel I did my duty in the matter. Second: Some of the most distinguished and thinking members of the Conference, both British and Continental, were with me. Rev. T. Binney, of London, rose and seconded my amendment, and assigned as his reason, that the phrase, 'The Immortality of the Soul,' savors rather of heathenism than of Christianity, or words to the same effect. Rev. Mr. Cunize, of Berlin, supported the amendment. He said that the phrase in question is, in Germany, almost peculiar to the Rationalists, and that the evangelical ministers there do not use it. Rev. Dr. Beaumont, a noble-hearted Wesleyan minister, gave his voice for the rescinding of the clause, and assigned as his reason, that there is such a variety of views among Christians on the point. Rev. Wm. Chalmers, of the Free Church, London, gave his influence in the same direction. He said to me after—'I voted with you, for you had the right of the question.' Also Rev. Mr. Kind of the German Church, London, remarked to the same amount. Others, of more or less note, wore with me, desiring that the Basis might not be encumbered with the clause in dispute.

Third: But my chief source of comfort is, that I am sustained by THE WORD OF GOD. And I am willing, if need be, to stand alone on such a rock. As I reminded you in the Conference, the term *immortal* is used but once in the Bible, and is applied to God—'Unto the King eternal, *immortal*, invisible, the only wise God.' (1 Tim. i. 17.) The word *immortality* is employed five times. [1.] It is applied to CHRIST—'Our Lord Jesus Christ—who *only* hath *immortality*.' (1 Tim. i. 14, 16.) [2.] It is mentioned as a blessing for which we are to *seek*—'Seek for glory, and honor, and *immortality*.' (Rom. ii. 7.) [3.] It is presented as *something offered in the gospel*—'Hath brought life and *immortality* to light

through the Gospel.' (2 Tim. i. 10.) [4.] It is applied to the change which the saints will undergo at the sounding of the last trump—'This mortal must put on immortality.' Again: 'So when this mortal shall have put on immortality.' (1 Cor. xv. 53, 54.) These are the only passages in which the term 'immortal,' or 'immortality,' occurs, and therefore the above are the only senses in which it is used. The sum of the whole is, the term is applied to God, to Christ, and to the Saints when made like him at his coming; but never in the sense in which it obtains in the Doctrinal Basis of the Alliance. Thus, Scriptural immortality is the gift of God, through Christ, to them who believe Christ is all. 'HE ONLY HATH IMMORTALITY.' It is received from its great Parent Source through Him.

And while it might be well, as Dr. Cox, of New York, advocated, not to express the doctrinal principles of the union in the words of Scripture, yea, I appeal to you, it would have been well, in a much higher sense, not to have used a Scripture word in a way which seems to be prohibited by the Scriptures. Hence, I must record my solemn protest against the application of the term 'immortal' in the sense you have applied it in one of the Articles of Faith.

Let me also remind you, that the bringing forward of a certain passage by one of your number (Dr. Cox, of Hackney, London,) to prove the Scriptural correctness of the clause, 'The Immortality of the Soul,' ought to have excited your suspicions. The passage, as you are aware, was, 'This mortal must put on immortality.' Now if this passage proves anything as to the soul, it proves that it is at the present mortal, and that it will, at some future period, put on immortality. But then a slight consultation of the context will show, that the apostle is speaking exclusively of Christians, and is referring to the change which those who are living will experience at the sounding of the last trump, as their physical qualification to 'inherit the kingdom of God.' Another member of the Conference, to sustain the soundness of the clause under consideration, adduced the following verse: 'Our Savior Jesus Christ hath abolished death, and hath brought life and immortality to light through the Gospel.' But this does not sustain the clause: nay, rather, it sustains the contrary, viz., that 'immortality' is obtained through the interposition of 'our Savior Jesus Christ.' Its obvious sentiment is, that, as the blessed results of his death and resurrection, the Gospel brings the glad tidings of 'life and immortality.' The heirs of the kingdom of heaven are of two classes,—the *dead* saints, and the *mortal* saints; and the Gospel discovers 'life' for the former, and 'immortality' for the latter, and which they will actually receive only at the 'appearing and kingdom' of Christ.

Fathers and Brethren, 'How forcible are right words!' I trust that the phrase on which I have thus animadverted, may be re-considered by you, so that should you ever meet again before 'immortality is swallowed up of life,' you may be prepared to expunge it, or to give sound reasons for retaining it.

I remain yours respectfully and affectionately,
R. HURCHINSON.
Edinburgh, Oct. 26th, 1846.

Life and Death.

Dear Bro. Marsh:—Being detained another day by the dreadful snow storm, I propose to employ a few leisure moments in penning some thoughts on 'Life and Death,' which I send you for publication. This interesting Bible subject, is thought by some, to be a forbidden one; but it is so intimately connected with the advent, that even if our advent papers were shut against every subject but the near coming of Christ, this ought to be admitted. We want to know, in con-

nection with the coming of our Lord, what will be the reward of the righteous, and punishment of the wicked—else, how can we hold out the proper Bible motives?

The more I examine this subject, the more I am astonished at my own former blindness, although it is not entirely new to me—also the present blindness of some of my brethren.

I shall be obliged to define terms—terms having been employed by metaphysicians, which are antagonistical, both to themselves and to the truth and which serve to bewilder the mind. What then is life? Ans. *Simple animated being*. What is death? Ans. Just the opposite—*extinction of being*. In more than five hundred places in the Bible where the terms are used, I find only twenty-one, where they are used metaphorically, and in none of these, to signify what is called 'spiritual Death.' I find but one passage (1 Tim. v. 6) that in the remotest degree, favors the idea. In all others, the phrase 'Death' is used metaphorically to signify *insensibility, unconsciousness, (or some kindred idea,)* in the person, to the thing spoken of, or extinction of animated being. In all that I have ever heard spoken or seen written on the subject, I have never found one *thus saith the Lord,* for 'spiritual death.' The doctrine is not in the Bible! It is a mere *humanism*, repugnant to all the plain teachings of God's word.

What then is the meaning of those passages, which speak of us as *dead*? For instance: Col. iii. 3, 4?—'Ye are dead and your life is hid with Christ in God,' &c. It surely cannot be spiritual, because these were Christians, and they are not in spiritual death or alienation from God. Not only so, but they are promised life or glory 'when he who is our life shall appear.' See 1 Cor. xv. 21, 22; 2 Cor. v. 14, 15; Rom. vi. 11; Eph. ii. 1—5; Col. ii. 12, 13, et. al. All these texts, I understand to teach this, viz.: *That God looks upon the race of man as dead in Adam, and all who accept of Christ as their Savior, as alive in Christ.* This is also clearly and abundantly taught in Rom. vi. 17—'For if by one man's offense death reigned by one; much more they which receive abundance of grace and the gift of righteousness, shall reign in life by one, Jesus Christ.' I want, dear reader, you should examine every text named, and as many more as you please, and see if I have not given you the true doctrine of God's word. God had just brought Adam into existence—had animated him with his own *breath or spirit*, (not atmospheric air) put him in the garden with only one restriction as a test of his fidelity, and told him 'in the day he broke that command he should die.' Now what else in the universe of God, could untheologized, unmetaphorized, unsophisticated Adam—young Adam, just entered upon existence and knowing what that was, understood by that penalty but the opposite of protracted existence—*Death*. What could any unsophisticated mind? nothing. This was the penalty and no other. It is proved by Gen. iii. 17—19 compared with Rom. v. 12, 17 and other texts. Dare a man take the ground that Adam suffered two penalties for one transgression? This he must do—moreover that God legislated after the thing was done, or admit it was simple *death*. Surely God does not thus deal with his creatures—men do not. Who ever heard of a Legislature, legislating and punishing a man for a thing previously done? much less of God!

Another thing, 'death' did not 'reign' over Adam till after he sinned—when did it begin to reign? when did the virus enter? It is in us every one. 'In the day' he ate the fruit—it entered them. We are born dying men—death is in us—down to dust we must go unless life triumphs over death, till Christ 'our life'—the resurrection and the life' comes.

Once more: 'The death of Christ proves the doctrine. How can it be said, 'Christ tasted death

for every man'—'that he bore our sins in his own body on the tree,' &c., unless he suffered what man must have suffered, without a remedial scheme? How can any one say, 'it is mere assumption' that 'death in Adam,' 1 Cor. xv. 22, is extinction of being? If it is not, what is 'life' in the same text? I am amazed that any one should take such ground.

Take this view, and how beautifully the remedial scheme comes in. 'Christ hath abolished death, and brought life and immortality to light,' &c. 2 Tim. i. 10—'And the bread which I will give is my flesh, which I will give for the life of the world.' Jno. vi. 51. Now man lives again before God. The righteous forever—forever to praise him. The wicked have a second probation given, as well as the righteous—they reject the author of it, and suffer as the penalty of such rejection, the 'second death.'

Your brother waiting for eternal life,

G. NEDHAM.

Buffalo, Jan. 8th, 1847.

Ann Lee.

BRO. MARSH:—I saw last evening for the first time, the request, that I should furnish evidence, for the allusion to Ann Lee's impiety. The reasons given in connection with the allegation, are quite sufficient. Several points you name are also enough for any one, who is not incapable of conviction. But take another, Jesus affirms "My doctrine is not mine; but His that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself; he that speaketh of himself, seeketh his own glory; but he that seeketh His glory that sent him, the same is true, and no unrighteousness is in him"—John 7. Ann had the effrontery to place herself on an equality with the Son of God; so far as the wife can be of the same grade, or on an equality with her husband, she reduced Jesus to her level, or exalted herself to His Heavenly Dignity, above that of "all the angels of God;" or else, Ann shows herself the vainest and most "impious" of mortals. She spoke of herself—sought her "own glory;" therefore there was neither truth nor righteousness in her. Those who dare to quibble to evade such plain conclusions from such palpable premises, only offered their absurdity to her impiety. John, 7: 16, 18; Heb. 1: 6 and 3: 6 and 5, 4, 5, "No man taketh this honor to himself, but he that is called of God, as was Aaron, so also Christ glorified not himself, to be made an high priest." He was the subject of distinct prophecy through thousands of years. Then those prophecies were strictly fulfilled, in his whole life, as well as in his person, work, death, resurrection, and ascension. Now mark! The "Jerusalem above" which is the mother of Paul and all his brethren, is also the subject of distinct prophecy and promise. Now in order to sustain Ann's claims, God's Providence and spirit should have evolved in her history all the prophetic, moral phenomena of the mother of Mount Zion—the Bride, the Lamb's wife. We know Jesus to be 'the Messiah,' by his wearing in his countenance all the prophetic features which were to identify Him as 'the only begotten of the Father, full of grace and truth.'

It is sinful for us not to believe in Him, because the previous prophecy, compared with the accurate fulfillment, furnishes the firmest basis for faith and hope and holy love; without such basis for faith there would be no virtue, nor value, no reasonableness, nor righteousness in faith.—See Gal. iv 22, 31—'Abraham had two sons, one by a bond maid, the other by a free woman,' that 'was born after the flesh'—this 'by promise.' 'Which things are an allegory. For these are the two covenants;' the one 'answereth to Jerusalem' that then was, 'in bondage with her chil-

dren; the other answered to 'Jerusalem which is above, the mother of us all.'

Mark! Has the prophetic view of 'the city, which hath foundations, whose builder and maker is God,' been fulfilled in Ann Lee? Was Hager the representative of Jerusalem—the city where for ages Jehovah recorded his name, revealed his presence, and accepted the homage of earth's congregated piety; and shall 'Sarah' be found a figure of Ann Lee!! Have 'the nations of the saved' come to walk in the light of Ann Lee!! Are her gates not shut, and is there 'no night there?' Do the Shaker settlements find 'no need of the sun, neither of the moon to shine in' them? but enough. This much would not have been said, had I not seen some bewildered, and in need of a plain reason for believing that the impious Ann Lee, is the most impious of all poor impious mortals. Of her it might have been said emphatically, she 'speaketh of' herself—'seeketh her own glory.' To make her folly if possible equal to her impiety, she assumed that Jesus Christ in his 2d advent, had changed sex! or had made His 2d advent in her!!

Yours looking like Abraham, 'for a city which hath foundations.'
J. B. Cook.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, JANUARY 20, 1847.

REMOVAL OF OUR OFFICE.

Our Office is now permanently located in Talman Block, (3d Story,) Buffalo Street, opposite the Arcade,—under the office of the 'Rochester American.'

The Proposition Again.

We again remind our brethren of our proposition to enlarge our sheet, considerably, the Lord willing, when our stock of paper shall be used up, which will be a number of weeks first.

The conditions are, an increase of our list of subscribers, and settling up of old accounts by all of our present subscribers who are able to pay. Some have endeavored to comply with these terms; let others do what they can in the work, and the enlarged and improved sheet, at the same price of the present one, shall be issued.

When we say, let all pay who can, we do not mean that our claim may stand last on the list of all the necessary and unnecessary demands of this proud, prodigal, and degenerate age. We mean, when actual righteous and lawful demands are reasonably supplied, then our claim stands next, with the exception of the suffering poor. When these duties are discharged, then remember our demands.

When we say in our terms, 'Without charge to those who are unable to pay,' we mean just so. But we expect the poor will act prudently in the case, and where there are two or more living near each other, instead of each one calling for the paper, they will make one paper serve for them all. And besides such ones are expected to see that their papers do not lie idle, but are circulated where they may be read by others.

Again we think our rich brethren, at their own expense, should see that the poor around them are supplied with the paper. Some are mindful of duty in this case, while others we fear are not: they either let the poor go without the paper, or they order it sent to them at the expense of the publisher. Let each one do his or her duty, in this case, and we shall be blessed with the unspeakable satisfaction of knowing that the poor have the gospel preached unto them: shall see the good cause prosper until the Lord shall come, and then be greeted with the happy welcome, Come, ye blessed of my Father, enter into the joys of thy Lord.

Time of the Second Advent.

NO. IV.

Agreeably to encouragement given last week, we now notice other passages of Scripture, which some have thought favor the doctrine that the day and hour of the second advent of Christ may be known. We will begin with 1 Thess. v. 1-6. 'But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night: for when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of the light, and the children of the day: we are not of the night, nor of darkness.—Therefore let us not sleep as do others; but let us watch and be sober.'

The point in this text which we are called to notice now, is, the coming of that day 'as a thief' on the wicked, and not so on the righteous. These things are clearly taught in the text. Very well, says a dissenting brother, this is what we have always contended for, when meeting our opponents on definite time, and I do not see now why we are not here furnished with conclusive evidence that the day and hour may and will be known by those who are not in darkness, but are children of the day.—Your reasoning is good and your conclusions just, provided your premises are correct. But your premises being defective your conclusions are necessarily erroneous: and with your forbearance a short time we will try to convince you of your mistake.

You are mistaken in supposing that the expression—'Ye are not in darkness, that that day should overtake you as a thief,' means ye shall previously know the day, or precise time of the advent of Christ. This is not the meaning of the metaphor. What then does it mean?—Let the Word decide.—'The thief cometh not, but to steal, and to kill, and to destroy.' John x. 10. This is the character of a thief; and as he comes to kill and destroy, so will Christ come to destroy all the wicked, but the righteous he will come to save. Hence in this sense Christ or that day will not come on the righteous, but on the wicked, as a thief.

Again, there is another sense in which Christ will come on the wicked and not on the righteous as a thief, viz; unexpectedly. The righteous will be expecting his coming, while the wicked will not be looking for it. How will this be? Will the righteous be expecting that event because they will know the exact day when it will come, and the wicked not expect it because they will be ignorant of that precise time? No. What then? The Word must decide. Speaking of his coming, in Matt. xxiv., commencing with verse 40, the Savior says:

'Then shall two be in the field, and two in the mill, and one shall be taken and the other shall be left. Luke xvii. 34 adds, Two shall be in one bed, one shall be taken and the other shall be left. It is not very probable that saint or sinner would be found in either of these conditions, if they knew the Lord would come and find them there. In view of the Lord's coming being at just such an unexpected hour, as it will be, when men, indiscriminately, will be engaged at their common labor, or locked in the slumbers of the night, the Lord adds, 'Watch, therefore; for ye know not what hour your Lord doth come.' The important doctrine is, if you shall know the hour, you will not be found in the field, mill, or bed; and, a knowledge of the hour would preclude the necessity of watching to be ready to meet it; but as you will not know, it will be needful that you carefully watch.

To illustrate the subject the parable of the thief

is added. 'But know this, that if the good-man of the house had known in what watch [Campbell says, what time of night] the thief would come, he would have watched, and would not have suffered his house to be broken up.' This case presupposes that the good man had good reason to believe the thief would come some time during the night; but at what hour he could not tell. Had he known the hour, he would have watched that hour, but as he did not know the hour, he watched all night. That this is the true light of this parable is evident from the foregoing truths, viz; that two will be in the field, and mill, &c., at the time of the advent, clearly showing that they will not know the hour; and also, from the explanation which immediately follows the parable. It says, 'Therefore be ye also ready: [also, as the good-man in the parable, because he did not know the hour when the thief would come, was ready, watched all night, even so, because you, Christians, do not know the day and hour when Christ will come, therefore, for this reason, be ye also ready, watch all the time,] for in such an hour as ye think not the Son of man cometh.'

The application of the whole is, Christ has given signs by which we are assured that his coming is nigh even at the door; all who heed those signs, though they cannot tell by them the day and hour of the advent, will know that it is near, consequently they will be found watching and trying to be ready every moment. They will also be expecting their Lord constantly, but at no one definite day and hour more than another. Being in this condition, should he come and find them in the field, at the mill or in the bed, his coming will not take them on surprise, or find them unprepared to meet him: he will not come upon them as a thief unexpectedly to kill and destroy. But those who do not heed the signs, do not watch, are not ready, that day or the Lord will come on them not only unexpectedly, as a thief, but will find them unprepared to meet him, and consequently will destroy them.

Rev. iii. 3, is thought by some to be strong evidence in favor of the day and hour being known. It reads, 'If therefore thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee.' It is inferred by some that those who do watch will know the hour. If a literal hour of sixty minutes is meant, we might infer on as reasonable principles as the first inference is made, that the hour will not be known until its actual commencement. But we think neither of these inferences correct. To obtain the true light of the matter we must first understand in what sense hour is used in the text. As the context does not explain its meaning, we must look to other parts of this book for its true signification.

Rev. xiv. 6, 7. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship Him that made heaven, and earth, and the fountains of waters.' All will readily see that hour in this case covers the entire length of time in which the everlasting gospel is preached 'to every nation, kindred, tongue, and people.' Certainly, 'hour,' in this case is more than sixty minutes.

xvii. 12. 'And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast.' No one supposes hour in this case to mean simply sixty minutes. It doubtless means that length of time when the ten kingdoms were leagued in supporting the papal beast.

xviii. 19. 'And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas,

that great city, wherein were made rich all that had ships in the sea, by reason of her costliness! for in one hour is she made desolate.' This *symbolic* hour doubtless refers to the short time (more than sixty minutes however,) of destruction which will come upon the world, and especially mystery Babylon, at the coming of Christ.

These are the only places in the Apocalypse, in which 'hour' occurs, and in the last three times it evidently means more than sixty minutes: a *short indefinite time*. This doubtless is the true meaning in the case under consideration. The sentiment we think is this: 'If therefore thou shalt not watch, [then the signs of the coming of the Lord being nigh will not be seen or understood by you: you will be in darkness on these things, consequently that day will come upon you *suddenly, unexpectedly,* and to your *destruction*. Or, as the text says,] I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.' But if you do watch, you will understand the signs, and although you will not know the day and hour, you will know the time when the coming of the Lord is nigh at the door, and be ready to meet him at any moment; consequently he will not come upon you as a thief, finding you unprepared and entirely ignorant of the time of his coming.

The true light of this deeply interesting subject must be deferred till next week. In the mean time let us remember the often repeated admonitions of our Lord, to *watch*: for he may come before the commencement of another week.

Intermediate State of the Dead.

I wish to enquire in what sense was 'the end of all things at hand,' (1 Pet. iv. 7,) eighteen hundred years ago? And how could our Lord say at that time, 'Behold I come quickly;' (Rev. iii. 11, with other similar passages,) only on the ground that no account was made of the so called intermediate state? With such views would not those passages be applicable to the age in which they were written as well as in all after ages, even down to our day—on whom 'the ends of the world have come.'—the end of the world?

T. SMITH.
Brewer, Me., Dec. 15, 1846.

ANSWER TO BRO. SMITH.

Though we have no faith in the existence of a place called 'hades,' or of any other name, for the intermediate state or conscious existence of the dead, we think Bro. Smith is mistaken in the application of the passages of Scripture to which he refers: we know not that the Bible warrants this application. His conclusions seem to be inferences drawn from his view of the nature of the case. A purely Bible question, a matter of faith, should never be settled on such principles, or evidence. And here, for the good of all, we would most seriously urge that we be exceeding cautious on this point, especially at this critical time, when different sentiments threaten to trouble if not to divide us. All will be harmony, and the blessing of God will attend our investigations, if we abide the *alone* decision of his *plain word*. But his displeasure will be against us if our *inferences*, or opinions, are made the rule of our faith. O, that our dear brethren would see these things, and timely shun the fatal rock on which those who have been blind to them have wrecked their eternal all. We refer to the sects: they have been guided by their *opinions* of, or *inferences* on God's word; have not taken it as it reads—each following his own honest but imperfect opinions. Hence as many wide doors as there are sects, have been opened to the broad road of error, false doctrines, strife, persecution, death, and every evil work; until the great mass of the church and world are lost beyond hope of recovery, in the fog of spiritual blindness and mire of moral corruption of their own creating.

Bro. Smith will not consider these remarks personal; they are not so designed. They are penned for the good of *us all*, at this fearful crisis: at this time when the enemy would 'sift us as wheat.' We do not fear but court the sifting of the Lord; or the closest scrutiny by his word, of our *spirit, practice, and doctrine*: but that sifting caused by the doctrines and commandments of men, or by any device of the devil, we dread, and from which we pray the Father of all our mercies to deliver us as individuals and as a people. But to Bro. Smith's questions.

The 'ends of the world,' which our brother seems to think means the end of the world, according to Macknight's rendering should read, 'ends of the ages.' The whole text reads, 'Now, all these things happened to them for ensamples, and they are written for our admonition, upon whom the ends of the ages are come.' 1 Cor. x. 11. We believe it is generally acceded by all Bible students that the close of the Mosaic and commencement of the gospel dispensations, or *ages*, are here meant, and of course, instead of referring directly to the end of the natural world, must have direct reference to the time in which the words were written.

1 Pet. iv. 7, according to Macknight's rendering, reads, 'Now the end of all things *approacheth*.—Be ye therefore sober and watch unto prayer.' '*Ap. approacheth*,' instead of '*at hand*,' is used by Dr. Campbell in the following instances:—Matt. iii. 2. 'Reform, for the reign of heaven *approacheth*.'—iv. 17, 'From that time Jesus began to proclaim, saying, Reform, for the reign of heaven *approacheth*.' x. 7. 'And as ye go, proclaim, saying, The reign of heaven *approacheth*.' Luke xxi. 28. 'Now when these things [the signs of Christ's coming] begin to be fulfilled, look up and lift up your heads, because your deliverance *approacheth*.' What is it that approacheth? The *reign*, or kingdom of God.—How? It was the *next* kingdom in the great prophetic succession, and though not emphatically *nigh* at hand or at the door, it was most surely approaching, and would soon come, and hence it was fit to present this glorious truth as a motive to repentance, watching unto prayer, and holy living.

When the signs are all seen, then we are taught to 'know that the reign of God is *nigh*.' Luke xxi. 31. Matt. xxiv. 33 has it, 'know that he is *near, even at the doors*.' It will be seen from these quotations that a difference of expression is used in reference to the coming of the kingdom, which would not have been the case if the state of the dead, as brother Smith supposes, was referred to. It would have been just as proper in the days of Abraham and Balaam to have said the kingdom is *nigh even at the door*, as to say it is *now*, when all the signs of its being thus near have been seen. Relative to Abraham and the patriarchs it is said, 'these all died in the faith, though they did not receive the things promised: for seeing them *afar off*;' &c. Balaam said, 'I shall see him, but *not now*; I shall behold him, but *not nigh*.' Num. xxiv. 17.

From these and other considerations, which we might name, it appears evident to us that the expressions under considerations must be understood to refer to the facts named, viz: the reign or kingdom of God, the end of all earthly things, &c., and not to the state of the dead.

Rev. iii. 11. Is in the address to the Philadelphia church, which evidently exists near the close of time. Hence the warning of the Saviour, 'Behold I come quickly: hold that fast which thou hast, that no man take thy crown,' is perfectly in accordance with the solemn facts in the case. A similar expression is found in chapter xi. 14: 'The second woe is passed, and behold, the third woe cometh quickly.' We are doubtless living on this fearful moment, this mere fraction of time, called *quickly*! It may expire the

next instant! Let us take heed to ourselves, lest we fail in obtaining the crown.

The Disputed Circle.

It is well known by believers in the advent near, that it is a matter of doubt, embracing a circle of a few years, relative to the time of the commencement of the prophetic numbers, by which we have supposed we may arrive at the more accurate time of the second advent of Christ. A. D. 1843 and '47, (with an exception or two we believe) are the two extremes of this circle. We were justified in looking for our Lord when we first entered upon this disputed ground; and as we now have entered upon the *last* year of this circle, we have good reason to expect him every moment: especially, when in all the other numerous evidences in the case, there is a corresponding fitness, or unison of testimony that the day of the Lord is at the door.

We do not say that the Lord *will* come before the close of '47, but we do say that we can see no good reason why he will not; and that the infallible evidences in the case, warrant the most unwavering faith that his coming is *very near*, and may be witnessed before another week shall pass away! The following extract from the Advent Herald, on 'The Departed Year,' we fully endorse:

"To this year (1847) the eyes of many have been turned, as the year which shall witness great events—events no less momentous than those which shall be the crowning consummation of all prophetic declarations. The names of Wilson, Campbell and Shimeall, and Brownlee, in our country,—men who would scorn to be identified with us,—and Pym, and many other writers in the Old World, who have written on prophecy, and who never anticipated any earlier period for the termination of the prophetic periods, have all designated this year as the time indicated by prophecy for their consummation. This is also the last year, in the circle of a few years, to which discrepant dates have pointed. While, therefore, we have no other time than to-day, and to-day, and to-day, until the end, yet there is a peculiar interest clustering about this present year, which renders it one of fond anticipation, and which we trust will not be dissipated, unless the passing of the year itself shall disappoint our hopes. That this year will pass, we have no evidence. That the Lord may come at any time, we have overwhelming evidence. That it cannot be long delayed, we have conclusive proof. If we are Christians, the thoughts of Christ's coming will be joyous to us, and not grievous. We argue, then, that with the evidence we have, and with the hopes the evidence of the near Advent excites, we cannot look to the present year with other than the fondest expectations. We will not look for disappointment, till disappointment comes. We will hope on, and hope ever, knowing that He that cometh, will come, and will not tarry. The coming of Christ would be the happiest event for the Christian that could transpire. This is what the great body of our readers hope and wish. In view, then, of the happiness which this event shall add to the year of its occurrence, we wish all our readers a happy New Year!"

Blindness of the Church.

A prominent doctrine of the nominal church is, the conversion of the world from the revengeful and murderous spirit and practice of war, to the merciful and peaceful spirit and practice of the gospel of Christ. Yet her leading influences are manifestly more and more in favor of war. Says the N. Y. Herald:—

"Rev. Henry Slicer was elected Chaplain, to-day, of the Senate. He is a democrat Methodist, dyed in the wool—a 54 40 man—goes for the message, and the whole of Mexico, and free trade and sailor's rights. He is the preacher who exhorted the volunteers, before leaving here last summer, to fight like Trojans, and stand by their flag, and carry it through or die in the trenches of the enemy."

Such a man as this receives the suffrage of our Senate; and of course the spirit of war which

he possesses is sanctioned by that august body.—That the great mass of the people are equally deceived on this subject, is evident from the following statement of a correspondent for a recent number of the New York Evangelist. He heads his short note, "*Bowie-knives & Bibles.*" Speaking of certain troops which recently left New York for the Mexican field of bloody strife, he says—

"But what struck me with more surprise than anything else, was the statement in regard to the equipments furnished to the troops by the kindness of friends. Beside the government supplies, such as blankets, swords, guns, bayonets, and ammunition, they were presented with *Bowie knives and Bibles*: the word of life and the weapons of death, the implements of destruction and the means of salvation. What a strange incongruity! What a mixture of piety and depravity! What a spectacle for angels to contemplate, and good men to behold! *Bowie knives and Bibles!*"

If such is the spirit of our ministry, sanctioned by our Legislators, and upheld by the common people, (and no one will understandingly say it is not) then on what ground has the church reason to hope for the speedy commencement of her temporal millennium! She is deceived, woefully deceived, and what renders her case more deplorable is, she will not be shown her mistake, and the fearful doom to which this infaturation is leading her. She is crying, Peace, peace, when sudden destruction will soon come upon her!

Qualifications for the Kingdom of God.

Luke xii. 22—"Sell that ye have and give alms: provide yourselves bags which wax not old—a treasure in the heavens that faileth not, where no thief approacheth nor moth corrupteth."

The question we propose to consider is: what shall we do with our surplus wealth? The passage we have quoted answers—sell that thou hast and give alms. I do not understand that a man should sell all that he possesses, for we are told that he that provideth not for his own hath denied the faith and is worse than the infidel. It is the duty of the Christian by honest industry to earn his daily bread. Undoubtedly it is that part of the fruits of our labor or property, which is not needed for our present wants, we are commanded to sell and give alms. This is the way Christ has laid down for us to lay up treasures in the heavens. To this agrees the answer of Jesus to the young man, who came and inquired what he should do that he might inherit eternal life? Matt. xix. 16—21—"If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me." If it was necessary for this young man to sell his great possessions in order to lay up treasures in heaven, it must be as necessary for all rich men to thus dispose of their surplus wealth. Christ must be extremely partial to exclude this man from the kingdom of God on account of his great wealth, and allow others to enter in who are as wealthy, or who are striving to obtain the same.

The Savior in the parable, Matt. xxv. 1—30, plainly teaches that all that his servants possess, —time, talents, property, and all that can be possessed, is given to them as stewards, and that at his coming he will require a strict account for the manner they have improved these things. By the fate of the slothful servant, we learn, that all who hoard up their talent, whether it be time, mental or physical abilities, or worldly possessions, that they will be cast out into outer darkness. If our talents consists entirely or in part in worldly possessions, we are to use them in feeding God's poor and destitute children, and other objects of benevolence. We will divide the objects of our charity into three classes:

1st. The poor of all classes, whether Christians or not.

2d. Those called of God to preach the gospel.

3d. Those objects of benevolence which have for their aim, the enlightening by the gospel of the human family.

It needs no argument to show it our duty, if we have the ability to alleviate the sufferings of the poor—it stands out as plain a command as any on record in the Bible. But in addition to this, we are required to love our neighbor as ourselves. If we were suffering in extreme want and poverty, we would be thankful to our rich neighbor to divide with us his over abundant stores; so will we do to the poor around us, if we love our neighbor as ourselves. But there is a higher duty we owe to the poor in Christ: we are taught Matt. xxv. 31—46, that when the least of the Savior's disciples are in want, if we visit and feed them if hungry, clothe them if naked, visit them if sick or in prison, it is considered as done unto the Savior himself. On the other hand if we neglect to do these things, the Savior considers himself as slighted and insulted, and will for this shut us out of his kingdom.

In our country there are two classes of poor—those in our own neighborhood, to whom we can at all times render a helping hand. But there is another class that loudly demands our sympathies—the down-trodden and oppressed slave. How many of Christ's little ones are among them, we cannot tell—there are undoubtedly many. Let us remember the principle, 'forasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' Have we done all for them that we would have done for the Savior, was he now an oppressed slave in this condition?

2d. Duty to those called of God to preach the gospel.

The Adventists as a body have condemned the ministers of the nominal churches, on account of their salaries. In this condemnation of the salaried system, many have embraced the idea that the gospel should be preached free, that the preacher of the gospel can claim nothing of this world's goods from his hearers as a reward for his labors—that what is given him is a mere favor. The consequence of this faith has been, that many who have left their all to preach the gospel of the kingdom have been discouraged, to find that their temporal wants are neglected by those for whom they have spent their time and energies to feed with the bread of life. Some have left the field of labor—others are obliged to spend their time in laboring to support their families, when they might be proclaiming the coming of the Lord at hand, if the useless stores hoarded up by professed adventists, were distributed to supply their need.

God has given to every man different talents: to one, the gift of preaching—to another, an ability to labor with his hands—to another, worldly possessions. Is it just and right, that the man who has left a profitable business that would afford himself ample support to preach the gospel, should suffer, while those who have been benefited by his labors have an abundance of the comforts and many of the luxuries of life? Have not the Christian hearers of the gospel, duties to perform towards the preacher, as well as he in declaring the word of life to them? But let us turn to the word of God, and let that be the judge in this matter—

1 Cor. ix. 3—14: 'Mine answer to them that do examine me is this: Have we not power to eat and drink? have we not power to lead about a sister, a wife, as well as other apostles, and as the heathen of the Lord and Cephas? Or I only, and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? who planteth a vineyard and eat-

eth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes no doubt this was written, that he that plougheth should plough in hope, and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless, we have not used this power, but suffer all things, lest we should hinder the gospel of Christ. Do ye not know, that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel.'

The apostle applies his argument by stating the fact, that the Lord had ordained or commanded that they that preach the gospel should live by the gospel. Therefore if the preacher of the gospel is obliged to devote his time to laboring with his hands for a livelihood, those who are benefited by his preaching do him a wrong; no less than that of withholding the hire from the laborer. He may forbear using this power, but the Christian hearer cannot free himself from this obligation.

3d. Those objects of benevolence which have for their aim the enlightening by the gospel of the human family.

It always has been the duty of the Christian to do all in his power to extend the blessings of the gospel; but the means and methods to be adopted for the accomplishment of this object, must vary with the time and circumstances. The question we now propose to consider is, what does the Lord require of us, second advent believers, living on the crumbling verge of time?

1st. It is our duty to spread out before the world, the evidences of the speedy coming of Christ, by means of the press. Here is an avenue through which the Lord's money in the hands of adventists can go forth accomplishing great good. There are many individuals that might yet be reached by advent publications, in our own country, if put into their hands free of expense. Many hearts might be aroused by this means, to a preparation to meet the coming Savior. In addition to this there is a large field of labor in the British Isles, in the various countries of Europe, and throughout the whole Christian world. There ought not to be left a solitary corner of the world where Christianity is acknowledged, but what shall have a faithful warning of this earth's approaching dissolution. Tracts on this subject might be translated into different languages, and distributed to the various nations, if the necessary means could be provided. Perhaps hundreds or thousands might be saved by this means. Who then can withhold in their hands the Lord's treasures, and refuse to relax their grasp, and thus this means of doing good be neglected, and be guiltless?

2d. It is our duty to do all that we can by the efforts of the living preacher. Much might yet be done in those parts of the country where the truth has been generally presented; even there there are many places, that have not had a faithful presentation of the subject. But, says one, the people will not hear; what if they will not hear, that will not excuse us from performing our duty to them. Look at Great Britain, and see the vast field all ripe for the harvest. Can the rich adventist withhold from the poor of that proud kingdom, the words of life and be guiltless? Look again at the West Indies; there too are thousands

that can be reached by the living preacher. Look again and see the three millions of our own countrymen immured in that dark and dismal prison-house of slavery. The blessed Savior is there imprisoned, in the person of his despised disciples. He can draw no consolation from the book of God, for its pages are sealed up against him, by those cruel laws that inflict death on the second offence of teaching him to read. Shall not his cheerless hovel be visited by the glorious message of speedy redemption at the coming of Christ? What good reason can we offer to the judge of the quick and dead, for neglecting to pour this balm of consolation into the broken hearts of the poor slave? How many who are now debased to the lowest darkness of heathenism, by this horrid system of iniquity, might be raised up to rejoice in the hope of soon having a part with the inheritance of the saints? Every soul that might be saved by vigorous exertion on our part among them, if lost on account of our neglect of duty, their blood will be required of our hands.

My dear brother and sister, the gold and silver you are hoarding up is stained with the blood of souls. Those treasures of the Lord which he has put into your hands, if lying idle in your coffers, will eat your flesh as with fire—they will be a witness against you at the day of the Lord. Not a dollar that you possess is your own, it is all the Lord's. If you bury this talent in the earth you must meet the fate of the slothful servant, be cast out into outer darkness. You are not only guilty of covetousness, but your garments are dripping with the blood of souls, if you are found laying up the Lord's money. I. D. P.

[To be Continued.]

CORRESPONDENCE.

LETTER FROM BRO. T. SMITH.

Dear Bro. Marsh:—How true the word of God, and how are its divine truths unfolding themselves to his dear children day by day! For a few weeks past, I have been deeply impressed with the necessity of dispensing the word of the Lord in the interior of one of the towns of the Penobscot river—I therefore sent word to some acquaintance that I would be, (the Lord willing) in their vicinity on Saturday to 'preach the word'—Saturday, Sunday and Sunday evenings. Notwithstanding a storm of snow, I made my way to the place appointed, and met with a few on Saturday evening, and among whom, to my happy surprise, I recognised the well known voice of a dear brother, who hearing of the meeting had waded through the snow and woods, and over wind falls a number of miles, to attend a meeting—and thus by deed as well as word, while there showed his love for the truth. I preached the word four times to small but increasing congregations; the interest apparently increasing each time—but in no one subject so much as I afterward learned as in the promises made by God to the fathers, Abraham, Isaac and Jacob, of an everlasting inheritance, which could only be fulfilled in the 'new earth, wherein dwelleth righteousness.' In this they saw the great importance of the resurrection, coming of Christ, &c., because these promises made by God to the fathers, could not be fulfilled until *that time*, as they all had died in the faith not having received the promises; but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth.

The word having gone out that a 'Millerite' was going to preach, some came from another district to hear the Word, who were so much interested that they pressed me strongly to come into their school-house and give them a lecture; I therefore gave them liberty to say that Monday evening I would be there. The preacher, (M. E.) was accordingly Sunday evening, requested

to give notice that I would be there the next evening; but he declined, expressing a wish that 'Millerism' was out of the country. A brother, however, who had heard 'Father Miller' himself, when at Penobscot in the fall of '43, in whose heart some of the seeds of divine truth had fallen, made the appointment, and accordingly I repaired to the place. The house was well filled with attentive hearers, who listened patiently while I addressed them on the prophecies of Daniel. I labored to show them that the image, seen by Nebuchadnezzar, in chap. 2d, and the beasts seen in the 7th, each symbolized four universal kingdoms, and that the fourth was to be succeeded by God's everlasting kingdom, to be set up under the whole heaven, and given to the people of the saints of the Most High. That the horn, which made war with the saints, would prevail against them until the Ancient of days come, and judgment shall be given to the saints of the Most High. And consequently there is no room for, nor reason to expect, a temporal millennium. Among the hearers was the above named preacher, who was very respectful, and gave a pertinent exhortation to the people to be also ready, and said that day might come *to-night*, for ought he knew, and it might be a thousand years distant. It appeared, however, that he was not very positive in his belief of a millennium before the coming of Christ, or he could not have admitted that his coming might take place *that night!*

I there learned that a number had heretofore been tainted with this 'dreadful heresy,' and that nothing else could satisfy their spiritual appetite but those truths which related to the final restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began. More and more, dear brother, am I convinced that this is 'the meat in due season,' 'the sincere milk of the word,' by which we may 'grow in grace and in knowledge; and never was there a time when the Macedonian cry from all quarters was sounding forth more than at the present. Very little of the pure word of God is being preached—the theory of the day, makes 'death the gate of endless joy;' hence, the resurrection, coming of Christ, &c., are of little or no importance—and indeed why should they be, if as says the orthodoxy of the day, when a man dies, 'his happy spirit goes to heaven, with the Lord,' 'singing praises at God's right hand'—where the Psalmist says, 'are pleasures for evermore.' Oh Paganism! Oh Popery! what hast thou done? thou hast turned the eyes of the church from the only path of life, the resurrection, to the gates of death, as 'the way to endless joy!'

In conversation with certain ministers not long since, they exclaimed, 'why, if we had believed in the destruction of the wicked, we never would have sought for religion!' and if you preach that doctrine, no body will ever try to be Christians! Pause, said I, brethren, look at facts before your eyes—see the great body of Methodists, Baptists, Presbyterians, Congregationalists, &c., believers in 'eternal life in misery!' and where and how are they? are not the great majority of them slain witnesses, having a name to live and yet dead? If, my brethren, we are influenced by motives no better, than the fear of 'always dying and never to die,' it is quite time that we examine ourselves.

I am happy, dear brother, in being able to say, that some are studying Paul, Peter and Jesus Christ, *more*—and Drs. Clark, Scott and Benson, *less*, and are beginning to believe God without a voucher. 'Great is truth, and it must and will prevail.' May the Lord hasten the time.

THOMAS SMITH.

Bangor, Me., Dec. 23d, 1846.

LETTER FROM BRO. B. B. BROWN.

Dear Bro. Marsh:—It is now about one year and a half since I left the dear brethren at the

East and came to this field of *moral death*, where I find but a few sympathizing friends, and where no trace of an Advent lecturer could be found before I came. I have often thought of writing, and imploring the brethren through your much valued paper, of the need of more laborers in this region of country, but have hitherto neglected it by reason of sickness and a multiplicity of labor when well. The reasons for my coming to this neglected part of the field, were these: 1st. I was frequently written to on the subject by old acquaintances, who were settled in this country, desiring me to come and give them the light, which they had got in part by reading papers I had sent them. In the second place, I had money due me in this country which I thought would help me to a support while I was preaching the speedy coming of the Lord. I knew it could not be collected unless I was here; and chose not to be a burthen to my brethren so long as I had any means of my own. I have traveled over a vast wilderness since I came here, extending 150 miles north of this, but have never had the pleasure of finding but one place where an Advent lecturer had been before me; that was Chester, in Randolph county. There I found a few *half-believers*, who were comforted and strengthened in their faith. As a matter of course, the people of this whole country were entirely ignorant of the leading doctrines of our faith. They knew but little more than that a man by the name of Miller, away in Vermont or New Hampshire, had prophesied that the world would be burnt up in 1843. I have found but very little prejudice against the pre-millennial advent and personal reign of Christ. But when I preach that it is an event to be looked for daily, the same *lying spirit* that troubles our brethren at the East shows himself here also.

My labors, since I came to this region, have been exceedingly hard, and my living scanty by reason of not being able to collect where it was due me. At one time we were out of all provisions and also of means for purchasing more. I finally asked a *wicked merchant* to trust me a barrel of flour, to which he consented; it was five dollars. Where to get money to pay it I knew not, but the flour I must have—I felt like leaving that with God. I went home with the flour, never feeling more grateful to my Heavenly Father than I then did. He had thus far been my helper and I had learned to put my trust in him. I had no hope of receiving anything from the people of the country, for they had never done anything for me, (nor have they yet.) But the Lord provided. The same day on which I got the flour I received a letter from the *dear brethren* in Woodstock, Vermont, in which was a donation of just five dollars. I felt as if I could hardly go from the Post Office before kneeling down, and in *tears of gratitude*, give thanks to my Heavenly Father. For this and other expressions of kindness from those dear brethren when I was with them, and since I came West, they have my warmest thanks, and will ever share in the highest affections of my heart. I now feel as if my labors in this country are almost done. I look daily for my dear Redeemer to return. But though he should not return for a few months yet, I know not but my labors are nearly ended. I have suffered much from sickness for a year past, which has considerably impaired my health. I can preach now but little, and need some faithful brethren to come to my help. They will find it a hard field, and but few who will care for them. People generally through this region are ignorant and unlearned, and many of the *ministers* can hardly read intelligibly; yet they are bigoted and 'wise in their own eyes.'

My heart is made to rejoice from week to week by the soul-cheering intelligence which comes to hand through the 'Voice of Truth' and Advent Herald. I love to hear from my dear brethren,

though I cannot see them, and mingle with them in prayer and praise. I rejoice to learn that some of our brethren, who were a few months ago getting wild in spiritualism and the 'shut-door' system, are now clothed in their right minds. O that we may see the whole Advent ranks once more all united, as they seemed to be in the fall of '44. But this we can hardly expect; for I am confident that nothing but strong faith in *definite time* will ever produce this effect—yet with the light I now have I can only say, it is the next great event in prophecy to be fulfilled, and is to be looked for daily until it comes. Never, however, did I more desire it than I do at the present time—

"For I have a long time been wandering
And now I want to go."

I will patiently wait, however, until my change comes, and try to keep myself in readiness. I shall send you in this letter a little money by way of payment. I wish I had more to send, but I find it very difficult getting enough to purchase what food and clothes we must have, though we are very economical and sometimes fare hard.

Your brother affectionately,

B. B. BROWN.

P. S. I wish to say to my brethren from whom I have received private letters, they shall be answered in due time—sickness is the only reason why they have not been answered before now.

B. B. B.

Metropolis, Massac Co., Ill., 1847.

☞ We regret, Bro. Brown, that you sent the dollar, especially if you needed it; it will be our pleasure to send the paper free. This letter points to an interesting field at home for missionary enterprise, and also presents a favorable opportunity for those who have the means, to bestow their gifts on the Lord's needy servants. Let us not be so eager to reap old and already highly cultivated fields abroad, when the *fallow-ground* is not even broken up of large territories at home. We mean to look at these things again, and we hope others will look at them, *feel* and *act* about them as the nature of the case or duty demands.—EDITOR.

LETTER FROM BRO. BYWATER.

Dear Bro. Marsh:—I am now at home, after being absent five weeks from my family. On my return, I found four of my children had been afflicted with the whooping cough, and the youngest very severely, and for some time her life was despaired of; but through the tender mercies of our God she is yet alive, and I think is now on the gain.

In my last letter, I closed with our conference at Hornby, and I will now give a farther detail of our journey. After leaving Hornby we went to Bath. Here we found a few brethren—preached ten times, baptised one and broke bread. Here we occupied a house owned by our colored friend. A number of backsliders were reclaimed, and Bro. Stocking, a Freewill Baptist preacher, embraced the faith, and declared it publicly. We also preached the word in Pultney, Hamonsport, Dansville, Conesus and Geneseo; in all these places we found the brethren strong in the faith of Christ's speedy coming. There is a great want of laborers in Allegany and Steuben counties; the harvest truly is great but the laborers are few, and I can see that it is fast ripening and being prepared for the great gathering day. O, may we be found ripe for glory then, is my earnest prayer.

Yours in hope,

J. C. BYWATER.

Attica, Dec. 24th, 1846.

EXORTATION.

☞ There is a time of trouble coming! such as never was and never shall be again! Oh sin-

ners! backsliders! cold-hearted professors! my soul trembles for you when I think that in a little while longer, unless you repent and turn to the Lord, you will be engulfed in the fiery storm of God's wrath, which will be poured upon the ungodly without one ray of hope to lighten that dark night of despair! I envy not the proud, lofty-looking ones of earth, nor the scoffers of our blessed hopes—for the day is coming when the lofty looks of man shall be brought down; they will call on rocks to hide them! O prepare to meet thy God! fly to Jesus while he is on the mercy seat, and willing to save all that will come unto him. We at times weep over those around us, to see them going headlong down to ruin: Jesus wept over Jerusalem! Our tears will soon be wiped away, our bosom will heave the last sigh, over those around us. Soon the last exhortation will be given—the last prayer ascend to the mercy-seat—the last parting farewell will be given—the last effects of disease will be felt in these corruptible bodies; sudden, like the lightning, the glories of the eternal day will burst upon us! the saints will then put on immortality, to die no more! O sinner, prepare to enjoy the blessings of that day.

S. E. MABEY.

Sister L. Bissel, Champion, N. Y., Dec. 14th, writes:

BRO. MARSH: I have for the last three months taken great pleasure in reading the Voice of Truth, and as it has come laden with the glad tidings of the kingdom at hand, it truly has been a welcome messenger to me. I am surrounded with the opposers of our blessed hope, some of whom are the professed followers of Jesus Christ, and it is indeed painful to hear the language that falls from their lips. I feel like exclaiming in the language of the prophet, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night" for careless mortals who are unconcerned about their souls' salvation! It is seldom that I hear any Advent preaching, or have the privilege of meeting with those who are looking for the return of our absent Lord, though I do occasionally meet with the brethren at Copenhagen, a distance of four miles from this place. Under such circumstances you may be assured that it is delightful for me to hear the evidence bearing upon the speedy coming of Christ presented through the columns of your paper. I do not feel disposed to give up my blessed hope in the glorious appearing of the great God and our Savior Jesus Christ; for I am rooted, grounded, and settled in the belief that the Lord will soon come and reward his faithful children, and I find in the united and harmonious testimony of God's word, a reason for my faith, immutable as the promises of Jehovah, and sure as the councils of his throne. And it is the glorious prospect of soon coming into the full possession of life and immortality that strengthens and sustains me in this hour of trial. Yes, it cheers my heart, and lifts my fainting spirits up. It enables me to glory in tribulation and to count it all joy to be persecuted for Christ's sake. I expect soon, ah! very soon, to praise God with nobler powers in never-dying strains. Yes, all the saints of God will soon meet in that land where partings will never come; in a happier and holier clime than this, where praises will echo and re-echo through the vast domain of God. Blessed be God, we are almost there.

Sister P. Benedict, Newfield, N. Y., Dec. 21st, writes:—

I, with my companion, have been readers of the Voice since its commencement, and was enabled to pay until the sickness and death of my companion; since that time it has come free, which is now about one year. I have felt it my duty for some time to let you know that I received it.

The sickness and death of my companion and little son, and the cares of a little family, numbering four, one of whom now is afflicted, has been the hindering cause why I have not paid.

I received a letter from you, bearing date Dec. 16th, and the dollar enclosed, from a kind friend that loves in deed and in truth,—may the Lord reward. I received another letter from Bro. Gates, bearing date Nov. 12th, with three dollars enclosed! may the Lord bless those dear brethren and sisters who have been enabled to administer to the wants of the poor. They have the promise that the Lord will repay, and the Savior says, 'it is more blessed to give than to receive.'

There are a few of us here who are striving to keep ourselves unspotted from the world, and to have our lamps trimmed and burning—that when Jesus who is our life shall appear, we may appear with him in glory. It was this blessed hope that supported my companion in his sickness and death, and it is this hope that has sustained me while passing through these last trials. Brother, I believe we are very near the kingdom, and although we are strangers in the flesh, I hope we shall soon form an acquaintance in the new earth.

Bro. G. Needham, Buffalo, Jan. 8th, writes:—The work of God goes on still—thirteen have been baptised in all and others desire it; others are interested and have asked our prayers. The converts appear remarkably well. They have their conflicts, which shows that it is a work of God's spirit. A brother says we should not 'put the living to sleep by preaching to them, that if they continue in their sins, they, some time or other will find a state of eternal unconscious rest!' *we believe no such thing!* Does not Bro. B. know it? Eternal conscious torment has not been preached here, but life and death—the 'second death'—have we put sinners to sleep? no, blessed be God! He has blessed his own truth unto salvation.

—000—

MARINE DISASTERS.—The Quebec Gazette gives a list of 67 vessels bound to or from Quebec, which have been wrecked during the past year, and the list is not yet complete.—*Bee.*

MILLENNARIANISM.—Rev. Charles Beecher, son of Rev. Dr. Beecher, is publishing a series of articles, designed to show that the second coming of Christ is to usher in the Millennium, and is near at hand.—*Christian Her.*

APPOINTMENT.

Bro. J. V. Himes appoints to be in this city, Sabbath, Feb. 14th. He will visit Buffalo and other places, before his return. Further notice will be given.

BUSINESS NOTES.

J. P. Teats—The postage is right; the bill was a mistake: you are credited to close of vol. 13.

J. M. Gove—Thank you for the explanation. Bro. B.'s paper is now marked free, and he is credited in full for past volumes.

J. Newman—Your son has not sent any.

Wm. Watkins—Will you please to give us the whole of Bro. Rowlen's name; his paper otherwise might not be received.

H. Stevens—By E. R. Finney for books \$1.50.

E. Burnham—We will send the paper as she requests.

R. Hutton—The \$2 for Miss Brooks probably were lost; we have now given her credit, changed the paper to your name, and credited you vol. XIV no. 10.

R. D. Potter—We have no recollection that the Sister's letter was received.

Receipts for Week ending Jan. 15, 1847.

W. A. Brownson \$1, pays to vol. XIV no. 13; J. P. Teats; J. Gibson; J. D. Prolen; J. Heath, Jr. \$2; W. G. Ruggles 70 cts, for D. Hitchcock 70 cts, M. A. Palmer 70 cts, I. Goff 70 cts and B. Powell 40 cts; J. Kenfall \$1, for P. Densmore \$1, M. Densmore 50 cts, W. Cowdry \$1.50, L. P. Taylor \$2, A. Whitney \$1 and W. Moore \$1; J. C. Thomas \$1; G. Needham; C. Crawford Jr.; J. Weston; W. Watkins for R. Watkins and S. W. Blake 50 cts; G. A. Laplan for F. Taylor 50 cts and L. E. Potter 50 cts; J. V. Himes; B. Conn \$1; L. Higgins all right; J. Newman 50 cts; A. White; E. Burnham \$1, for E. Cogswell \$1, and S. Butler \$2; J. G. Hook 50 cts and J. Dow 50; H. Chamberlain \$1; L. D. Mansfield; L. Sauter \$1; B. B. Brown \$1; W. Whitford for O. Carpenter \$1; G. Needham; P. Arnold; A. Coats and N. S. Norton; F. L. Smith \$1; R. D. Potter \$3.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XIII.

ROCHESTER, N. Y.—WEDNESDAY, JANUARY 27, 1847.

NO. 5.

THE VOICE OF TRUTH,

PUBLISHED EVERY WEDNESDAY

TALMAN BLOCK, BUFFALO STREET, OPPOSITE ARCADE,
(Entrance—east end of the building)

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$2 for Five copies
Without charge to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or
remittances for Books, should be addressed to JOSEPH MARSH,
Rochester, N. Y. Post-office subscribers' names, with their Post-
Office, should be plainly written.

Heathen Philosophy & Modern Theology, AGAINST BIBLE TRUTH.

BY J. REEVE.

Come, Holy Spirit,—guide me while I tread
With plebeian rudeness on the classic dead;
With neither Greek nor Hebrew would I see
If Man that was Not, cannot CEASE to BE—
If, when the Body to the dust returns,
The Spirit lives, and thinks, and feels, and mourns.

God said to Adam, 'Thou shalt surely die,*
Was 'time' a part, or did his Maker lie?
Y'st shall not surely die, said one of old,
And that same evening he the fruits have told.
Was 'ye' not all, or only part of Eve?
Had God not power to take, as well as give?
"The Soul's immortal"—came from God on high."—
The soul that sinneth, it shall surely die.—
"Death is not death, but never ending pain."—
When brought to nothing, what will then remain?
As chaff, as thorns, but root and branch devour'd,
By God's destructive fire upon them pour'd.

"Material matter gives to Mind its fire—
Matter dissolves, but mind cannot expire."
Go now, ye lehr'd Philosophers, and find
Distinct from matter, the soul spark of mind.
If SELF-EXISTENT—why dependent be?
Why not at Ninety, as at Thirty, see?
Why, if IMMORTAL, not at first complete,
And why by age become again effete?
If each direct from heaven—could not one see
When the new being first begins to be?
Some pulpit orators attempt to show
The soul once started will not cease to grow;
That Paul is now what Gabriel was of yore,
And we may be what Paul has been before.
It may be so in some sectarian creeds—
In Shool! no one either thinks or reads.
"Yet 'tis not now what God has let us know—
But is it Philosophically so?" Prof. Bush.

Christ's seamless garment—once could whole remain,
His soul and body are now rent in twain."—
"The soul was given by God, and cannot die."
Who knows if man's spirit ascends on high.
Admit the body goes to dust again,
But that the spirit: lives and thinks is not so plain.

Were man immortal as he first was made,
He might communicate that which he had.
Man lost Eternal Life he had from heaven;
For patient doing well it may be given.
Eternal Life can in no murderer dwell.
"Death is eternal misery in Hell."
He is immortal then who never dies—
Is it the Bible, or the Man, that lies?
Misery is not health—no rest is pain—
From second death man never wakes again.

"The soul—man's immaterial spirit,
Has immortality—says Walker—in it."
Thus man from truth by others is deceived,—
Joshua in Helton EVERY soul destroyed,
"Destroy, means only to destroy their sin."
Tell me the place God's presence is not in?
"God's presence and his glory all things fill."
From these destroyed—WILL THEY BE LIVING STILL? 2Thi. 9.

"The soul is happy ere the frame is dust."
The Resurrection will reward the just,
Then all the faithful God himself will own;
Then Paul, and all who love Him, gain a crown.
The death of nature is senseless sleep,
Tho' that which gave it life o'er earth yet sweep.
The dead know nothing and are not awake
Till the earth and heavens that are broke. §
Man is stripped and consumed, and where is he?
As dung he perishes—He shall not be.
"This means the body," theologians say,
Man's breath goes—His thoughts perish that same day.
"Mind is immortal," thousands gravely tell,
There is no knowledge nor device in hell.

Some say their happiness is not complete,
Till reunited soul and body meet.
With God is joy and pleasure evermore—
How can it there the rotting bones deplore?
Can that soul perish that is with its God?
Or want the rubbish from beneath the sod?
If there, its pleasure, can't be incomplete—
And, if not there, Philosophers' is a cheat.

"But Noah Webster surely must be true—
I think that Paul and Mary also knew.
"The Mary's learning might not be profound,
She saw her brother rise up from the ground.

She knew enough to know her Savior true,
But not to know that Lazarus was two;
One form angelic singing praise to God,
And one corruptible beneath the sod.
'Lazarus, come forth'—Jesus loudly said,
And Mary greets her brother from the dead.
Could not the air that Adam breathed at first,
By power Divine re-animate the dust?
When all the hope of Israel was gone,
Saw we to sinew came, and bone to bone;
Flesh came, and next a covering of skin—
But did they live without the breath within?
Were ghosts and spirits called to come below?
Or, 'Come from the four winds, O breath, and blow'
In life and vigor they arose from death,
A perfect mechanism moved by breath.
So all true Israel will the graves restore
To their possessions—to go out no more,
My servant David then their King shall be,
And I their God through all eternity.

Learning unsanctified may give false light,
And lead the scholar farther from the right,
Systems established by the good and wise,
Tho' false, but few find courage to despise.
For love of ease, or popular applause,
Man follows man more than his Maker's laws;
Forgets the maxim that was taught of old,
First to unlearn the wrong he learnt before,
To those who ask, true wisdom's freely given:
Peace here, and immortality in heaven.

Take care, ye Doctors, how with tongue or pen
You change God's true word for doctrines of men.
'Tis truth that sanctifies, 'tis truth that makes free—
You shall decide when Doctors disagree.
God's truth is plain, and he who runs may read
When disencumbered from all human creed.
'Tis truth will judge you in the last great day,
When the rocks reel, and mountains melt away.
That day is near, ten thousand tongues proclaim—
Their sound is echoed by dissonant flame.
Escape the Second Death God's good contains,
And kiss the Son while mercy yet remains.

Kingdom of the Son of Man.

BY T. R. BIRK, M. A.
FELLOW OF TRINITY COLLEGE, CAMBRIDGE, ENGLAND.

DAN. II. 35.—"And the stone that smote the image became a great mountain, and filled the whole earth."
44. 15.—"And in the days of these kings shall the God of heaven set up a kingdom that shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof is sure."
vii. 13, 14.—"I saw in the night visions, and behold, one like unto the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion that shall not pass away, and his kingdom that which shall not be destroyed."
12.—"But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, ever for ever and ever."
27.—"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

II. A second lesson which may be drawn from the close of these visions, is THE TRUE STANDARD OF NATIONAL EXCELLENCE AND HONOR. There is a deceitful atmosphere in the present world, which magnifies what is perishable, and gilds what is corrupt. But when we gaze on these promises, the false glare of luxury and ambition dies away. The atheism which masks itself under a spiritual disguise, and absolves kings and rulers from all concern for Divine truth and the cause of Christ, stands revealed in its true deformity and foulness. In this mirror we see clearly that true excellence and dignity belongs only to the righteous nation, where God and his truth are enthroned in the willing allegiance of the subjects and their rulers; and kings and princes, while they rejoice in the ways of the Lord, devote all their influence to promote his glory in the salvation and blessedness of the souls intrusted to their charge.

The high standard of national dignity and holiness, revealed in these emblems, is opposed to three great counterfeits and delusions, which are all of them rife and prevalent in these last days.

These are wealth and riches, military ambition, and cold and heartless theories of political ungodliness.

In the vision of the image, when the mystic stone descends, not only the iron and clay, but the silver and the gold, are broken to pieces together. Besides the political reference, there is plainly a great moral lesson secretly conveyed. Gold and silver, and material riches, have ever been one grand object of idolatry to the nations of the world. Especially in these last days, and in our own country, foolish theories have grown up into currency and repute, built and founded on this one grand falsehood, that a man's life consisteth in the abundance of his possessions. Hence the rapid increase of collective wealth and collective misery; a hollow, feverish state of society, covered on its surface with the proudest triumphs of art and science, and yet nursing in its bosom all the volcanic elements of discord, oppression, hatred, and revolutionary rage. Hence that mournful spectacle—the first of Christian nations degraded into a bloody pioneer for the most mercenary and heartless of its own children; while seeking, for filthy lucre, to force poison into the heart of a mighty heathen empire—and even religion itself, stunted and dwarfed by the atmosphere of covetousness, too feeble to raise her voice above a faint whisper against the enormous evil. But one glance at the coming kingdom of righteousness will unmask the fearful delusion. Then, in the presence of the Holy One, will be seen the guilt of nations no less than of teachers, who run greedily after the error of Balaam, loving the wages of unrighteousness, and cannot bear to renounce a profitable crime. Their silver and their gold will then be broken to pieces together, and be found worthless as the miry clay: and on all the gains of oppression and fraud at home, or in the furthest East, it will then with shuddering be found written—"It is the price of blood." For as mercy is twice blessed, so is cold, merciless avarice, doubly cursed. In the present life it ruins ten thousand souls, while it makes the gospel of Christ to be blasphemed among the heathen; and it brings upon the guilty a fearful sentence of condemnation in the life to come.

How different is the prospect in the kingdom of God! When the silver and the gold, which the covetous have worshipped, are swept away like the chaff, other promises will begin to be fulfilled. 'The merchandize of Tyre shall be holiness unto the Lord.' The Son of David shall sit on his throne, as the friend of the poor, and the Redeemer of their souls. 'He shall live, and to him shall be given of the gold of Sheba: prayer shall be made unto him continually, and daily shall he be praised.' All the riches and wealth of happy nations shall then be consecrated to the service of God, and be diffused in ten thousand forms of kindness and mutual charity among the families of the earth.

The delusion of military ambition and warlike glory will then also be done away. 'The beast shall be destroyed and given to the burning flame.' Its prowess may have been great, its armies triumphant, its victories and conquests wonderful. The whole earth may have been 'trodden down' by it, and 'broken in pieces.' But they were the conquests, not of love, but of haughtiness and pride. They were the victories, not of goodness, but of selfish ambition. Their secret motive was

* Morally then, and literally 930 years after.
† Hell, grave, or the spirit land. ‡ Ecclesiasticus xvii. 27-31.
§ Catholic Trans. 1822.

the lust of dominion or the desire of vain-glory; and, in pursuit of these shadows, the living God was forgotten, His laws transgressed, and His authority despised. Therefore the culprit, with all its military greatness, is arraigned and condemned at that righteous bar, and given to the burning flame. Such is the restless spirit which threatens the peace of the world at the present hour in a neighboring country, a spirit which rejoices in the pride of military triumphs, although the wrath of God has already visited them as with the thunderbolts of heaven. But this proud spirit of revolutionary violence shall soon perish for ever. 'Nation shall not lift up sword against nation, neither shall they learn war any more.' A nobler ambition shall then animate the children of men; while each seeks to resemble more nearly the Lord of heaven, and to urge a more successful warfare against every form of spiritual evil. All shall then be warriors, but against pride, selfishness, and sin; and the fruit of every victory will be, not the groans of slaughtered victims, but nobler attainments of grace, and a more complete reflection in every heart of the Divine blessedness and glory.

Equally clear is the lesson which these descriptions afford, to guard the Church against national atheism, leagued with spiritual and religious democracy. Such is the doctrine which denies the lawfulness of national religion, while it sets aside all rank and gradation within the Church itself. But the hope here presented to us is widely different. When the stone has smitten the image, it becomes a great mountain. It is not the dead level of a spiritual democracy, but ordinances of royalty and righteous dominion, which will then every where prevail. For mountains are, in all Scripture, emblems of princes and sovereigns, who, from the height of superior power, shed their fertilizing streams on the people that rest, like quiet valleys, beneath their shade. Such will be, as revealed in this vision, the economy of Messiah's kingdom. No level monarchy will be found in it, but all the ranks of a well-ordered polity. Even among the saints of the resurrection, 'one star differeth from another star in glory.' Variety and sovereignty are alike impressed upon all the works of God. It is only in the desert wilderness that we find an unbroken level, one monotonous waste of sand. But far different are the features of the good land of promise. 'The spiritual, as the natural Canaan, is 'a land of hills and valleys;' and more abundantly, by this sweet interchange, 'drinketh water of the rain of heaven.' And when the predicted mountain shall fill the whole earth, the emblem implies that holiness and love will be dispensed, in beautiful gradation, and through righteous ordinances, from the supreme Ruler to the various tribes of sojourners in the lower world. The delusions of spiritual democracy and national atheism will have disappeared, along with tyranny and idolatrous superstition. For the saints of the Most High will then possess the kingdom, and the bare thought of ruling a part from the will and word of Christ will have passed away as a hateful dream of the kingdom of darkness.

A further lesson to be drawn from these predictions is the deep and surpassing interest of the Gospel narratives. There is a kingdom to be established on the ransomed earth, in which the Son of man will reign for ever. The King himself has appeared, but only for a very little season, here below. An inspired record remains, which reveals to us the thoughts, and words, and actions, during his sojourn on earth, of this everlasting King. Viewed in this connection with the coming kingdom, what a fresh interest is thrown around every narrative, and each separate verse, of these holy Gospels! Each is a seed of eternal things. Each reveals to us some maxim of wisdom, or love, or holiness, in the heart

of Him who will shortly be invested, and that visibly, with universal dominion. How vast an expansion, then, will every one of these truths receive in that kingdom of God! For the same word declares to us that 'Jesus Christ is the same, yesterday, and to-day, and for ever.' When the whole earth shall be receiving the law from His mouth, and shall walk in the light of His presence, every one of those gracious sentences, or actions of holy love, will be revealing more and more, through eternal ages, their secret excellence and divine beauty. Then will be seen in all its brightness, the true blessedness of the meek, the merciful, and the pure in heart. Then will He, who is now the light of the Gentiles, be also manifestly the peculiar glory of his people Israel. The heavens will then be opened, according to His promise, and the angels of God be seen ascending and descending upon the Son of man. Every miracle will be realized in its spiritual antitype; and every parable disclose some unsuspected depth of eternal wisdom. These simple records of the Lord Jesus, now despised by the proud and the worldly-hearted, will yield to saints and archangels fresh themes of wondering meditation, when thousand upon thousand ages shall have rolled away. And thus the parable of our Lord will be fulfilled; the mustard-seed will have spread into a mighty tree, and will over-canopy with its delightful shadow a ransomed universe.

Our wisdom, then, must be to realize, even now, this intimate connection between the Gospel of our Lord and Savior, and the kingdom that is to be revealed. We may thus, by the blessing of God, be preserved from two opposite evils. There is a Judaizing and carnal tone of thought, in which the hidden glory of the cross is forgotten, and the sensible and outward elements of the Christian hope replace those, and thrust them out of the memory, which are spiritual and divine. On the other hand the Gospel itself may be turned into a mere abstraction, a string of dogmas, a dry and heartless skeleton of doctrines, from which the life has entirely passed away. But the connection suggested by this vision is a safeguard against either danger. The prospect of the visible glory will maintain its heavenly dignity and power, when we read the prophecies in the light which beams from the cross and the resurrection of our Lord. And again, the doctrines of the Gospel will be felt as living realities, when we associate them with the visible manifestation of Messiah's kingdom. The word itself will resume its original meaning, in all its delightful freshness, as 'the glad tidings of the kingdom of God.' Seen in this light, it reveals to us the person and character of the great King, the maxims of His government, the character of those who sit nearest to Him in his kingdom, the depth of His agony endured out of love to rebels, the way of recovery to His favor, the assurance to every true penitent of a place and a share in His future and eternal dominion. The cross, interpreted by the coming glory, becomes a still deeper mystery of love, and appeals to the affections of the sinner with an added emphasis of Divine power. And the hope itself of that kingdom becomes more spiritual and heavenly, when we read it in the holy light of the inspired gospels, and learn to connect it with the sufferings of our incarnate Savior. 'The Jews require a sign, and the Greeks seek after wisdom.' Such were the two opposite temptations in the apostolic age. The union of these two great themes of prophecy, 'the sufferings of Christ and the glory that shall follow,' is the divine and effectual remedy against either delusion. May we have grace and wisdom, in these days, to use it aright! Thus we shall be preserved alike from the snare of fanatical excitement, destructive of peace and spiritual discernment; and from that speculative and abstract faith, which strips the Gospel of its true glory, and casts aside the

great hope of the Church—the coming of the Lord Jesus in the clouds of heaven.

God Only hath Immortality.

Is the popular notion of the immortality of the soul of heathen or Christian parentage? Not of the latter surely, for the good Book no where speaks of man's undying or immortal soul; this and similar terms are of heathen origin, and adopted by Papal and Protestant Doctors into their manuals and creed books, for the instruction and edification of their votaries. But the most illiterate know that man and soul are of kindred import in common conversation, and man, person or soul, are in Scripture used in the same sense. For instance, when Paul, Acts xxvii. 37 says, 'And we were all in the ship two hundred three score and sixteen souls,' he means so many men or persons. Gen. ii. 7, we read, 'And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.' Now, it was man, this living soul, that was put into Eden to keep and dress it; but in consequence of disobeying God, he forfeited his inheritance and was doomed to toil, sorrow and death, the consequence of sin. Now mark—the sentence comprehends the whole man, the living soul so skillfully formed by the Creator. 'In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken; for dust thou art and unto dust shalt thou return.' Not a word here about the ascending of the immortal soul. God only hath immortality: so Paul teaches and so we believe. But some who claim to be 'men of God,' as credited teachers, believe and preach other doctrine. Instead of exhorting sinners to repent, believe, and obey, to fear God for the hour of his judgment is near, to flee to Jesus, 'whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, and burn up the chaff with unquenchable fire'—they tell their auditors about the 'priceless jewel,' the immortal soul—describe the glories of heaven, and paint the horrors of the pit, in order to arouse and excite the feelings. Get religion, get the soul soundly converted, say they, and all will be well. True, but did the apostles make converts by such means? Did they say to the impenitent sinner, follow the maxims and customs of the world, court its perishing pleasures, and gather gear by every crooked wile—only join our beloved denomination, fight under our banner, and advocate our creed and the doctrines of our church, and all will be well now and forever? No, the facts of the gospel, viz: the death, burial, resurrection, ascension, and glorification of Jesus, the Messiah, were brought to bear on the conscience to produce conviction, and then they were pointed to that same Jesus whom they hanged on a tree, exalted to the right hand of God, a prince and a Savior, to give repentance with the remission of sins. Acts ii.—'Men and brethren,' says Peter, 'save'—what, your immortal soul? no—'save yourselves from this untoward generation.' When were their sins to be blotted out? At the times of visitation spoken of by all the prophets, when Jesus came with power and great glory, to make all things new. Acts iii.; Rev. xxii.

Now which shall we believe? the holy men who were divinely inspired to make known the will of God concerning our salvation, or the 'blind guides,' who, under a feigned character, teach pagan lore and human doctrines, instead of the doctrine of Christ and the truths of revelation? Each one must answer for himself—but on the bare word of weak, erring mortals, I can never believe that one part of man is basking in ecstatic bliss in what they call the 'spirit land,' while his body is under the dominion of death, in the damp, cold grave. Farther, immortality or eternal life

is the gift of God, to them who by patient perseverance in well doing, seek for it—Rom. 2. The ancient worthies received not the promise, but they died in the hope of a better resurrection, to a heavenly country: God having provided some better things for us, that they without us should not be made perfect. Heb. 11. Grace and truth came by Jesus, who triumphed over death, and brought life and immortality to light by the gospel. To the Samaritan woman, Jesus said, 'If thou knowest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water; whosoever drinketh of the water that I shall give him, it shall be in him a well of water springing up unto everlasting life.' On the same theme, Paul writes: Rom. vii. 23—'For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. O the height, depth, length and breadth of the love of God!

To as many as receive Jesus, gave he power to become the sons of God. 'Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead; to an inheritance, incorruptible, undefiled, and that fadeth not away.' 1 Pet. i. 3, 4—'To be adopted into the family of God, and have Christ in you the hope of glory,' is the highest honor the children of the kingdom can attain in this evil world. Of what we shall be we can form no adequate conceptions at present. 'Beloved,' says John, 'now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him—for we shall see him as he is.' Is not this a blessed hope? O that the wrangling sectaries would buy eye-salve from Jesus, and anoint their eyes to see it.

Finally, those who are Christ's will not be made immortal till the second advent of Jesus to our world. To look and long for it is now their duty and privilege. Soon 'the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air,' &c.—1 Thes. iv. 16, 17. 'Our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself.'—Phil. iii. 20, 21. 'Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord.'

JOHN MOFFATT.

Ellicotts Mills, Md., Jan. 9th, 1847.

The Bible and its Laws.

Among all the gifts and blessings that have been bestowed upon the inhabitants of the earth, there is none so great as the Bible. None from which we derive so much instruction, and so much benefit, as from the great treasure, the Bible. It is, in itself, supreme. It has God for its author, salvation for its end, and truth without the mixture of error for its contents. From it we learn how and by whom and for what purpose the world was made, and its history for six thousand years, from its creation. From the Bible we learn how and for what purpose man was created, and his condition before he fell; what he is now, and what he must be in order to stand in the burning day. It contains the lives of men who are examples to us, and who were perfect in their generations, and whose characters shine, although their tongues for thousands of years have been locked in silence. The Bible teaches us the way, economy and terms of salvation. It teaches us

to be humble, to love God supremely and to love our neighbors as ourselves.

Although the Bible contains the writings of many men, and was written at as many different times and places; yet it is a perfect unit, for they all spake as they were moved by the Holy Ghost,—2 Peter i. 21. Different language is used by the different writers, upon the same subject—yet they have the same meaning, and by the assistance of one we may understand the meaning of another. O! the inestimable treasure, the Bible. How little we appreciate its blessings when we enjoy them from day to day—and too much like the beasts that eat the fruit under the tree, without looking up to see from whence it came.

The Bible has been preserved by God through scenes of blood and carnage, and now its pages diffuse light and knowledge into the minds of those who are wise in the sight of God. It contains a righteous, perfect, and immutable law, and that law should govern all the inhabitants of the world, from the fact that we are accountable to God only for the sins we commit. The law that was given to the Jews as a nation, and was their schoolmaster to lead them to Christ, was not binding upon them, without the shedding of blood; neither would the law of the New Testament be binding upon us, unless blood has been shed. Christ came to fulfill that law which was binding upon the Jews as a nation, and to confirm the second, the long-promised covenant—'For he taketh away the first, that he may establish the second.' Heb. x. 9. He has given us his new law, and he has not made it binding upon us by the shedding of the blood of beasts, but *he* was offered a sacrifice for us. His own blood was shed to ratify the covenant and to make it of binding force upon us; and now if we are not aliens, we are bound to obey his law. Is it the duty of Christians to assist in making laws to govern men? I answer no; because it shows first, that men are dissatisfied with the law of God; and second, that there is a defect in the law of God, and that it fails to accomplish the end for which it was designed. If God's law has failed to govern those for whom it was made, is it our duty to make laws that we think will do this work? Certainly not. Then plead no longer divine authority for so doing; for if you have divine authority to make laws, then different sects of professed Christians have divine authority for their creeds and platforms, which they have made for the better government of what? the church of Christ? No, for the law of the Bible always governs that—but for the better government of sectarian, corrupt churches have these human laws been made; for such bodies never have been governed by the law of Christ, the great Head of the Church.

C. CRAWFORD, JR.

Fredonia, Jan. 1847.

Kingdom of God.

It is commonly the case with men in this world, when they commence any work of importance, to have in contemplation a certain end or object—so it was with God when he created the heavens, &c.; he then had in contemplation the establishing or setting up of a kingdom for his Son Jesus Christ and followers. For proof see Col. i. 16—'For by him, (Christ) were all things created, that are in heaven and that are in the earth, visible and invisible, whether they be thrones or dominions, or principalities or powers—all things were created by him and for him.' Again, Matt. xxv. 31—34: 'When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory,' &c. 'Then shall the king, [when he gets the kingdom] say unto them, [his disciples] on his right hand, Come ye blessed of Father, inherit the kingdom prepared for you from the foundation of the world.' The question arises, when

will this kingdom be set up? For an answer, see the above quotation from Matt., which teaches us that it will be set up when the Son of man comes in his glory, and all the holy angels with him—Dan. xi. 44; vii. 9—14. Rev. xi. 15. It is very plain to be seen from the above quotations, that this kingdom is not to be set up until the second advent of Christ.

To erase from the Bible the doctrine of the advent would destroy the spirit or soul of the Bible. But why so? I answer, in the same way that we would destroy ardent spirits by extracting the alcohol. In both cases we should take away the *spirit*, and what remains, in every sense of the word, would be worthless. For example, let us deprive Paul of the doctrine of the second coming of Christ, and where would we leave him? why in his first epistle to the Corinthians, xv. 20—23, he says that the righteous are to be raised from the dead at the second coming of Christ, and in ver's. 51—54, he tells us that they shall then be made *immortal, incorruptible, gain the victory over death, &c.*; and if we take from him the second advent, we leave him without a resurrection, immortality, incorruption, or victory over death, and hence, as he says in ver. 19, with a hope in Christ in this life *only*, and thus make him of all men most miserable. But place before him the second advent, and then he has a hope of receiving a crown at the appearing of the Lord; 2 Tim. iv. 6—8; and his conversation will be in heaven, from whence he will look for the Savior, and the Lord Jesus Christ, to change his vile (mortal) body, and fashion it like his (Christ's) glorious (immortal) body. Phil. iii. 20, 21.

WM. STEWART.

Dewittville, Dec. 21, 1846.

Do your Duty.

And let us not be weary in well doing, for in due season we shall reap if we faint not—Gal. vi. 9. At harvest time the fruits of the soil amply rewards the patient toil of the husbandman—at the end of the world the harvest of the earth will be reaped. Then, says Jesus, shall the righteous shine forth as the sun in the kingdom of their Father! The reaping time is near. O let us be humble, and keep our hands clean and our heart pure. Blessed are the pure in heart, for they shall see God! Straight is the gate and narrow is the way that leads to life eternal: ask for the good old paths and walk therein, and God will keep us by his mighty power, till Jesus our Deliverer come. Expect tribulation as thy sure lot, brother, but be of good cheer, Jesus has overcome the world: read his promise, Rev. iii. 21—'To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne.' Blessed prospect! unequalled honor! Well may the saints be called the excellent of the earth. The world knoweth them not, but the Lord keeps them as the apple of his eye; under the worst circumstances the consistent Christian can never be miserable—under trouble, trials and reproaches, he may indeed exclaim, 'If in this life only we have hope we are of all men most miserable.' But hope points beyond this vale of tears to the better land, where the inhabitants shall no more say, I am sick, and the light afflictions which are but for a moment, impart a keener relish for the coming glory.

In fine, the wondrous visions of inspired seers, the precepts and example of Jesus, the rich developments of love and mercy contained in the writings of the apostles, and a good conscience which is the best estate, impart heart-felt joy under every circumstance. Eye hath not seen nor ear heard neither hath it entered into heart of man the things which God hath prepared for them that love him; but God hath revealed them unto us by his spirit.

JOHN MOFFATT.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, JANUARY 27, 1847.

REMOVAL OF OUR OFFICE, &c.

Our Office is now permanently located in Talmun Block, (5th Story,) Buffalo Street, opposite the Arcade,—under the office of the Rochester American.

Time of the Second Advent. NO. V.

Having shown in our previous numbers that the word of God does not sustain the first two hypotheses under consideration, viz; that no knowledge of the advent being near can be had, and its opposite, that the definite time, or day and hour may be known; we now proceed to show that the third hypothesis is correct; namely, that near the time, as near as 'nigh at hand,' Luke xxi. 31, or 'nigh at the doors,' Mar. xiii. 21, or 'near, even at the doors,' Matt. xxiv. 33, is clearly and unequivocally taught in the discourse of the Savior on the time of his advent, as recorded by three of the evangelists. A brief reference to the records of these faithful historians will be sufficient to settle this point.

We will look at the very familiar account given in Matt. xxiv. Having just discoursed freely on the signs which were to precede his coming, in verse 32 the Savior says, 'Now learn a parable of the fig-tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh.' Here we candidly enquire, why did the Son of God introduce this simple parable here? a parable about the meaning of which a child seemingly could not be mistaken. Was it to perplex the mind of the humble enquirer after truth, who in obedience to other parts of his Lord's discourse, might be found watching to know when his return would be nigh? Certainly not, for the Savior never deceives any one especially his confiding children: it was given for their instruction. Was it to teach his disciples that they could know *definitely* the time of his advent? This cannot be: for he immediately adds, 'Of that day and hour knoweth no man, &c., and more than once plainly repeats the same sentiment before closing his discourse. Surely he has not designedly, or in any way contradicted himself. Was this parable introduced to teach us that we can know *nothing* about the time of the advent of our Lord? No: for then the signs would all be superfluous, to say the least of them, and the explanation of the parable would contradict this view of the matter. What then was the design of the simple parable of the fig-tree? Let the Son of God answer; and let it be the highest pleasure of finite, imperfect and greatly blinded and erring mortals, humbly to bow to his infallible exposition. Hear it—

"So likewise ye, when ye shall see all these things, know that he is near even at the door." v. 33.

Mark xiii. 29, reads, "So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the door."

Luke xxi. 31 reads, "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

In the mouth of two or three witnesses every word shall be established, saith the word of the Lord. We have presented three inspired witnesses to prove the correctness of the last hypothesis, viz: 'nigh at the door,' or 'nigh at hand.' They speak in perfect harmony, and directly to the point. Their testimony is plain and may be easily understood by the unlearned, the smallest capacity, and even the child, who has in a limited degree begun to exercise his faculties to know the truth. Therefore this position is sustained by testimony as infallible as the throne of God. For in view of it said the Savior, 'Heaven and earth

shall pass away, but my words shall not pass away.' Matt. xxiv. 35. The very same words are repeated in Mark xiii. 31 and Luke xxi. 33.

The testimony under consideration is direct, positive and immutable; and we should remember that the nature of the case will not admit of the existence of any counter testimony. The position is either *true* or *false*; there is no medium ground which we can take. If the proposition, *nigh at the door*, is a Scriptural one, then no conflicting proposition can be sustained by that perfect book. To say that the Savior did not *fully* or *definitely* define the position he designed to have his children take on the time of the advent, is questioning the perfection of his teaching. To say that this position is not the most positive and definite position the Bible anywhere warrants, is indirectly charging the Son of God with leaving the impression on the minds of his children that the precise time could not be known, when in fact it could be known, and is *actually* revealed in other parts of the inspired word. This never will do. To sustain the divine character of the Savior we must admit the perfections of his teaching, on the time of his advent, as well as on all other subjects on which he has discoursed. We fully believe that his teaching is perfect, and lays the sure foundation, or is the chief corner-stone on which the whole glorious fabric of the time of the second advent securely rests. It is the position, the *only true* position, the Bible position on time, and which is harmoniously, and infallibly sustained by all the numerous evidences which relate to this momentous question; among which the prophetic numbers hold a very conspicuous rank.

We deem it proper to remark here, to quiet the fears of some, and remove the prejudices of others, that the prophetic numbers never appeared to us more perfect and harmonious in their testimony on the time of the advent than now; they speak with divine certainty on this deeply interesting question; and in perfect harmony with the numerous other infallible witnesses in the case. But these things, the Lord will, we shall notice at a proper time, and we trust to the full satisfaction of all who will abide the decision of stubborn facts, and the immutable truths of the word of the Lord. But before doing this, all will at once see the importance of first settling this question, viz: *What is the Bible position on the time of the advent?*

To many, this question is already satisfactorily settled, in this and the preceding numbers on this subject. But with others it is not yet settled; we shall therefore say more next week on this matter. We say with some this question is not yet settled; we presume they think it is, but on a moment's reflection they will see that it is not. They have no position on time, only 'definite time,' but are not certain on what hour, day, week, month, or even year, *positively*, to fix that definite time. This is just no position at all; or is the most indefinite one which we can take, or is too indefinite, too uncertain, to constitute a sure foundation of gospel faith. *True faith* cannot take hold on such a proposition—it cannot stand erect, and with holy confidence give the reason of its hope on such a foundation as this. No no, the immutable God has laid in Zion a foundation for the faith and hope of his children to rest upon, even in these last days, without the fear or even the possibility of being confounded; and for which we do and will bless his ever adorable name. The greater and more glorious the subject, the more clear, positive, and infallibly *secure* is the position. The doctrine of the advent is the cap-stone of the divine fabric of man's eternal redemption, and most certainly must be clearly revealed, definitely taught in the Book of books, the Bible. In short, a position, a definite and infallible position on this *whole* question, must be clearly revealed in that perfect Book. And

as already stated, our next labor will be to fully and indisputably settle the question, what is that position.

The Lord give us wisdom to rightly understand this subject, that our faith may stand not in the wisdom of men, but in the power, the truth of God, and that we may be ready to meet our Lord with joy at any moment. Never have we viewed the importance of strictly heeding the Savior's often repeated warnings to *watch*, to be *ready*, more than now.

Questions and Answers.

A correspondent, who kindly furnishes his wife with the reading of our paper, but is not a believer in the leading doctrine it advocates, in a letter containing a remittance, makes the following friendly enquiries, which we separate for the convenience of answering them:

(1.) "I should like to ask what you expect to accomplish by publishing your paper?"

We expect to please our Lord, and receive the reward he will give at his appearing, which will be eternal life in his everlasting kingdom. We expect also to do some good to others; the amount however we pretend not to calculate; this, the great day will soon decide, and we joyfully wait the final decision.

(2.) "Has the course you have taken convinced infidels, or made infidels?"

It has convinced some of their errors, and of the truth of revelation. Many, by the truths we advocate, have been led to renounce their infidelity, and are now rejoicing in the blessed hope of soon meeting their once rejected but now admired Lord. We know not that this doctrine has made one infidel. It is the very antidote of infidelity, and consequently produces faith, unwavering, saving faith, instead of unbelief, in all who candidly, prayerfully and faithfully examine it.

(3.) "Has it been calculated to unite Christians, or make divisions among them?"

If you mean that the great mass who belong to the, or a church are *Christians*, then this truth has served to make divisions among them, just as the truth has always separated the true Christian or child of God from the nominal, worldly and lifeless professors of religion. But if you mean just what the Scriptures recognise as a *Christian*, viz; one who *loves the appearing of Christ*, then we readily say that this glorious truth has served more strongly if possible to *unite* them. We know not one instance where it has divided *such* Christians. All who have truly loved the appearing of their long absent Lord, though they could not endorse the entire theory, especially definite time, nevertheless have virtually said, I hope your theory will prove true, I will not contend with you nor separate from you; for I love the appearing of my Lord, and therefore have no reason to be grieved with my brethren who believe his coming will take place soon, or at a definite date.

(1.) "Do you suppose that the speculation about Christ's second coming, stating the time of the advent, &c., has been according to the requirements of God, and the good of souls?"

Leaving the word 'speculation' out of the question, as a general remark we unhesitatingly give an affirmative answer. We have not a doubt of this proclamation being what is symbolized, in Rev. xiv., by the angel flying through the midst of heaven having the everlasting gospel to preach to every nation, tongue, and kindred; saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come. Consequently the general proclamation of the time of the Lord's coming has been 'according to the requirements of God.' Relative to its having been for 'the good of souls,' scores, yes, thousands have borne witness that it has. It

has snatched them from that fearful destruction into which they were about to be plunged by their sins, and has made them humble, holy, and joyful Christians; and who are now blessed with the priceless hope of soon being made immortal and eternally happy in the kingdom of God. Certainly, this is doing souls good.

The 'speculation about Christ's second coming,' and setting the precise definite time for the occurrence of that event, we think have not been according to the will of God, and of course not for his glory nor the good of souls. But the speculations of the unwise and imprudent, and mistakes of the wise and prudent, should not, dear sir, be made the criterion by which we decide whether this is or is not the cause of God. The best of causes, and indeed every good cause, would have been abandoned if their true merits had been decided by the faults and errors of some of their advocates. Our prayerful and diligent inquiry should be, not what do the ignorant, over zealous, and mistaken ones say and do, but what is truth, and what must I do to obey it, possess its spirit, and receive the eternal reward it promises to all who are made free by it. May this be the portion of our friend I. W. M.—

State of the Cause.

We rejoice to hear of the in-gathering of souls into the church, in various parts of our country. But oh, how different the work from that which was witnessed every where but a few brief years since. Then the great mass were awakened to a solemn sense of their want of preparation to meet the coming judgment, and very many turned unto the Lord. But now, comparatively, a mere fraction are moved by these things, and but a small portion of that fraction become sound converts to the truth. But blessed be the Lord that a few, here and there, in these perilous times are being sealed we trust, unto the day of redemption. The work soon will be over, when the Master will come and reward every one as his work shall be. Let a knowledge of the shortness of the time we shall have to labor, and comparatively the little we can do, stimulate us to untiring faithfulness in doing what we can to save our fellow-boys from ruin.

God does, and will, while time continues, bless the faithful labors of his people. This truth has recently been and now is being demonstrated in the salvation of souls in quite a good many places from which we have accounts, where our brethren labor. In Buffalo a good work has been witnessed. At the last accounts from there, thirteen had followed the Savior in baptism, and quite a number more were expected to attend to the same ordinance soon. Others were seeking the Lord—and the church, as a matter of course, was in a good condition.

In this city a few have recently been induced to express their desires and good resolutions to seek the great salvation; and we hope one or more, has been justified by faith in Christ. Bro. Needham's recent labors with us, though he is still very feeble and not free from the ague and fever, were attended with a rich blessing to many who heard him. The Lord restore him to health again, and make him a blessing to the cause wherever his lot may be cast, is the fervent prayer of many.

In short, we have not a discouraging word to say about this best of all causes. We fully believe it is the Lord's own cause, and that he will soon justify it to the eternal joy of all who love it sincerely, but to the confusion of all who oppose it. We must say however, that many of us need faithfully to be admonished to certain duties, a few of which we will here name: 1st. It is our duty to shake off our unbelief, and go to work in good earnest for the salva-

tion of souls, until the Lord shall call us from labor to reward. Let us beware lest unbelief and neglect of duty on this point shut us out of the kingdom, among the idlers of this world! 2d. It is duty now in a special manner, to guard against becoming divided in our feelings and acts, on the account of a difference of sentiment. We see that some of our good brethren are not yet fully free from sectarian selfishness. If they do not get rid of it soon, it will not only disqualify them for receiving the truth, but will bring at least leanness and condemnation to their own souls, and divisions among the children of God. O beware, beware on this point. 3d. It is our duty at this time, to see that our faith, (not an excited opinion) on the time of the advent, stands not in the dark reasonings and unqualified assumptions of any man, but in the Word—the plain, unsophisticated word of the Lord. See to these things faithfully—obey Christ in all things—and when he shall appear he will give you a crown of glory that fadeth not away!

Bro. Gross on the Time.

As Bro. Gross has kindly requested us to copy his article on the time of the advent, published in a recent number of the 'Advocate,' we feel it our duty as kindly to inform him why we cannot comply with his request. We think him not a safe expositor of the word of the Lord. And now we will kindly tell Bro. Gross why we think so. In the article he wishes us to copy we find the following exposition of a part of Matt. xxiv. Speaking of the 'day and hour,' he says:—

"But of that day and hour (now) knoweth no man, no, not the angels, but my Father only." Although it was not then known by men or angels, but was sealed up and closed till the time of the end, did he contradict the words to Daniel, that in the time of the end, many should run to and fro and knowledge should be increased, and the wise understand? Certainly not; but the Savior qualifies the sense by making an exception to the text, by saying, 'But as the days of Noah were, so shall also the coming of the Son of Man be.' The 'but' or exception and explanation, absolutely refers to what had already been spoken, which was about knowing the day and hour—hence the knowledge of the day and hour will be at Christ's coming, as it was in the days of Noah. How was it then? God revealed the set time, and the righteous understood it and prepared for the event—but not so the wicked—they 'knew not' until the flood came and took them all away."

The Savior does not say that it will be in every respect at his coming, as it was in the days of Noah, and we have no right to add to his words, or extend the comparison, as Bro. Gross has, beyond what the Savior has done, and in a manner calculated to contradict him. The sentiment evidently is this, 'Of that day and hour knoweth no man' &c. 'But [instead of knowing, it will be] as it was in the days of Noah.' How? Besides eating and drinking, a knowledge of the day and hour will not be had: for they 'knew not' in the days of Noah; 'so shall also the coming of the Son of man be.' Does this relate to the wicked only? So Bro. Gross interprets; but the Savior says differently. In the very next verses he says, 'Then shall two be in the field—and two at the mill,—the one shall be taken and the other shall be left. Watch, therefore; [who watch?—Christians, of course, who will be in the field or at the mill. Why watch?] for ye know not what hour [or day and hour] your Lord doth come.' The same doctrine is most clearly taught in the parables, and their explanations, of the thief and the ten virgins. And O that we may not be so blinded by a favorite theory of our own as not to see and understand the truth on this momentous subject. This will never be the happy lot of any one until he becomes fully willing to abide by the plain word of the Lord.

Short Expositions.

Please when you have time, to reconcile 1 Thes. iv. 17—'caught up to meet the Lord in the air,' with Job xiv. 12—'riseth not till the heavens be no more.' And explain Rev. xi. 12; also xii. 7—12.

We think 'heavens,' in Job xiv. 12, has reference to the old heavens, or the heavens which now are, which will be shaken, rolled together, and pass away at the coming of the Lord. The work of dissolution will commence, when the Lord riseth up terribly to shake the earth and to shake the powers of heaven. Then instantly, the righteous will be raised, changed, and caught up to meet the Lord in the air, the new or purified, or heavenly air, atmosphere, or heavens which will surround the Savior and his heavenly train. Hence Job and Paul harmonize on this subject.

Rev. xi. 12, we think symbolically speaks of the exaltation of the two witnesses, the Old and New Testaments, after they had been rejected by Infidel France three years and a half. Rev. xii. 7—12 symbolically speaks of the conflicts and purity or separation from worldly policy of Christianity in its early stages. The persecutions of the church by pagan Rome; the apostasy of the church, or her entering upon her wilderness state, &c. &c.

This we consider rather an imperfect expression of our opinion, than an exposition of the texts under consideration. This opinion however, we feel quite confident, had we time to do it now, could be shown to be according to the word of the Lord.

New Work on Health.

Six Lectures on the Uses of the Lungs; and Causes, Prevention, and Cure of Consumption, Asthma, and Diseases of the Heart; on the Laws of Longevity; and on the Mode of Preserving Male and Female Health to an Hundred Years. With 26 Illustrations. Designed for all classes of readers. By Samuel Sheldon Fitch, A. M., M. D.

This work, recently put into our hands for examination, contains 324 duodecimo pages. Price 50 cts. in paper covers, and 75 cts. in cloth. Sold at Sage and Brothers, and other Book Stores in this city. Those who may desire to understand how to preserve or regain their health, on the safe principles laid down in this book, would do well to obtain it.

TWO HUNDRED STORIES FOR CHILDREN, for sale at this Office, at 37½ cts. single, and 33 per cent. discount by the quantity. They may be sent by mail to any part of the United States for 7 cts. postage. They may also be had of T. M. Preble, the compiler, Albany, N. Y.

WEST INDIA MISSION.—Those who may wish to assist in furthering the objects of this mission, will send their free-will offerings to Wm. Ide, 111 Wall street, N. Y.

A lengthy letter from Bro. P. Livingston, bearing date, St. Johns, Antigua, W. I., is received, and we regret that it is so written, and on such thin paper, that we cannot well read it. A similar difficulty attends Bro. Mansfield's letter, received at the same time. We have however made out to decipher his so as to publish it. A little care on the part of correspondents, in this respect, would not only save us hours and hours of painful labor, but would prevent mistakes in their communications when published, and secure them an earlier insertion in our columns.

Expositions of certain portions of scripture have recently been called for by quite a number of our correspondents. We will attend to them all in their order of being received, and as soon as we can and not neglect other more important duties. The general wants of the whole body must not be neglected for individual gratification.

CORRESPONDENCE.

LETTER FROM BRO. A. FERGUSON.

Dear Bro. Marsh:—I see there is a number of able pens that write on the subject of time; I think very little more can be said on that subject, and if time was not revealed in the Bible by the prophetic periods and the signs given by our Savior, there would be very little inquiry in this generation or any other. I see R. W. Wells bears heavy and confident that the 1260 and 1290 days or years in Daniel, the 12th chapter, ended in 1801. The British historian, Sir Walter Scott, says that the Pope's wings were clipped and his locks shorn at that time; but Thiers, the French historian of that day, (who is still living) says it was about the last of May, 1802, when the treaty was ratified, which makes the 45 years or 1335 days, end the last of next May. Examine for yourself.—Thiers is as likely to be right as Walter Scott.

As for the advent cause around here, those that have a thorough knowledge of the Bible and history and the fulfillment of prophetic periods, and a belief that God has magnified his word, are as firm as ever—but the different sects are as indifferent, unbelieving and careless in inquiring if it is the truth of God's word, as the Jews were at the first advent, in the land of Palestine—and I view it as a fulfillment of the sign given by our Savior, 'Shall I find faith on earth when I come again?'

I think when I look back half a century on the world, we have lived in an age of wonders, such as the world never saw—and even the second advent cause, if we are far from the mark, will be to me the greatest wonder. Nothing but a power omnipotent can awake the priesthood; they still continue to preach a temporal millennium—the return of the carnal Jews, (to me mere dogmas): look in Jeremiah xxiii. 39, 40; compare that with the awful denunciations uttered by our Savior two days before his crucifixion, on the city and nation of the Jews. If we are in error, why don't the great, the learned and the wise set us right? If you ask any of the watchmen what of the night, they can tell you no more about it than a Hindoo or a Mahomedan Priest.

I am led to believe that the world has seen the last sign our Savior gave: 'The sea and the waves roaring,' except the sign of the Son of man; what that is I cannot tell, unless it is his personal appearance.

May that gracious, glorious Savior own you and me, and all who love and long for his appearing, is the sincere desire and prayer of your brother in Christ, ALEX. FERGUSON.

Charlton, Dec. 29th, 1846.

West India Mission.

ST. JOHN'S, ANTIGUA, W. I., Nov. 1846.

Dear Bro. Marsh:—Amid the multiplicity of engagements which demand my time, I remember your request to write, and will write a few words now with the promise of a longer letter soon. I have now preached seven times to the people and can form some estimate of the effect of our efforts, and I must say that if I ever had reason to be encouraged with the hope of doing good by presenting the truth, I have at present. We have a very candid and intelligent audience from evening to evening, and hear of some cases of awakening. Prejudice has fled away from many like the clear light before the sun, and at the close of each discourse men seem compelled to acknowledge that the truth has been preached. A Wesleyan minister said after the close of a sermon preached to consider the objections against knowing about the time of the Savior's coming—'Such preaching will do no harm, I hope it may do much good.'

Our health is still good: Mrs. Mansfield had a slight fever, which was speedily subdued by the

water-cure treatment of the wet-sheet, &c., and she is now as well as usual. My health has never been better I think in any climate, and I trust God will still protect us and use us here for His glory.

If I may judge of my duty from the liberty God gives in its performance, I think I am now in its path. I have seldom and perhaps never enjoyed more freedom in speaking the truth, for which I am grateful to God, and pray for a continuance of God's favor. 'He that winneth souls is wise,' saith the Lord, and I feel desirous to be among that number, and trust some souls will be won over to Christ by our efforts; I feel that God's blessing is upon us, and I do think His truth will be approved and blessed.

What more shall be done in this island and others? This depends upon funds, as our expenses are heavy, even in the plain way in which we live, as all provisions with the exception of fruits and vegetables, come from the United States. Nothing would induce me to stay here but a sense of duty; there is nothing here which forms an equivalent for our varied climate, numerous productions, beautiful scenery, and especially Christian society, and sympathy in religious matters. But I am willing to stay and labor so long as God indicates duty, but I assure you my heart's pulsations are quickened when I think of my native land, my kindred and my dear brethren in the Lord.

We felt that the mission was an experiment at first—we now feel that it is a successful one to some extent. The solemn feeling which has been induced in many by this truth and the eagerness manifested by others to hear indicates a blessing.

Dear brethren, if you feel that as God's stewards you have anything to do in this mission, do it promptly, as we must soon return unless remittances are received from America. I feel confident God will overrule in this matter. I know I have given myself to do His will, and therefore he will direct.

With much love to all the dear saints,

L. DELOS MANSFIELD.

P. S. All letters to be sent to W. Ide, 110 Wall street, N. Y. as before ordered.

LETTER FROM BRO. C. R. GRIGGE.

Bro. Marsh:—I have thought that a few words upon Charity, might not be altogether unprofitable at this point of time, as I see our good brethren are agitating the subject of the state of the dead and final destiny of the wicked; and were it in his power, the devil would make it the rock upon which to split the little flock, whose it is the Father's good pleasure to give the kingdom; therefore we need to have fervent charity among ourselves, lest there should arise a root of bitterness, &c., thereby many be defiled. If Charity or love characterize the productions of our labors and researches after the truth of God's Bible, and is there breathed forth, in the spirit of meekness and Christian forbearance, and flowing from a heart full of God and his blessed Christianity, cannot fail to have its designed and desired effect upon the heart of the Christian. Tradition has caused us all hours of bitter reflection, and it has required a mighty struggle to leap its towering walls and land upon the truth of God. It has been thus from the very commencement of our advent history. We were taught to believe there was to be a time of peace and safety prior to the coming of our King, when all would know the Lord from the least to the greatest. We now see from the word of God, that it is a fable of these last days forged by the devil, to ruin souls. The return of the carnal Jew is another of the Syren songs of this degenerate race, prompted by Satan to beguile unstable souls, and drag its multitudes down the popular current and stream of time, to people the regions of dark damnation and

know the realities of the second death. Again we were taught to believe that the peaceful and happy kingdom of God was far away, 'beyond the bounds of time and space;' but breaking from traditions's chain, we find what and where the kingdom is—we find a promise made to the 'fathers,' (and they were the 'early fathers' too, Abraham, Isaac and Jacob) that they should inherit the land forever. They died not having received the promise, but they were persuaded of and embraced them, and made their confession, as I hope all of our brethren are willing to do, that they were strangers and pilgrims on the earth. The promise is yet sure to them and to those who are Christ's, for they are Abraham's seed and heirs according to the promise. The meek shall inherit the earth—when the wicked are cut off thou shalt see it—and the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. The glorious light of revelation, presents to the Christian a happier clime, a paradise more to be desired than the vain philosophy of a traditionated mind can possibly describe—and I feel to praise our God to-day that the light has shone and reflected its rays upon our once darkened paths, and that before it Tradition has quailed beneath our feet; and on God's truths we now stand, and it is as immutable as His throne. Then fear not, little flock, for soon we shall take the kingdom.

Other points might be noticed to show the contrast between tradition and the word of God, but I forbear, except the one which has called forth the above remarks. The prayer of thousands is, SAVE me from the DEATH that never dies! with equal propriety we might pray, Give us the LIFE that never lives!! Life is LIFE and death is DEATH, and all the comments of Christendom will not change the meaning of the two words, and they will ever convey an opposite meaning one from the other. God says, 'The soul that sinneth it shall die'—tradition says, it shall live forever in misery. God says all the proud and they that do wickedly shall be stubble, and the day cometh that shall burn them up, and leave them neither root nor branch—tradition says that not only root and branch will be left, but the whole 'tree.' God says the Image of gold, silver, brass, iron, and clay, shall be broken to pieces, and become like the chaff of the summer threshing-floors, and no place be found for them—and I believe it with all my heart.

To my mind all is plain; but some of our good brethren dissent from this view of things, and think it all together absurd. Such we should treat with the utmost forbearance and long-suffering, and by kindness and love or charity, which thinketh no evil, and sound argument based upon the word of God, use our endeavors to enlighten their understanding, that they may know and rejoice in the truth.

Truth makes us free; by it we are sanctified, and upon it we shall stand unmoved amid the conflagration of the last great day. Soon the descending judge will settle the question, who are right and who are wrong. Then we no longer shall see through a glass darkly, but see as we are seen and know as we are known; that which is now rendered obscure through the infirmities of poor, fallen human nature, will soon in the sunshine of an eternal day, be unfolded to our mental vision never to be forgotten.

Then in view of this blessed truth, let us bear and forbear with each other—love as brethren—keep the unity of the spirit in the bond of peace—possess that charity which suffereth long and is kind, that envieth not, vaunteth not itself and is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, think-

eth no evil, rejoiceth not in iniquity, but *rejoiceth in the truth*, beareth all things, believeth all things, hopeth all things, endureth all things, and that *never faileth!* And beside this, giving all diligence—add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly-kindness, and to brotherly-kindness charity. For if these things be in you and abound, they make you, that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, keeping ourselves unspotted from the world and in the love of God, that when the Chief Shepherd shall appear, we may also appear with him in glory.

Thy brother in tribulation, and expecting redemption this present year of our Lord, 1847.—Amen, even so, come Lord Jesus, and come quickly.

C. R. GREGG.

Copenhagen, N. Y., Jan. 14th, 1847.

LETTER FROM BRO. W. PRATT.

Bro. Marsh:—The good Lord is at work among his people—he is bringing them up to that platform where they may be found by the Lord when he comes, without spot or wrinkle or any such thing. Although we have been disappointed in not going into the kingdom the last fall, yet our blessed Lord has not disappointed us of his presence or power. I think, notwithstanding it is a time of peril, that it is the best time to live we ever lived. Many think it strange we are not ashamed, when our time, as they say, has passed by again. Well, they have yet to learn, if they have not already, that we have a perfect deed to an inheritance, that is glorious and unfading—and the time recorded in our deed will surely bring us into the promised land. If we have not as yet ascertained the exact time there given, shall we say we have not a perfect deed? No. Shall we be ashamed? Not as long as we have a kingdom just before us, that swells our hearts with a hope big with immortality. Shall we stop looking and drop our heads? Not as long as the God of heaven says 'look up.' Well, you must admit you know nothing about when the Lord will come? says the objector. We cannot, as long as our Lord says, 'ye shall know he is nigh even at the door.'

Yours waiting a speedy redemption,

W. PRATT.

Sturbridge, Mass., Dec. 23d, 1846.

Bro. D. Davis, Spring Mills, N. Y., Dec. 21st, writes:—

The interest in the cause has been increasing up to the present since our recent meeting. There is much searching of the Bible and prayer—and there appears to be a rational, consistent state of mind among those who profess to have found the Savior precious to them. The brethren hold from two to three prayer meetings in each week, which are well attended by many believers and unbelievers. There appears to be much inquiry—'are these things so?' also much settled and determined opposition. My heart is pained, not because men differ from me in respect to these things, but because they appear to have no desire to know the truth. Brethren be faithful, be vigilant; for your adversary, the *devil*, is going about like a roaring lion, seeking whom he may devour. Let all your labors be mixed with love. O how much we need the spirit of Christ at the present. Brethren, is not the time short, and shall we not persevere until the end?

Bro. J. T. Morley, West Almond, N. Y., Dec. 22d, writes:—

My heart, my mind, my calm judgment is with the advent cause as much as ever. I have thought these things all over and over again, in calm retirement: my mind is settled. I have much yet to learn, but what I have learned I think correct

in the main. I have a strong hope of meeting my Savior in peace—of meeting the children of God in the new earth. This hope cheers me in life's toils and trials—it is my meditation, my comfort. There are but few who wish to talk about the Scriptures, and much fewer who will talk with reason and candor. The world does not charm me—my heart is not on it; my treasure is in heaven. The time seems long: when will our Savior come? We have waited; been disappointed; our hearts are sad. God grant that we may wait like the husbandman, with long patience. The great meeting of all the good and holy who have ever lived, is a glorious theme! It fills my soul—it melts my heart. I feel anxious—I feel a longing for the time to come; but God has said be patient. He knows best. May we all be quiet, be meek, be humble, be holy, and in the great day stand without shame before our Savior.

Bro. N. C. Gates, Ellington, Jan. 27th, writes:—The Voice of Truth is of great importance to me—1st. Because it imparts meat in due season, which refreshes my drooping spirits; 2d. Because through its assistance I have been enabled to convince a brother of mine, who is a preacher in the Christian connection, now living in the State of Ohio, that the day of the Lord is at hand. I received a letter from him but a few days since. He states that since he was at my house this fall, he had pretty much given up preaching on the account of not knowing what to preach. He states that his mind had become so agitated on the immediate coming of our Lord, he had been at a loss what to do; but he has finally ventured to give one discourse on that subject, and he had a good time, and left an appointment for another on the same subject.

Bro. J. Salisbury, Troy, Pa., Dec. 26th, writes:—I have been a member of the Baptist church for 26 years, but have now withdrawn from them because they have rejected one of the greatest truths that ever shone from the pages of inspiration: the *second, personal coming of Jesus Christ* being at the door. They say it may be a thousand and perhaps a million of years yet, before Jesus will come again. I have handed to the leading ones of the church some numbers of the Voice—have talked with them by the fire-side upon the subject many times, but to no purpose. The Lord seemingly has withdrawn himself from them, and I fear they have become what the Scriptures of truth term 'fallen Babylon!' Awful thought! Brethren and sisters whom I loved; but I must forsake all if I would be a disciple of Jesus, and share the bliss at his right hand.

Exeter, N. H. Dec. 22, '46

BRO. MARSH:—Your remarks on the Church at the First and Second Advents, I like very much. The truth is what we want. It is true that the great mass of professors are awfully corrupt and wicked. It is also true, I believe, that God's people are called out from among them. They have forsaken the right way. They are altogether conformed to the world; and unless they repent, I fear their damnation is certain!

Yours, &c.,

WESLEY BURNHAM.

Bro. H. Orr, Darlington, C. W., Dec. 26th, writes:—

'If any man love the world, the love of the Father is not in him.' There is a great deal meant in this expression, viz: 'the things that are in the world.' Dear brother, when I see men and women who profess to be looking for the coming kingdom at hand, and yet hold fast the maxims and fashions of the proud opposing sects, my soul is pained. May God by his power cut me and

them more loose from the world—for all that are not free from the spirit and practices of the world at that day, will be shut out of the kingdom.

The brethren at Darlington generally are steadfast in the faith. Peter Hough labors with us to good acceptance. We made some arrangements here to commune once in four weeks, but some of the brethren think, according to the Scriptures that the time of the passover is the only time it should be used. I wish you to examine the subject, and through your paper give us something on it.

We can only say a word now in answer to Bro. Orr's inquiry. At another time we may say more. The Savior says, 'as oft as ye do this'—clearly implying that he did not mean to limit the supper to merely *once* in the year. The disciples met on the 'first day of the week' to eat bread, but we are nowhere told that they met for this purpose on the anniversary of the passover. History tells us that the early Christians eat the supper every first day of the week. Let there be no strife on this matter. But as oft as duty will admit, we would recommend that all Christians show forth the Lord's death by eating the supper.—EDITOR.

Bro. L. Dudley, Perry's Mills, N. Y., Dec. 19th, writes:

Within a few weeks past, there have been a number of sound conversions on Caldwell's Manor and in Stanbridge, C. E. On the 10th of Dec. twelve followed the Lamb of God down into the water and were buried with him in baptism. Such a time I never witnessed before on such occasion. The Lord has some faithful laborers in this part of his vineyard, both male and female. He has set our beloved brother, D. T. Taylor on the walls, to give the last solemn message to the world, to prepare for the judgment. His labors are blessed of God.

I am still doing what little I can to prepare a bride for my Master, and to be also ready myself to go into the marriage of the Lamb.

Bro. D. Carlton, York, O., Dec. 21st, writes:—There is nothing of peculiar interest occurring here at present, except the brethren in this region are generally steadfast, looking for the Lord. Bro. George Needham and family stayed with us over the Sabbath a short time ago. They have shared largely in the general sickness that has visited this country the summer past, and not possessing much of this world they have drank deep of the cup of affliction and trial. Bro. Needham was still very feeble and unable to preach. He was trying to go to his friends in the State of New York. I hope the friends of Jesus will remember him for Jesus' sake.

Bro. W. Barlow, Hadley Falls, Mass., Dec. 26th, writes:

Dear Bro. Marsh:—There is a great mourning among the churches because the spirit of the Lord seems to be withdrawn; and I am reminded almost daily of the scene of the prophets of Baal, in the days of good old Elijah. Little did they think when they closed their door against the coming of Christ that they were shutting out the Holy Spirit from their midst, and thereby more blinding themselves that that day might overtake them as a thief!

Bro. W. Goldsmith, South Creek, Pa., Dec. 5th, writes:

I am alone, and am deprived of meeting with those of like precious faith. Will Bro. Marsh prevail on some good brother to come and preach in this place? I verily believe much good may be done in northern Pennsylvania.

Scenes of the Final Judgment.

The tremendous scenes of the final judgment await every human being, and yet how small an influence do these scenes exert on the living multitudes who are hastening to meet them in eternity. Jeremy Taylor in dwelling on this most solemn subject, says :

When the first day of judgment happened, that, I mean, of the universal deluge of waters upon the old world, the calamity swelled like the flood, and every man saw his friend perish, and the neighbors of his dwelling, and the relatives of his house, and the sharers of his joys, and yesterday's bride, and the new-born heir, the priest of the family, and the honor of the kindred, all dying or dead, drenched in water and the divine vengeance; and then they had no place to flee unto; no man cared for their souls; they had none to go to for counsel, no sanctuary high enough to keep them from the vengeance that rained down from heaven; and so it shall be at the day of judgment, when that world and this, and all that shall be born hereafter, shall pass through that same Red Sea, and be all baptized with the same fire, and be involved in the same cloud, in which shall be thunderings and terrors infinite. Every man's fear shall be increased by his neighbors shrieks, and the amazement that all the world shall be in, shall unite as the sparks of a raging furnace into a globe of fire, and roll upon its own principle, and increase by direct appearances and intolerable reflections. He that stands in a church-yard in the time of a great plague, and hears the passing bell perpetually telling the sad stories of death, and sees crowds of infected bodies pressing to their graves, and others sick and tremulous, and death dressed up in all the images of sorrow round about him, is not supported in his spirit by the variety of his sorrow; and at doomsday, when the terrors are universal, besides that it is in itself so much greater, because it can affright the whole world, it is also made greater by communication and a sorrowing influence; grief then strongly infectious, when there is no variety of state, but an entire kingdom of fear; and amazement is the king of all our passions, all the world its subjects. And that shriek must needs be terrible, when millions of men and women, at the same instant, shall fearfully cry out, and the noise shall mingle with the trump of the archangel, with the thunders of the dying and groaning heavens, and the crack of the dissolving world, when the whole fabric of nature shall shake into dissolution.

The Rich should be Liberal.

REASONS WHY.

1. Riches are the gift of God; they should be used, therefore, according to his will. 'Freely ye have received; freely give.'
2. Prosperity is very dangerous. Hence the caution addressed to Israel, 'Lest when thou hast eaten, and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thy heart be lifted up, and thou forget the Lord thy God.'
3. Judicious liberality is invaluable as a means of grace. 'The liberal soul shall be made fat; and he that watereth, shall be watered also himself.'
4. Many have fallen into great spiritual darkness in consequence of forgetting the declaration of Christ, 'It is more blessed to give than to receive.'
5. Few men of wealth are called to be heirs of eternal life; 'for a rich man shall hardly enter the kingdom of heaven.' It becomes those few, therefore, to acknowledge God's distinguishing grace in a peculiar manner.
6. The possession of riches is very dangerous

to children. This is proved by our daily observation. In this way God is constantly showing that money is to be judiciously expended, not hoarded up.

7. The example of Christian liberality is very salutary. Those who see a man of wealth crucifying that 'love of money which is the root of all evil,' acknowledge the power of the gospel over his heart and life.

8. In the case of many rich men, their property is their principal talent. If this, therefore, is 'kept in a napkin,' wherein do they honor God?

9. Rich men, as they approach a dying hour, often regret having given so little. For one who is soon to appear in the eternal world, it is a sad reflection, 'how few will have been saved by my liberality!'

Caution to Ministers.

Do not forget that it is possible that you should lead others to a rest, into which you might fail to enter; that you should point others to a salvation, which you had only partially secured yourselves; that you should be diligent in cultivating others' vineyards, and yet mournfully neglect the proper culture of your own. The text plainly reminds us that there may be too much 'coming and going,' even in doing good. The soul must have its hours of privacy, or the lamp of our spiritual life will soon have wasted away, and leave us to go to those whose spirituality we had helped to kindle, saying, 'Give us of your oil, for our lamps are gone out.' No mistake can be more dangerous than that of supposing that spiritual employments will necessarily make spiritual minds; that because our occupations make us much conversant with eternal and invisible realities, the soul will have little to dread from worldly influences. The very opposite is experienced and bewailed by every faithful minister of the gospel. He knows, and it is his cross, and danger, and humiliation, while he knows it, how easy it is to slide into a mere professional piety; how great is his danger of falling into a fictitious devoutness and warmth—no more than the faded fire, it may be, of happier and more spiritual days.

Transcendentalism.

There is more pure reason in the following description of Transcendentalism, than in any we remember to have seen. The question, 'What is Transcendentalism,' has met so many humorous and absurd answers, that people generally have no correct idea of this system of philosophy. Mrs. Child says :

If you wish to know the origin of the word 'Transcendentalism,' I will explain it briefly and simply as I understand it.

All who know any thing of the different schools of metaphysics, are aware that the philosophy of John Locke was based on the proposition that all knowledge is received into the soul through the medium of the senses; and thence passes to be judged of and analyzed by the understanding.

The German school of metaphysics, with the celebrated Kant at its head, rejects this proposition as false; it denies that all knowledge is received through the senses, and maintains that the highest, and therefore most universal truths, are revealed within the soul, to a faculty transcending the understanding. This faculty they call pure reason: it being peculiar to them to use that word in contradistinction to the understanding.—To this pure reason which some of their writers call 'the God within,' they believe that all perceptions of the good, the true, and the beautiful, are revealed in its unconscious quietude; and that the province of the understanding, with its five handmaids, the senses, is confined merely to external things, such as facts, scientific laws, &c.

EMOTION AND FAITH.—There are two classes of Christians—those who live chiefly by emotion, and those who live chiefly by faith. The first class, those who live chiefly by emotion, remind one of ships that move by the outward impulses of wind operating upon sails. They are often at a dead calm, often out of their course, and sometimes driven back. And it is only when the winds are fair and powerful that they move onward with rapidity. The other class, those who live chiefly by faith, remind one of the magnificent steamers which cross the Atlantic, which are moved by an interior and permanent principle, and which, setting at defiance all obstacles, advance steadily and swiftly to their destination, through calm and storm, through cold and sunshine.—Upham.

AN EXAMPLE.—Cyrus had taken the wife of Tigranes, and asked him what he would give to save her from servitude? He replied, all that he had in the world, and his own life into the bargain. Cyrus, upon this, very generously restored her, and pardoned what had passed. All were full of his praises upon this occasion, some commending the accomplishments of his mind, others those of his person. Tigranes asked his wife whether she did not greatly admire him? 'I never looked at him,' said she. 'Not look at him!' returned he. 'Upon whom, then, did you look?' 'Upon him,' replied she, 'who offered his own life to redeem me from slavery.' This charming example should be copied into our behavior in the house of God, where we should behold and contemplate the beauties and perfections of that blessed person alone, who actually did give his life a ransom for all.—See Xenoph. Cyroped. iii. 147.—Bishop Horne.

MEETINGS IN ROCHESTER.

Our meetings in this city, are held three times on the Sabbath, all on Tuesday and Friday evenings, in Shaw's New Brick Block, east side of the River, corner of Main and Stone streets; entrance from Stone street. The Lord's Supper will be administered in the afternoon of the first Sabbath of every month.

BUSINESS NOTES.

- West India Mission—By a friend \$10, which is sent to Bro. Wm. Ide, N. Y.
- T. F. Pomeroy—We have no recollection of receiving the article.
- A. Balcovek—Testaments we cannot send by mail. You are credited on paper to vol. xiii no. 13.
- Wm. Clark—J. Shepherd's debt is as stated in the bill; but as it was our mistake in not discontinuing when ordered, we now credit him in full, and discontinue his paper.
- J. E. Hazen—The Post Office department is in the fault; we send your paper regular.
- S. I. Roney—The bill to L. Haskall was a mistake. He is now paid to vol. xiv no. 2.
- J. Thorp—We think only \$1 was received from Bro. Worden. According to our books your debt to close of vol. xiii will be \$2.75, and Bro. J. Ganyard's debt at the same time will be \$2. Is this as you understand it?
- G. W. Brown—The credit is right on our book.
- J. D. Johnson—Through your or our mistake his paper has been sent to Worcester, Mass. It is now entered for Manlius, N. Y.
- J. Weston—Thank you. Still your fears are groundless, as our articles on time, if permitted to close them will show.
- W. Harris—Your letter says \$2, but there was but \$1.
- H. Mudgett—His paper we find has been sent to Meredith, Upper Village; we have now entered it for Meredith village.
- L. P. Judson—We will remember your request; yet we think they will not visit Jamaica.
- Post Master at Richmond Corners, Me.—The dollar was received, and pays for his (R. Bates) paper to vol. 12 no. 10.

Receipts for Week ending Jan. 23, 1847.

P. Knight; C. F. Sweet; R. Brown \$2; A. Wells for C. Bowles \$2; J. Weston; M. College; D. etc. by a friend; T. M. Proctor; J. Ober all right; J. C. Bywater for S. Harmon \$2; W. Thayer; R. Polly \$1; F. J. Proctor \$2; G. W. Burdham; T. M. Proctor; J. Modatt; H. Harris; A. Bowser and E. Menden, by a friend, 50 cts. each; S. Segar; J. Foster; T. P. Flint all right; A. Balcovek \$1; T. F. Pomeroy \$1; B. Cross 25 cts; M. Smith \$1, all right; W. Clark; J. Lathrop; C. C. Jenks; J. E. Hazen 25 cts., for C. B. Peniston 75 cts.; B. G. St. John \$2; C. Benjamin \$1; J. R. Gates; H. Christian; S. I. Roney for L. Haskall \$1; C. R. Griggs for A. Potter \$1; R. Lyman \$2; I. Perkins; C. C. Tewksbury all right; J. J. Porter for S. Wise \$1; Post Master for Mrs. Alvord \$1; T. F. Post Master for David Hubbard, Sunderland, Mass. \$2; J. Weston for J. Pottle \$1; J. Johnson \$3, and for E. Johnson \$2; H. Parker \$1 and for P. Sears \$2; C. E. Kentfield; W. Allen \$1, pays to vol. xiv no. 3; L. Bisby all right; T. Thorp for J. Ganyard \$1; J. Weston; J. D. Johnson; J. Turner; P. Livingston; W. Harris \$1; L. Dudley for M. J. Sweet \$1; G. R. Stone \$1; M. Bruce 50 cts; J. Speers 50 cts; S. Dudley 50 cts and G. Schoolcraft 50 cts; J. S. St. John; C. Libbey \$1; I. A. Morgan \$1; H. Wilbur \$1 pays to close of vol. xiii; B. Carter \$1.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XIII.

ROCHESTER, N. Y.—WEDNESDAY, FEBRUARY 3, 1847.

NO. 6.

THE VOICE OF TRUTH,

PUBLISHED EVERY WEDNESDAY

TALMAN BLOCK, BUFFALO STREET, OPPOSITE ARCADE.
(Entrance—east end of the building)

By Joseph Marsh, Editor.

TERMS—30 cents per Volume of 13 Numbers. \$2 for Five copies
WITHOUT CHARGE to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or remittances for books, should be addressed to Joseph Marsh, Rochester, N. Y., post paid. Subscribers' names, with their Post-Office, should be plainly written.

The Bible.

BY MRS. A. C. JUDSON.

'Tis a ray of purest light,
Beaming through the depths of night,
Brighter than ten thousand gems
In the costliest diadems.

'Tis an orb! more radiant far
Than the fairest evening star;
Yea, the sun outshining, even,
When it rides midway in heaven.

'Tis a fountain, pouring forth
Streams of life, to gladden earth;
Whence eternal blessings flow,
Antidote for human woe.

'Tis an ocean! vast and clear,
In which rays divine appear;
Bearing freight, the choicest store,
Ever borne this wide earth o'er.

'Tis a mine—ay, deeper, too,
Than can mortal ever go;
Search we may for many years,
Still some new, rich gem appears.

Blessed Bible! Precious word!
None most sacred from the Lord;
Glory to his name be given
For this antepast of Heaven.

Jamestown, January, 1817.

Concluding Reflections on the Visions of Daniel.

BY T. R. BIRCH, M. A.

FELLOW OF TRINITY COLLEGE, CAMBRIDGE, ENGLAND.

DAN. II. 37.—"The king answered unto Daniel and said, Of a truth it is that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret."
VIII. 22.—"Hitherto is the end of the matter. As for me, Daniel, my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart."

The course of these sacred visions has now been unfolded, from its beginning to its close. The general outline of their application has first of all been defined by clear and simple proofs, confirmed by the general assent of every age of the church. The history of the three first empires, and of the fourth in its earliest stage, has been briefly described, and found to be in full agreement with the prophetic symbols. The meaning of the ten kings and of the little horn has next been submitted to a close and full examination. The application of these to the kingdoms of Western Europe, and the papacy of Rome, has been established by various proofs,—the order of the prophecy, the strict meaning of the terms, and the clear fulfillment of each separate element of the prediction. The moral difficulties supposed to lie against this exposition have also been examined, and found to supply a farther argument in its favor, while some lessons of deep interest to a spiritual mind have been derived from a review of the whole history.

The vision has next conducted our thoughts from the past events of Providence to the future kingdom of God. The nature of this kingdom has been examined. Three main principles have been confirmed by a copious induction of Scripture evidence; that the millennium is still future; that it will be followed by a renewal of the earth, still peopled by righteous generations; and that the Second Advent will precede this restitution

of all things, and the whole age of promised blessedness. By the light of these main principles the remainder of the visions has now been explained, both in the dissolution of the Great Image, and the features of that kingdom of the mountain which is then to ensue.

Before, however, we part from a subject so magnificent and boundless, it seems desirable, from a review of the whole, to derive some great spiritual lessons, and thus to leaven our souls more deeply with the influence of these holy truths. And here the visions themselves will supply us with examples, and teach us the spirit in which we ought to close our historical survey. When the king of Babylon had these truths revealed to him, they produced on his mind an impression of deep reverence towards the God of heaven. 'Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets.' The power and the wisdom of the Most High were equally conspicuous in the revelation; His power, in controlling these mighty empires through their whole course for ages, and establishing his own kingdom on their ruins; and His wisdom, in revealing to his prophet, so long before, the outlines of all history for thousands of years. The effect upon Daniel himself, in the second vision, was not less deep and impressive. 'He kept the matter in his heart.' Deeply and earnestly did he ponder, from time to time, the truths which had been set before him, that he might enter more fully into their design, and learn the mysterious grandeur of God's eternal kingdom. Such ought to be the effect on ourselves also in the present day. The prophecy will have failed to accomplish in us its designed purpose, unless it shall lead to a deeper and humbler adoration of the Divine wisdom, and prayerful meditation on all the ways of His providence here below.

The truths which open before us, on a review of the whole prophecy, are indeed many and various. There are four which may be singled out as among the most conspicuous, and which will form, therefore, a fit and natural close to this whole inquiry. These are—the right and Christian use of all past history, the Protestant character of the true Church, the duty of a national allegiance and subjection to Christ, as the Supreme King, and the unspeakable joy and blessedness of the world to come.

I. These visions then, of Daniel, instruct us, in first place, what is THE RIGHT AND CHRISTIAN USE OF ALL HISTORY. This is a great lesson which Christians in general have been slow to learn, and which, could we learn it thoroughly, would prove to be rich with the highest blessings to our souls.

It is true that in the present day historical studies have been revived, and are pursued by thousands with unusual ardor and zeal. A higher standard has been proposed. Writers, as well as their readers, no longer content themselves with the meagre annals which were usual in former days. They seek, with laborious diligence, to enter deeply into the spirit of past ages. Not only the memory, but the imagination and the reason are now called into lively exercise; and all the efforts of learning are lavished in the effort to revive the forgotten and neglected scenes of earlier days. The romance of history, and its philosophy, go hand in hand. One school of historians has arisen, whose a s to clothe all

the records of the past with the freshness of a poetical fancy; and another which seeks to analyze them with the research of a profound philosophy. Never were such ample materials provided, or the memorials of the past exhibited to view, insphered in such a brilliant light of genius and learning.

But, amidst this profusion of mental power, how small is the spiritual profit which has hitherto accrued to the church of God! The course of the world has appeared generally, even to pious Christians, a bewildering maze; where no purpose or plan can be traced, and where the hand of God is but dimly visible, in the shifting variety of perpetual changes. Hence they have scarcely thought of looking here for any large supply of spiritual instruction. A confusion like that of the great deep, when first the Spirit of God began to move on the waters, has seemed in their eyes to rest upon the whole. Hence the study has remained, for the most part, with writers of a more worldly school of thought. These have had objects of a different kind. They have sought to realize the living scene which occupied the busy thoughts of former generations. They have viewed the study as that of an interesting play; only more deep in its interest, because of its historical reality. They have traced the passions of the various actors, and all the shifting scenery of this wonderful drama. And thus, to their eyes, history has been clothed with all the beautiful colors of romance; and turned into a storehouse of inexhaustible treasures, to exercise and delight an active and refined imagination. A few there are who have had a still higher aim; who have sought to unfold the secret springs of action, and so to derive political wisdom from the perplexing chaos of historical change. They have traced the growth of liberty, and the various phases of civilization. They have watched the dawning of science through the clouds of superstition; and the deep fermentation of intellectual life, which, out of feudal barbarism, has evolved the triumphs of modern art, of laws, and of freedom. They have sought, from this review, to derive both instructions of wisdom and lessons of hope, with an assurance of the world's continual progress to a higher perfection.

But how poor and empty, after all, are the results which philosophy has ever attained, in its efforts to solve this strange enigma of Divine Providence! The school of Romance has quickened, indeed, and cultivated the fancy; it has procured fresh amusement for triflers, and has enlarged, for sensitive minds, the sphere of their sensibility; but it has done little or nothing to enrich the understanding, or to renew the heart. Often, it may be feared, there has been an opposite influence. A diseased and unnatural taste has been formed; which delights in ages of superstition, and loves to fling the colors of awe and mystery over the darkness of spiritual ignorance and delusion, or the foulest deeds of violence and blood.

And if now from poet-historians we turn to the philosophers, our disappointment will be the same. Few of them are sufficiently versed in Christian truth to understand even the first principles, which guide and control the course of Divine Providence. For the most part they are ignorant of the Fall, that master-key to the records of human life. They are ignorant of redemption, in the deep mystery of the Savior's love and of man's

perverseness which it reveals. They are ignorant of the order and mutual connection of God's past dispensations. And further—a still more fatal defect—they have no clear discernment of that glorious kingdom of Messiah upon earth, its times, its continuance, its holiness, and its glory, which is the final issue of all the changes they are seeking to explore. Hence, with few exceptions, their philosophy is sordid, their first principles false and groundless, and their inferences are merely fuel to increase the flame of popular delusion; to strengthen the bands of superstitious tyranny, or embolden infidelity to a fresh and more vigorous attempt to establish its own triumph on the ruins of thrones and altars, and even of the supremacy of God himself. And hence almost the sole lesson which the philosophic historians of the continent profess to derive from their researches, is the sure triumph of democracy in every land; and the gradual progress of the world towards perfection, by the strength of the human will, not by the victorious triumph of supernatural grace.

Now, in contrast to all these abortive efforts, the present visions afford us a Divine key to unlock those secrets of Divine Providence which are impenetrable to all the attempts of mere human science. The great outlines, not only of the past, but of the future also, are here portrayed. Every event of time is thus turned into a sacramental pledge of God's presence, and of the ceaseless oversight which He exercises over all human affairs. Beside the general outline, the moral features of each successive empire are also revealed. By a few vivid strokes, the Divine Spirit sets before us those great truths, which philosophy, immersed in the mists of worldliness, can never attain. He reveals to us moral deformity, where a worldly eye sees only dazzling splendor; and where the superstitious behold a beautiful ceremonial, with all sweet sounds of music, and all the graces of art, adoring a religion of royal state and mystery. He discloses to us a hateful idolatry, offensive to God, and ruinous to the souls of men. But this humbling view of the past is not given to create a gloomy and hopeless despondency. It is revealed to us that it may illustrate, by a brighter contrast, the blessings which are in store for our fallen world. A mightier power, and a deeper wisdom, than that of human philosophy, are at work for its redemption. The Son of God, who, as the mystic stone, was supernaturally incarnate of the Virgin, will also, by a supernatural work of Divine power, complete His great purpose of love, and restore our lost planet to the family of heaven.

(To be Continued.)

The King.—Dan. xi. 36—45.

I am not willing to differ from my brethren in opinion merely for the sake of argument—nor am I willing to subscribe the sentiment that any one of them has, as yet, obtained all the truth, and therefore we can learn nothing more. Hence, although I have from the first conscientiously believed with those brethren who have applied Dan. xi. 36—45 to Papacy and the French government, and the closing particularly to Napoleon Bonaparte—I now think this a mistaken application, and will give my reasons for so thinking as briefly as possible. There have always been some serious difficulties in my own mind in the above application, but the main application seemed so plausible, and as I had never seen so perfect application to this Scripture to any other events, I have all the while contended for it until within a little more than one year, during which time I think I have discovered a better application, more rational, tangible, literal, and hence much more glorious.

I believe, (as says Dr. A. Clark) that the book

of Daniel is badly compiled, and that by consequence the 12th chapter is separated from its true connection, leaving the reader to suppose that the instructions of the 10th and 11th chapters were given to Daniel between the 9th and 12th; but this cannot be correct as all will discover, so soon as they critically read these chapters with this remark in the mind: hence, I will not stop here to argue this point. If we therefore, in the study of this prophecy, observe the following arrangement of the chapters: 2d, 7th, 8th, 9th, 12, 10th, 11th, I think we shall obtain a clearer harmony of the instructions given on time, and also learn the very important fact that the 11th chapter, like the measures, reveals to the end itself, even the coming of Christ and resurrection of the dead, instead of stopping with the commencement of the time of the end, as we have supposed.

I am satisfied in the main with the disposition which has been made of the foregoing portions of this prophecy, hence, I will come as directly as possible to a consideration of the verses in question, just remarking that the 35th verse evidently closes the prophetic picture of the days of Papacy, having brought us down to the point where Papal dominion shall cease and the time of the end begin. We are shown that the beast does not expire at this point, for, notwithstanding the faggot fires are utterly extinguished, it (the government, and not the dominion over the saints,) is yet for an appointed time, it shall continue all the time of the end, yea, to the coming of Christ, and the resurrection—see 2 Thes. ii. 3—8: Dan. vii. 26, 27 and xii. 13. The appointed time for Popery after her dominion is taken away is the excess of days (years) contained in 1335 over 1290 being 45 years, which appointed time is itself clearly the time of the end. Now, having followed Popery from her beginning quite down to the resurrection, and consequently to the coming kingdom, by introducing her existence during the time of the end, some other power must be presented in verse 36, and it is one that figures quite largely before the time of the end commences, and actually continues until the indignation is accomplished. The indignation here spoken of, I take to be the same brought to view in chapter viii. 19, which all adventists understand, refers to the last hours of this world—the time of trouble, chapter xii. 1, out of which or at which time the saints shall be delivered, every one who shall be found written in the book. This cannot be the old French government, nor yet Napoleon, the servant of that government, for they are both gone and the indignation is not yet accomplished. To me it seems solemnly important that we fix our eye upon the right government in the fulfillment of this prophecy, and I therefore hope the subject will be heartily reviewed by every lover of truth.

I understand, that in verses 36—39 inclusive, we are presented with Mahomedanism, from its rise until it becomes the terrible Ottoman Empire; and if I am incorrect, that monster of iniquity has entirely escaped the angel's notice—while other governments of much less importance it is allowed are presented, a supposition that I cannot for a moment admit. I judge that the angel directs attention to the Ottoman power in its full history, commencing at the same point in the history of that power, introduced by John the Revelator, after the sounding of the fifth angel, chap. ix. 11—'And they had a King over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.' Here the Revelator more than intimates that this king is somewhere the subject of Hebrew prophecy, and if that notice is not in the verses under consideration, I know not where to look for it. All agree that the Revelator in this Scripture has his eye upon Mahomedanism, and that point too,

where 'they had a King over them.' The angel said to Daniel, 'And the King shall do according to his will,' &c.; John says, 'They had a King over them.' If these are not parallel Scriptures, then I am seriously mistaken, for I cannot see how we can avoid the conclusion that the eye of Daniel and John are on the same government, and that here are the parallel lines of divine truth.

The characteristics ascribed to this king have been with an ill grace ascribed to the French government, but if we look for them in Mahomedanism we find every feature perfect. Is it said that he shall exalt himself above every god? read the Koran. The founder of Islamism claimed to stand next to the great Jehovah, having authority to repeal nearly the whole of the Bible. Did he speak marvelous things against the God of gods? The whole Koran is but little better than blasphemy and much of it blasphemy high handed. Mahomed did not worship the God of his fathers, for they were Christians; but he worshiped an imaginary god, and fought for an imaginary heaven. He did not regard the desire of women, for God has said that her desire shall be to her husband; and the Koran taught that a man might have four wives, and as many concubines as he could support. He, in his estate, or the people raised up by him, worshiped or honored the god of forces, for force was the religion of the Koran—that people have sacrificed to their arms. The Koran guarantees to all who die in defending its precepts, or in spreading them, an abundant entrance into a paradise of sensual indulgence,—and I say again, in the history of Mahomedanism, nothing is wanting to fill the picture of the prophet to perfection, and I judge that a very little research will satisfy any one that the Ottoman empire is the subject of this prophecy thus far.

In verse 40 Daniel is informed that at the time of the end (he does not say when the time of the end begins, but at, which must mean in this connection of words, during the time of the end) shall the king of the South push at him, (at the Ottoman power) and the king of the north shall come up against him like a whirlwind, with chariots and with horsemen and with many ships, and shall overflow and pass over. The king of the south here introduced can be no other than Egypt—and Egypt has been pushing at the Ottoman power, and that during the time of the end, and would in all probability have conquered the Turks but for the interference of the allied powers of Europe. This effort of Egypt ended in 1840, and now the same power is meeting the deluge promised in this verse, from the king of the north. I think this king of the north is the Russian monarchy, with Nicholas at the head, and is the government which will accomplish what remains of this prophecy. He it is that shall overflow and pass over, and he is all ready to do so. He is abundantly prepared for the task. His fleet is in perfect order and safely moored, being guarded by new and splendid fortifications, and every preparation that a clear head could devise, has been, and is being made for this grand enterprise. No monarch beside Nicholas at this time, is known to ever indulge the hope of universal conquest; but who can doubt but he has the ambition at least to desire to conquer the world. This desire is written on his every public act, and all that can prevent this issue is the coming of the Lord. Said Napoleon on his death bed, 'Whoever has Constantinople has the world,' and we think the conduct of Nicholas and the nations of Europe and Asia toward the Ottoman empire, evidently show that they are all agreed in this opinion. Nicholas knows that if he can but command the Dardanelles, he can successfully dictate the conditions of peace or war to all the nations of the earth. Let him but conquer Constantinople, and he would at once control the treasures of Egypt, and the Libyans and Ethiopians would be at his steps.

I have said that Nicholas was all ready to do this work, and fulfil this prophecy to the very letter—but if so why does he wait? if indeed he is now waiting. I answer, that the nations whose power he dreads, may become so far embroiled in wars at home as to have no effectual force with which to impede his progress in his great object, which is to take Constantinople. My judgment is, should France and England come into collision, or should either of those governments interfere with the Mexican war, either of which or even both are by no means very improbable, Nicholas would seize the opportunity, conquer Constantinople, overflow and pass over, and then would 'plant the tabernacles of his palace between the seas, in the glorious Holy Mountain,' [in Jerusalem] but he shall come to his end and none shall help him.

Could Nicholas conquer the world, he would establish the *fifth* universal Monarchy; but this he can never do, for the fifth kingdom is the kingdom of God which is now specially nigh at hand. There can however be no doubt but that the design of Nicholas is, to have universal dominion at some time, and he will begin his effort soon if it is not now begun, and he will prosecute that work just as far as the prophet hath said and no farther—then will he come to his end. 'This work will be a short work, 'he shall come like a whirlwind,' and having reached Constantinople he will only have to command and the crescent must and will be lowered: God hath said he shall pass over—and then as before named, he can command and Egypt must obey. Recent accounts confirm the position I have herein taken, and also show us that the appearances are that Russia will soon conquer and command the Dardanelles, and the effort may be making while I write. How should the Christian watch and keep his garments with peculiar care!

Between this hour and that when the king of the north comes to his end, the saints will be caught away—it may be ere this sheet shall reach the press, at any rate it must be right soon, for I think I see evidence to believe that the conquest of Constantinople by Nicholas is the contents of the sixth vial, and is the *drying up of the river Euphrates*, 'that the way of the kings of the east may be prepared.' If so, then hear the Lord Jesus—Behold I come as a thief, blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame.' Our loins should be girded now and our lights burning, or soon it will be forever too late to obtain eternal life.

J. TURNER.

P. S. I cannot forbear a remark or two relative to the four angels, commanded to hold the four winds of the earth. These have been understood to be the four allied powers of Europe, but my present opinion is that America is one of those angels from the fact that they were seen standing on the *four corners of the earth*; and also America has done as much to hold the winds as any other nation on the globe. With this view I have been led to watch with special interest the onward course of the Mexican war, believing that one of the angels is letting go his hold. Again, recent movements in Europe of which Bro. Marsh has already apprized his readers, convince me that the preparatory steps are being taken in order that the other powers may have an excuse to let go their hold, and it is evident that the Alliance must soon be sundered. My abiding opinion is that the last angel to let go his hold is Nicholas—and as shown in the foregoing article, he must and will soon do so; then will the sealing time be over and the work and sufferings of the true church will end for ever. Then shall the dead be raised, the living righteous changed and caught away, or gathered to the place 'called in the Hebrew tongue Armageddon,' (the mountain of fruits.) Then shall the faithful be blessed for

ever. Amen. The movements of the nations at the present time are peculiarly ominous, and should be watched with deep concern, and if we are seeking for glory, honor and immortality, and if we expect to attain unto it, we should not rest a moment short of perfect purity in heart and life.

Poland, Me., Jan. 16th, 1847.

"What of the Night?"

State of the world at the present moment, viewed in the light of prophecy:—the prospect ahead.

Foreshadowing the coming of Christ, signs, physical, moral, and political, are given by the Savior, apostles, and prophets. Signs in the sun, moon, and stars—on earth, distress of nations, with perplexity—sea and waves roaring—men's hearts failing them, &c. &c. On some of these indications, I purpose to remark:

First—The aspect of nations. For more than thirty years, peace between the nominal Christian nations of the world has been preserved, with comparatively slight interruptions. Instance the difficulty between Belgium (aided by France) with Holland, in 1832, and the rupture between this country and Mexico, the present year. The civil broils in Spain and Portugal, and the Polish insurrection, did not bring any of the existing powers into collision with each other. France and Britain, which had been antagonistic for ages, of late years, to all appearance, have been friendly and courteous, as formerly hostile and offending. But, "behold how great a matter a little fire kindleth!" The marriage of the youngest son of Louis Phillippe with the sister of the queen of Spain, has broken up this cordiality.—The bare probability of undue French influence in the peninsula, has awakened English jealousy, and the leading journals have vented the feelings of the nation on this matter. But, on the very heels of all this, another difficulty springs up.—The small republic of Cracow, the last vestige of Polish nationality, is, to the surprise and indignation of Western Europe, pounced upon by Austria and added to her empire, Russia and Prussia consenting.

This despotic act, or rather, act of a despotic power, is a plain breach of the treaty of Vienna, "which," says the Tribune, "is the basis of the existing general settlement and balance of power in Europe." The French and British governments are understood to have formally and solemnly protested against the deed, which is looked upon as a daring insult to both nations. Since the days of Napoleon, has no such breach of power been exhibited in Europe. Russia, it is tho't, allowed Austria to take the whole of Poland's last remnant, that she might secure her sanction to the further annexation of Turkish territory, than which nothing is more calculated to provoke the ire and jealousy of England. No wonder that sage observers predict a general war as not far in the future. The amicable feeling between the allied powers is gone. France and Britain are on unpleasant terms with each other, and both these powers prefer a charge of breach of contract against Austria, Russia, and Prussia, while the people of the last named country seem wholly displeased at the participation of their government in the deed of spoliation. An intelligent correspondent of the N. Y. Observer writes from Europe, that civil war in Switzerland seems inevitable, unless the great powers interfere. Dr. Baird testifies to the deeply-rooted disaffection in the minds of the German people towards their rulers. Portugal is in actual and general rebellion, and the queen is expected to be compelled to abdicate. The popular measures of the present papal government are effecting a great change in the aspect of European affairs.

Thus, within the space of a few months, we

have witnessed the outbreak of war on the American continent—the cessation of intimacy between the courts of London and Paris—the violation of a treaty constituting the basis of amity between all the great powers of the eastern hemisphere—an intolerant and bigoted pontiff, cultivating the friendship and aid of despots, succeeded by the most popular and liberal pope that ever the world saw, carrying out his plans of reform at the risk of offending the most thorough Catholic power in existence—the Protestant and Catholic Swiss cantons arraying themselves in hostility against each other—the deep murmurings of popular discontent beginning to be heard from Germany—rebellion in Portugal—and widespread and general perplexity! So far, the political aspect of the nations of the world.

Secondly—"Upon the earth, distress of nations, with perplexity; the sea and the waves roaring;" is rendered by Campbell, "Upon the earth, the anguish of desponding nations; and roarings in the seas and floods." Famine stalks abroad in some countries—the pestilence sweeps off its thousands elsewhere, and now threatens Europe and America with its desolations. Inundations have spread destruction over one of the fairest districts in France—scores of villages in Egypt, by the same scourge, have been destroyed. But what ever equalled the destruction on the waters since August last? But I view these as only the beginning of troubles which will cause 'men's hearts to fail them for fear,' &c. Campbell renders the portion of scripture here referred to, "Man expiring with the fear and apprehension of those things which are coming upon the world; for the powers of heaven shall be shaken." Then trouble, anguish, and despair, are before the world. But O glory! Lift up your heads, ye children of God—your redemption approaches.

Prepare to stand before the Son of Man, reader. Unless you know the Lord for yourself, you cannot endure the presence of the Judge.—Follow Christ, and you shall not walk in darkness, but have the *Light of Life*.

H. HEYER

Syracuse, N. Y., Dec. 25, 1846.

Impious.

Paragraph from Gov. Edward's proclamation for a Thanksgiving in the State of Missouri.

"And whereas, the abundant fruitfulness of the year—and the protection of the State from invasion, though engaged in waging a rightful war with a foreign power at this time—protection from insurrection, from intestine commotion of all kinds, the protection of our citizens from the dire plagues of pestilence and famine, call for a return of thanks to Him whose will has caused these blessings."

This is looking up into the very face of God to thank Him for his mercies and in the same breath to tell him that the war we are waging against Mexico is all perfectly *right!* to tell him that He knows we are amply justified for burning and battering down their cities and slaughtering their fathers and sons; their mothers, wives and daughters!

Expanding the sentiment, it would run thus: 'Lord, thou knowest that in the first place we wanted Texas in order to make our slave system really valuable, and to strengthen the slave power in our great and righteous nation; and of course we took it.'

"Then we thought it would be a good idea to call it all Texas up to the Rio Grande, and we marched our army to take possession accordingly. Now, Lord, thou seest that this brought on 'the war with a foreign power'—'a rightful war';—Eternal Justice can make no other decision. Lord, we thank thee that while we are sending pestilence and famine and the sword into the heart of a sister republic, thou art giving us 'protection

from these dire plagues.' We praise thy name, that while we are invading others and pouring all the horrors and devastations of war over their fields and villages, yet Thou graciously givest us 'protection from invasion, protection from insurrection, and from intestine commotion of all kinds.' O it is so blessed that we are permitted to fight and distress our neighbors and be so exempt from the evils of war ourselves! Our slaves too have all been kept down, and we have suffered nothing from 'insurrection!'

And this is the chief magistrate of Missouri—giving utterance to a people's gratitude before a holy and just God! If Jehovah were altogether such an one as they—if He were the oppressor's Friend and the sufferer's Foe:—if he were the Patron of slavery and war and selfishness, all this were a reasonable thanksgiving proclamation! As it is, 'we tremble for our country when we remember that God is just!'—Oberlin Evan.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, FEBRUARY 3, 1847.

Delinquents, Look at This.

This is the last number we shall send to quite a number of our subscribers, until we hear from them. Their names have long been our books as paying subscribers, but many have paid nothing, or but a mere trifle. We have repeatedly called upon them to let us hear from them, either in the way of payment, or an acknowledgment that they are unable to pay. As they treat our calls with neglect, we conclude they care but little about the paper: we therefore shall no longer send it to them, until they order it again, with an explanation of their past course in this case.

We wish it distinctly understood, that these remarks have nothing to do with the case of the worthy poor on our list, but they relate to those who have long been on our books as paying subscribers, but have paid nothing, and from whom we hear nothing.

Time of the Second Advent. NO. VI.

Our object in this number is, to further examine the question, what is the Bible position on the time of the advent of Christ? We consider this question fairly settled in our number for last week, which we request the Bible student to read again. But as some will not be satisfied with the simple testimony of the Bible on this point, but will call for 'line upon line, and precept upon precept,' before they can relinquish former favorite opinions, and receive the truth, we will try to answer the wants of such ones. In doing this we propose to show

1. That the gospel presents but one position on the time of the advent.
2. That that position may be understood and believed by persons of the most common abilities. And
3. That that position is as immutable as the word God is true.

1. That the gospel presents one, and but one, position on the time of the advent is evident

(1st.) From the Word itself. No where do the Scriptures call upon us to take but one position on the time of the advent, and that is—'Nigh, even at the doors.' And they do call upon us to take this very position: for they three times command us, 'When ye shall see' the signs, then to know that Christ and his kingdom are 'nigh, even at the doors.' Matt. xxiv. 33; Mark xiii. 29; Luke xxi. 31.

(2nd.) We argue from the nature of the case, that there can be but one gospel position on the time of the advent. Some, and perhaps many, will ad-

mit that 'nigh, even at the door,' is one or a position of the time, but think that the Word now does or will at a future day reveal another position on the time. This cannot be: for it would destroy the unity and perfection of the Bible. The Bible or the Revelation of God is a divine unit. It reveals one Lord, one faith, one hope, one baptism, one body, one Spirit, and one God and Father of us all; (Eph. iv. 4-6.) and, we confidently add, one position on the time of the advent. And it would be just as incompatible with the unity of the gospel to contend for more than one position on the time as it would be to hold that there is a plurality of Lords, faiths, hopes, baptisms, bodies, spirits, and Gods, or Fathers. This statement we admit is a strong one, but all who look at it candidly will see that it is no stronger than the infallible nature of the case will justify. Then, the fair conclusion is, that there can be but one gospel position on the time of the advent, and that that position is—'Nigh, even at the doors.'

2. That this position may be understood and believed by persons of the most common abilities is evident

(1.) From its simplicity. 'When ye shall see these things, then know that he is nigh, even at the door,'—is not an abstruse declaration, beyond the grasp of the common people. All, the learned and unlearned, may easily understand, and believe it.—The faith of all may readily take hold on a position so easily understood. Not so the positions which have pointed to forty-three, forty-four, the tenth day, forty-six, and now forty-seven, and as many more intermediate times, which might be named. They have all been more or less perplexing and difficult to be understood by the common people. Many a good Christian has said—I cannot understand these things, but I hope your position is right: for I believe the coming of the Lord is near, and love his appearing. Such ones have had no real faith in these different times, for the very good reason that they could not understand much if anything about them.

(2.) The nature or genius of the gospel. The whole economy of grace is adapted to the capacity of the most ignorant and fallen of the human race. There is no fundamental proposition, or position of that economy, but that may be readily and easily grasped, so as to become a matter of genuine gospel faith, by all. No one will understandingly dispute this. Then, if it is contended that faith on the time of the advent is required of all, we are necessarily driven to the conclusion that the position on time must be simplified down to the understanding of the lowest capacity. Such is the position, Nigh, even at the door: it therefore must be the true one. No other position, compatible with the genius of the economy of grace, can sustain this essential character, therefore all other positions, on the time, that have been or yet may be assumed, must be wrong.—The very nature of the case renders this conclusion unavoidable.

3. That the position, Nigh, even at the door, is as infallible as the word of the Lord is true, is clearly evident

(1st.) From the Word itself. In immediate connection with this position the Savior says, 'Heaven and earth shall pass away, but my words shall not pass away.' Matt. xxiv. 35. The same is recorded by Mark xiii. 31, and Luke xxi. 33. This position, then, is immutable; it must therefore be the true one; for there cannot be a plurality of immutable positions on the time of the advent, any more than there can be on any or all of the fundamental principles of the gospel. All other positions on the time of the advent, must therefore be mutable, and consequently wrong.

(2nd.) The nature of the case furnishes an unanswerable evidence in favor of the view we entertain

on this question. True faith cannot stand on any other than an infallible position. God has never required it to stand anywhere else. If it does stand there it will never be ashamed or confounded. He requires us to believe in the time of the advent of his Son—therefore the position he calls upon us to take on the time is an infallible one: Nigh, even at the door, is the only infallible position on this point, hence it alone is the true position on the time of the advent of our Lord.

To this reasoning we invite the strictest criticism, in the love of the truth; the closer the better: for the principles which we have laid down, we have the fullest assurance are based upon sound reason and the immutable word of God.

Having as we fully believe fairly shown that 'Nigh, even at the door,' is the only true gospel position on the time of the advent, we will now notice some of the most prominent objections which we have heard urged against this view of the subject.

(1st.) It is called a "sliding position." The meaning of which we suppose is—it opens a door to insensibly slide from faith into unbelief, or from definite into indefinite time, and finally into unbelief altogether on the advent question. The same objection may with equal propriety be urged against every proposition, or position of the gospel. It addresses man as an intellectual, understanding, moral agent, capable of obeying or disobeying the righteous and plain requirements of God. He does not place men under an arbitrary irresistible power or constraint to compel him to obey Him. The door is wide open, in every object of faith, for man to slide if he will, into unbelief and sin. But woe unto that man who does it on any position of the gospel,—'Nigh, at the door' not excepted. A man who wishes an excuse for unbelief, like Pharaoh, will find many, but fearful destruction will be the result. But one who desires to believe and obey God in all things, will find nothing in the position, 'nigh even at the door,' to warrant his putting off the coming of the Lord a single moment.

(2nd.) It leads to infidelity. Not so; for, 'nigh, even at the door,' through all of our mistakes and disappointments, has been our rallying point, our safe retreat, and sure defence against infidelity.—Well, bless the Lord, have said the disappointed ones, if our definite times have disappointed us, we will not give up our blessed hope yet: for our feet still rest on a sure foundation—'We know that he is nigh, even at the door.' On this position we can stand and rejoice in hope of soon seeing our Lord, under all of our mortifying disappointments. We think it has been unscriptural positions on the time which has opened wide the door to unbelief and infidelity. 1st. February of A. D. 1843, was the time when many confidently looked for the Lord. 2nd. The spring of '43 was another time. 3rd. The spring of '44 was another prominent time. 4th. The tenth day, or fall of '44 was another prominent time. 5th. '46 was another prominent time. 6th. And now '47 is being made another prominent time.—Besides these times many less prominent periods have been marked by not a few for the advent of our Lord. Well, what of all this? In the first place, a position has been assumed that the Lord would come at each of these respective dates. The same testimony, with little variation, has been successfully used to sustain each position. Every time the position has failed, the testimony in the case has suffered in the estimation of very many of the disappointed ones, until not a few have not only lost all confidence in all positions on the time, but believe all the evidence which has been brought forward for their support is defective and spurious. Oh, how the divine testimony, the infallible truth, has been

mpeached again and again, in the estimation of many, by our forcing it repeatedly to sustain a false position. The Lord forgive this unintentional wrong; and enable us to rally once more on the true position—Nigh, even at the door, which will never endanger the veracity of the divine testimony, nor disappoint our most sanguine hopes.

(3rd.) *It takes away the trial.* If it is meant that it takes away the trial of planting our feet upon false positions, and falling into mortifying disappointments, as those positions fail, and betray our confidence, then we should bless God that he has guided us to that position which will not subject us any more to these things. God never tries his children by holding out false pretences, in order to disappoint them. Our trials on definite time have sprung from our own mistakes. We should not charge them upon our unerring heavenly Father: he never deceives nor disappoints the faith and hope of his confiding ones. No, no, let God be true though every man be found a liar. If we suffer for well doing happy are we; but if for our own faults, there is no reward. But if 'nigh even at the door' is the position which the Lord requires us to take; and if we believe and obey Him as we should, live out our faith every day and hour, we shall have sufficient trials to make us humble, and feel our dependence on God as he requires. He who looks for his Lord every moment, knows well what it is to have his faith constantly tried. He also fully understands what it is to watch for the return of his Lord hourly. In a word, he well knows what it is to walk *by faith*, and *not by sight* as he would had he a specific precise definite time in the future to look at.

(4th) *The prophetic numbers are rendered useless.* Not so; but they are, by this view, freed from many of the perplexities which the opposite view throws around them, and at once ranked in divine harmony with the other witnesses in the case, and to all is given the tongue of inspiration, to proclaim with infallible certainty the appearing of Christ and his kingdom 'nigh even at the door.' But these things will be made clear, the Lord helping us, in their proper place, in this investigation.

We consider it now settled by sound reason and revelation, that 'nigh even at the door,' is the Bible position on the time of the advent of Christ. Our next object will be to show from the overwhelming evidence in the case, that we are *now*, this *very moment*, occupying this fearful position. The Lord keep us from falling, that when he shall appear we may be accounted worthy to appear with him in glory.

Sting of Death.

We believe there is no dispute about the true meaning of the *life* and *death* discoursed on by Paul in the the fifteenth chapter of first Corinthians: it is *literal* death and a resurrection to a *literal life*, eternal life. In concluding his masterly arguments on this highly important subject, and in view of the victory the saints will obtain over death and the grave in the resurrection morn, he triumphantly exclaims,

"O Death, where is thy sting? O Grave, where is thy victory?"

The sting of Death is sin; and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ."

The beauty of the doctrine taught in this scripture seems to be this: In consequence of *sin* all men die, *sin* slays all. *Sin* is the *sting*, the *virus*, or *deadly dissolving poison* of death, which will most surely prove the *eternal dissolution* of man, unless this *sting*, *virus* or *deadly poison*, is extracted, washed or cleansed away by faith in the blood of Christ. Or, in other words, this *virus* must be removed, and

the *Spirit of Christ* must take its place, in order that our mortal bodies may be quickened into eternal life. All such, in the resurrection morn, will gain the 'victory through our Lord Jesus Christ,' and rejoice as Paul has said.

All others, or those from whom the *sting* of death, the *virus* or *poison* of sin, is not extracted by true faith in Christ, must *perish*, *literally* and *eternally* *perish*: for Paul says the *strength* of sin is the law. That is, the law recognizes sin, and punishes it with death: 'the wages of sin is death.'

To illustrate. What is it that gives magnitude or *strength* to crime, sufficient to punish men with death? Why, it is the *law*. Annihilate all law, and crime would not be recognised as such, and of course would have no *strength* to punish the perpetrator. But while law exists it recognizes and gives magnitude or strength to crime to punish the offender.—So with sin: there would be no crime in what is now sin, had not God defined and prohibited sin. His law has made 'sin exceeding sinful,' and punishes the one who commits it with death. The law punishes with *death*, but gives *no life* to the offender. The *only* way any one can have life is through Jesus Christ. The sinner who dies in his sins has rejected Christ, has not believed and obeyed Him, and as a matter of course has not been 'justified by faith;' but dies under the full sentence of death, the *sting* not having been extracted; he is under the *whole strength* of sin, and there can be no hope for him.—He can never have life—he must inevitably perish. There is no principle in reason or revelation that will give him life, in any sense of the word. *Death*, cessation of being, must be his portion. O that he would turn from the error of his ways and live.—Why will you die, perishing sinner?

Children of our glorious Lord, look up—lift up your heads and rejoice; for the day of your eternal redemption is at hand. Soon the victory over death and the grave, through our Lord Jesus Christ, will be obtained; and *life*, *eternal life*, or *ceaseless being*, will be your glorious reward. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." No, no; an eternity of "glory, honor, immortality, eternal life," in the peaceful kingdom of God, will fully compensate for all our light afflictions here: "Our labor is not in vain in the Lord."

Cause at the West.

The letter from Br. St. John, in this number, will be read with great interest, by all the lovers of the good cause. It also opens to our view, an interesting field at home, where our brothers, kindred and neighbors dwell in darkness, and are perishing for the want of the knowledge of the truth. Who, in the name of the Lord, will go and help occupy this important field? The inducement we hold out is not money, but the satisfaction of doing good in this life, and a crown of glory in the world to come.—Missionaries who will labor for these objects, are now wanted for the far west: men who can trust in God, as did the apostles, and as did the ministers of this precious faith, at the commencement of the advent message in our land. Only let them be found in the way of their duty, and the means for their support will not be wanting. If they will let their wants be known, hearts, hands and purses will be open to supply all their needs. We might organize a missionary society, raise funds, and offer a reward in dollars and cents, for men to engage in this work. But this we shall not do: for we have no fellowship for such worldly parade and policy. It is not according to the simplicity of the gospel of Christ.—Who will go to the far west?

To Correspondents.

Bro. J. W.—We think your remarks on the "7th month" movement, as they are mostly matters of opinion, would do no real good to publish them.

Bro. J. G.—We think it would do no good to agitate the subject on which you speak, at least for the present. There are other highly important questions, on which good brethren differ, now under investigation in our papers. It is not wisdom to crowd too many subjects before them at once. Let us be patient; test every doctrine and spirit by the plain Word; receive what will bear the trial, but reject all that will not.

Bro. W. P. will see the reasons, in the note to Bro. J. G., why we defer noticing his questions now. At another time, we may investigate the whole matter thoroughly. If any have the gift of healing, the fruits of their faith or gift will be good evidence in the case.

Bro. WESTON ON THE TIME.—We cheerfully publish Bro. Weston's article in this number, on 'Nigh, even at the Door,' because the *time* of the advent we dearly love; it is a Bible doctrine, and brings the consummation of our most blessed hope so near, 'nigh, even at the door,' which is *now*, and will be *now*, until the Lord shall come.

We still love *definite* time, but not in the *indefinite* sense in which Br. Weston leaves it. He says there is a "dispute of three or four years when the 1230 years began, but only of a few weeks when they ended."

This is too indefinite to suit our faith: the *precise* definiteness of the infallible words suits us best, viz: "nigh, even at the door," which, as before said, is and will be *now*, this moment, until the Lord shall come. Br. Weston's whole argument confirms this position, and so do all the infallible evidences on the time, as we hope, the Lord will, soon to show.

We wish not to detract in the least from the merits of Br. Weston's article. We hope all will read and profit by it; remembering, however, not to indulge in the deferred hope that the Lord may or will not come before some time in April or May next, as Br. Weston's indefinite view supposes; but keep before your mind the solemn truth, that his coming is "nigh, even at the door"—that you have no warrant for the continuance of time another moment. Be ready, *now*; "for in such an hour as ye think not, the Son of Man cometh."

For a further answer to Br. Weston, see our article on the Time of the Advent, in this number.

Bro. TURNER'S ARTICLE.—His article in this number we publish not because we endorse the sentiment it advocates; but because it breathes the spirit of candor; and if it takes a correct view of the prophecy it investigates, it is important that we should know it. But if our former views are correct, the objections Bro. Turner has raised against them should be heard and candidly answered. Pressing duties prevent us from critically examining the real merits of this question now. We therefore request others to do it, who have the time and ability for such a work. Let no one be hasty in giving up old and well understood opinions, or doctrines; nor prejudiced against receiving new ones because they are new. Let all be tested by truth and facts, and those which bear the trial receive, but those that will not, reject.

The valuable article from Br. Heyes, headed "What of the Night," was, through mistake, placed in the wrong box, and consequently has not appeared until this late date. It, however, has lost none of its value by the delay, as all will readily see who will read it with care.

"Nigh even at the Doors."

I want, my Bro. Marsh, the privilege of showing through your paper, (and I am sure you will not deny me) that the infidelity into which some are falling, who once believed in the time of the Lord's coming, is the legitimate effect of the 'nigh even at the door' doctrine. True, when Jesus gave signs that should precede his second coming, he said by these we could determine when he was nigh even at the doors—but I think it will soon appear that we have something from Jesus more definite than this: 'For the testimony of Jesus is the spirit of prophecy.' Rev. xix. 10.

That we have something more definite in prophecy than Matt. 24th, appears evident,

1. Because Jesus refers his disciples to the prophet Daniel, Matt. xxiv. 15.

2. Because Peter (2 Pet. i. 17, 19) after telling us of the kingdom of Christ which he saw in miniature on the mount, (Luke ix. 28—35) when the Savior appeared in the glory in which he will come the second time, and Moses appeared the representative of all the dead saints that would arise at the first resurrection, and Elijah the representative of all the living, who would be caught up to meet the Lord in the air, tells us there is something more sure than his eyes saw and his ears heard on that Mount. 'We have also a more sure word of prophecy, whereunto ye do well that ye take heed.' Here Peter argues from the less to the greater.

3. Because by the oath of Jesus Christ in Daniel xii. we have definite time reaching to the resurrection from the dead.

That Dan. xii. 2, 3, refers to the resurrection and the saints shining in glory, I presume no adventist will deny. Taking this for granted, I pass to verse 5—'Then I Daniel looked, and, behold, there stood other two; the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? End of what wonders? The only topic of conversation is the resurrection and glorification of the saints, and every candid person will acknowledge that the question is this, 'How long shall it be to the resurrection and the shining of the saints in their Father's kingdom?' 'And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand to heaven, and swore by him that liveth forever that it shall be for a time, times and an half; and when he shall have accomplished to scatter the power of his holy people, all these things shall be finished.' All what things shall be finished? No infidel I presume would dispute, that as the question was, How long to the resurrection? the answer to that direct question being plain and definite, also refers to the length of time, from a certain point to the resurrection. And what gives this answer additional importance is, that it is given under the most solemn double oath—with both hands uplifted! And will any but an infidel take the responsibility of saying that this most solemn oath was taken and recorded to mock and tantalize the people of God? or that it was given in language they never could understand!! Certainly none but the most hardened infidel would be bold enough for that. That this time was not understood by Daniel, I admit—but by the Revelation of Jesus Christ to John we can understand the definite length of that time. In Rev. xii. 14, we find the same 'time, times and an half,' as in Dan. xii. 7, and referring to the same event. In Rev. xii. 6, we have the same time in days—1260 days. In Rev. xi. 2, in months—forty-two months.

Having ascertained the length of time, times and an half from the Bible, can we from the same source find the length of time contained in the expression, 'When he shall have accomplished to

scatter the power of the holy people?' I think we can. All admit, I believe, that the seven times of punishment in Lev. xxvi. 20, are seven prophetic times or years—or twice 1260 prophetic days is 2520. In this punishment the professed people of God are spoken of as being scattered by the kings of the earth. (Lev. xxvi. 33. Deut. iv. 27, and xxviii. 64; Jer. i. 17.) By subsequent prophecies we find that during the half of these 7 times—3½ years, 42 months or 1260 days, the saints were to be given into the hands of the little horn of Dan. vii. 8, 25. Paul's man of sin, 2 Thes. ii. 3—9, or the Roman Catholic power. This power according to Gibbon, was not completely established until the spring of A. D. 542. (of which we shall see more by and by,) whose 1260 prophetic days would carry us to the spring of A. D. 1802. But beginning the reign of Popery in A. D. 542, the scattering power of the kings—their 1260 days or half of the 7 times was not fulfilled when Popery began. For beginning the first captivity of the Israelites by the Assyrian kings, (2 Kings xxi. 9; 2 Chron. xxxiii. 10) in the spring of B. C. 674, as many chronologists do, and as time has shown that we must, the kings of the earth could have but 1215 full years before the saints were given into the hands of Popery—consequently the kings of the earth must have 45 years more for scattering the powers of the holy people, after the fall of Popery, to make up, with the 1260 of Popery, the 7 times, or 2520 days of prophetic punishments. Lev. xxvi. 28. This would end in the spring of A. D. 1847. But I proceed.

'And I heard, but I understood not; then said I, O my Lord, what shall be the end of these things? And he said Go thy way Daniel, for the words are closed up and sealed till the time of the end. Many shall be purified and made white and tried—but the wicked shall do wickedly and none of the wicked shall understand, but the wise shall understand.' By the wise, we shall all agree, is meant the people of God. But they shall understand what? No grammarian in a similar case would hesitate a moment in supplying this ellipsis. The question in verse 6, was concerning the length of time to the resurrection. The answer gave the time under the most solemn oath, and it was this time that Daniel did not understand—but he was told that it should be understood at the time of the end. For aught that appears, this promise, that the wise should understand this time reaching to the resurrection, was given under oath as well as the time itself. The Lord, in answer to Daniel's question, What shall be the end of these things? now proceeds to give Daniel the time in numbers which he could understand. Though Daniel's question was, What shall be the end of these things? the answer shows that his question implied when. 'And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. But go thou thy way until the end be, for thou shalt rest and stand in thy lot at the end of the days.' The expression, 'Thou shalt rest and stand in thy lot at the end of the days,' shows conclusively that the resurrection will take place at the end of the 1335 days.

We are all agreed that the daily sacrifice means Pagan Rome, and the abomination that maketh desolate, Papal Rome. We are also agreed that Pagan Rome was subverted 30 years before Popery was set up. The 30 years added to the 1260 of Papal rule, is 1290. And it is evident without argument that the 1290 and 1335 days begin at the same points; and we can all see that the 1335 are 45 more than the 1290. Let me talk to the children a little that they may understand this too. If we take 10 off of 45 there will be

35 left—put this 10 on to 90 there will be another 100; so that instead of 1200 we shall have 1300 and 35 more, making 1335. Now if we can determine where the 1290 begins or ends, we can determine where the 1335 will end; because the 1335 will end 45 years from the time the 1290 end. There is a dispute of 3 or 4 years where the 1290 begin, but there can be no dispute of more than a few weeks where the 1290 end, for they must end where the 1260 days or years of Papal rule end. I have shown above that Pagan Rome was subverted 30 years before Popery was set up—and 30 added to 1260 is 1290, which shows that the two numbers end together, as the 1290 begin 30 years before the 1260. Well, where did the 1260 years of Papal rule end? We supposed, when we preached in 1843, that they ended in 1798, because in February of this year the French army entered Rome and took the Pope prisoner; and 45 years from 1798 would end in 1843. But as time has compelled us to make more diligent search, we find that in 1800 Napoleon treats with the Pope of Rome as a sovereign power, thereby showing that his power was not yet lost. And this power of the Pope continued until it was formally surrendered by the Pope in signing the treaty called the Concordate. By this treaty the Pope lost his distinctive powers; and from this time the saints were no longer given into his hands. This treaty was drawn up and signed by the plenipotentiaries (as Thiers in his history of the Consulate tells us) July 15th, 1801—and signed and ratified by the Pope of Rome between the 10th and 18th day of September following. But we all know that a treaty must be ratified by both of the governments concluding the treaty, before it is of any effect; so here, the Pope having signed and ratified this treaty in September, 1801, waited with impatience the action of the French government. On the 8th of April this treaty was ratified by the French government, who fixed upon April 18th for its promulgation as the law of France and Rome. The 18th of April, 1802, was accordingly ushered in with all the pomp and display so important an occasion demanded. In May, 1802, the treaty of Amiens went into effect, by which all the powers of Europe acknowledged the change in the Roman government. The evidence is then clear and conclusive that the 1290 days could not have ended before the spring of 1802; nor can the 1335 days (45 more than 1290) extend beyond April or May, 1847. The 45 years of the 1335 beyond the 1290, are the same as the 45 for the scattering the power of the holy people, beyond the time, times and an half of Papal rule, mentioned in verse 7. Now with such clear evidence for the termination of the 1335 days—the termination of the time for the scattering the power of the holy people—the time for the resurrection—all which time was given under the most solemn oath, connected with the promise that the wise should understand that time, can any one turn away and talk about 'definite indefiniteness,' or, 'we can only determine that he is nigh, even at the doors?' 'There is such a discrepancy in chronology that we can determine nothing definite about Daniel's numbers.' And can we not trace back chronology 45 years without a mistake? But this is virtual infidelity—for it not only charges God foolishly, charges Him with revealing in his word that which intimately concerns us, yet, which we can never understand—but such unbelief nullifies the oath and promise of God. Our disappointments have been in fulfillment of prophecy; and I had rather have another such than turn Infidel. But we have no reason to expect another disappointment. We have, as shown above, the most indubitable evidence that the 1335 days will end—the resurrection take place, and Daniel stand in his lot in the coming spring!

J. WESTON.

CORRESPONDENCE.

LETTER FROM BRO. J. S. ST. JOHN.

Dear Bro. Marsh:—We yet feel truly like pilgrims and strangers, without any continuing city or abiding place; and, although disappointed, we continue looking for our Lord. We have been here more than a year, and have found none who sympathise with us in our hope, until, in answer to our prayers, our Father has sent us two of his children, who have gladdened and encouraged us in our pilgrimage. Bro. Daniels and sister Parks visited us and lectured a number of times to crowded congregations of highly interested and anxious hearers, who listened with almost breathless silence for two hours or more, many of whom were melted into tears.

Bro. Daniels has gone to Springfield: the news from him is cheering indeed. Our sister remains with us—has been lecturing, about ten miles from here, among the Freewill Baptists, (who seem to be very liberal people)—they truly were astonished at the doctrines taught in the Bible, especially the promise of the restitution, two resurrections, the kingdom, and inheritance, &c.—The preacher and his wife stated these were new ideas to them; the latter, notwithstanding that her prejudices had been so great before she had heard on the subject, when sister P. was about to leave, threw her arms around her neck, while the tears were streaming down her face, exclaimed, 'O, how blind have I been!' The truth is, they had been taught to believe in the conversion of the world and a temporal millenium, but these views were completely swept away by the Bible truth. Others have likewise fallen in love with these Bible truths, and we trust much good is done in that place.

Our sister has also lectured six times at Mount Morris, a pleasant little village, situated on a beautiful eminence, about ten miles from here, and has a theological seminary belonging to the Episcopal Methodists, in which the lectures were given to crowded congregations, which were entertained from one hour and a half to three hours.—There were from six to twelve preachers in attendance, among whom were some of the professors of the seminary, but none of them were able to refute the doctrines preached by our sister; but many testified, by their tears and hearty responses, to the truth of what they had heard—and among the students were some who were so dissatisfied with their former teaching, that they left their theological books and took their Bibles, with a determination to know whether these things are so. And there is such a desire manifested in that place to learn on this blessed subject, that a certain brother stated that he could distribute a box of books among the people, if he had them. We let him have what we had to read and circulate. The truth is, the people love the truth and must and will have it. They find the truth alone can make them free. The good that has been done in all these places, eternity alone will reveal.

Our sister has more calls to lecture that she can possibly fulfil. O that God would send more of his faithful laborers to help in this western region; the field is large, and calls are numerous; sinners are perishing; the precious cause is bleeding; the truth is suffering, on account of the unfaithfulness of the unfaithful watchmen, who have left the walls of Zion, and are crying peace and safety. But this is loud preaching to the Bible observer; for he sees in this an awful fulfilment of prophecy.

Sister Parks expects to go north about thirty miles, in a few days, to a village called Freeport, where she has a call to lecture.

Yours, in hope,

J. S. ST. JOHN.

Buffalo Grove, Ill., Jan. 11, 1847.

Bro. A. Howe, Gorham, Dec. 29th, on the advent of Christ, writes:

O! then will our joys be complete—then we shall enjoy the most perfect freedom and communion with the blessed God—there faith will be swallowed up in vision, and hope in fruition—there the spirits of just men will be made perfect and join the innumerable company of angels in singing anthems of eternal praise to God, and Christ our exalted Redeemer. There we shall be crowned with crowns of eternal honor, and decked with robes of brightest lustre, forever shining forth like so many suns in the kingdom of our heavenly Father! O! the glories, the ravishing glories of the heavenly world! O! those blessed scenes of permanent and everlasting joy and delight! There all tears are wiped away from our eyes! There we shall be delivered from the molestations of the old serpent and a sin-cursed earth! Nothing will enter those peaceful regions that defileth or that worketh abomination or maketh a lie! Not one spot or stain will be seen on the walls of the New Jerusalem! Not one sullied pillar in the upper temple of God! Not one slumbering string or untuned harp in all the heavenly concert! O! my brother or sister, could the curtains of your eyes be drawn aside, that the heavenly world might at once pour its heavenly light on your astonished vision! could you hear the loud hallelujahs that ring through the arches of heaven! the hosannas that drop from every tongue, and the name, the ever blessed and glorious name of Jesus, sweetly breathed in every accent, how would your soul spring in your bosom for joy! How would you long, ardently long, to take wing and be gone hence and be with Christ, which is far better! O, the folly! the egregious folly of mortals who make this world their wonder, their gold, their god, and their coffers their heaven! Can immensity be measured with a line? or an atom weigh down the boundless creation? As well may earthly pleasures yield satisfaction to an immortal mind. All the views and discoveries we have here below of the heavenly state, are but as through a glass darkly; but in heaven it is face to face—there we shall know as we are known. But oh! how narrow are our views! how faint our ideas! how feeble and glimmering are all our discoveries of the great and glorious things God has prepared for them that love him!

Be patient, brethren, and wait till your change come. By and by, He who hath the keys of death and hell will unlock the prison of the grave! then shall our bodies spring from the dust fashioned like the glorious body of the Son of God! crowned with honor and decked with robes of brightest lustre, shining forth like so many suns in the kingdom of our heavenly Father! Yet a little while and he that shall come, will come, and will not tarry, and I know that his reward is with him! The hour is at hand! he is at the door! Even so, come Lord Jesus! come quickly!

Bro. W. Watkins, Baltimore, Md., Jan. 7th, writes:—

Never did I witness a more cordial and uninterrupted union between any people, than that which has existed for many months among the Baltimore brethren. They love each other, as it seems to me, with a pure heart fervently. They seem to be of one heart and one mind. If they hold any discordant views, they are either not known or scarcely perceptible. The law of love reigning predominantly, they can find not a moment to contend about non-essentials. They are self-sacrificing—they sympathise *practically* with any of the body who may be in poverty or distress. They would rather meet in their little upper room where they can speak and hear of the blessed hope—their hearts being unawed by hu-

man authority, and their tongues unchained by ecclesiastical interdicts—than to worship in the most splendid temples in the land in which there is no sympathy for those who love, and are looking for the appearing of the Lord—in which not a sound is ever heard in regard to the near realization of the Christian's hope at the resurrection—nay, in which such a doctrine is regarded as a contemptible heresy, or the hallucination of a pitiful fanaticism. I feel that I can never be sufficiently thankful to my heavenly Father for casting my lot among these despised ones. Whenever I worship with them I feel that I breathe a heavenly atmosphere, that I am with a company of pilgrims who love and fear the Lord, and consequently, that 'the angels of the Lord encampeth round about them that fear him.'

Bro. W. G. Ruggles, Three Rivers, Jan. 6th, writes:—

Where is Bro. H. F. Hill, Bro. Barringer and others, who so often gave us such blessed epistles? Will they not speak again to the scattered remnant? heaven will smile upon them if they will. The good cause is prospering in this place and vicinity, and the saints are truly desiring a better country, where faith in sight will be swallowed up, hope in glad fruition lost—where earth (now groaning under the curse) will become like the garden of the Lord—where the ransomed will return and come to Zion with songs and everlasting joy upon their heads, and where sighing and sorrow shall flee away. Amen.

Bro. S. Bean, East Bethel, Jan. 1st, writes:—I would just say to the praise of God, that the conference in East Bethel was one of deep interest; so large a congregation and so attentive, has not been seen in this place since '43 and the '7th month;' and Bro. Thurber says he has not felt such a burden for souls this two years, nor witnessed so much deep conviction: the most hardened sinners and backsliders were melted under the word which was preached with power.

The few brethren in this place are well united, and strong in the Lord, and are laboring to gird the whole armor on, so that we shall be enabled to stand the trials of these last days, which we believe will end soon.

Bro. J. Sadler, Shiremanstown, Pa., Jan. 2d., writes:—

Under the blessing of God and the indefatigable labors of Bro. T. Osler, we have had quite a refreshing time in this place. During a protracted meeting a short time since, ten or twelve presented themselves for prayer, and we trust were all hopefully converted to God. The brethren and sisters are strong in faith, believing the kingdom of God is nigh at hand.

Bro. J. G. Hooks, Coneord, N. H., Jan. 9th, writes:—

There are a few in this place who are still looking for that very 'same Jesus' to come in like manner as he went away. The little flock here have been scattered and divided as in other places; but we hope to overcome through the blood of the Lamb and the word of our testimony. We are resolved to go on, hoping that soon the chariots of Israel will appear for our deliverance.

Bro. J. Mudget, Meredith Village, N. H., Dec. 29th, writes:—

The brethren here stand firm in the truth of God's word. We have had blessed meetings of late; backsliders are reclaimed and souls are made happy in God, and believing the Lord is near.

Bro. B. F. Perry, Darlington, C. W., Dec. 19th, writes:—

The good Lord is reviving his work in this neighborhood. Eight or ten are converted!—Praise the Lord.

Missionaries for Christian America.

The glaring inconsistency of Christian men who withhold the Bible from their slaves and make it penal to teach them to read, and often penal for them to meet for prayer and mutual Christian sympathy and instruction is set in a strong but a just light by Frederick Douglass in one of his English speeches. Surely it is a sufficiently palpable fact that men who can hold slaves and forbid them the Bible need to be themselves converted, however much piety they profess to have. They ought to see that a system which compels them to shut off souls from the light of revelation ought not to live another day.

Truth gives the edge to the following cutting words of Mr. Douglass.—*Oberlin Evangelist.*

"I wish to say a word about another thing, and that is to the friends of the spread of the Gospel and the circulation of the Bible—I want you to remember that there are three millions of people within fourteen days' sail of your own island, who know not what it is to have the Bible, who are denied by American Christians to learn to read the name of Almighty God. These men are redeemed by the blood of Christ, and I hope you will consider them as such; they are your brethren—I hope you will consider them as such. (Cheers.) They have no Bible, and it is penal to instruct them to read. I have a proposition for British Christians, and I will call on them to aid me in what I am now about to propose. It is this, that a large sum of money be raised in England for the special purpose of procuring Bibles, with the express understanding that they are to be placed on ship-board, and for the purpose of supplying the negroes, not in heathen lands, but in Christian America. (Cheers.) I should like to see that ship loaded with the gospel, loaded with Bibles, her sails spread to the breeze, manned by a Christian crew, and a Christian captain, having on board true Christian missionaries to expound the words of the Inspired Volume to those slaves, with the understanding that they were to land on the American shores. I should like to see that ship riding before the gentle gale, freighted with light and life, to the United States. (Cheers.) I should like to see another result that would follow. I know that the slaveholders would shoulder their muskets, buckle on their swords to fight with the Bible, to fight away Christianity. They dread the spread of the Gospel among the slaves. (Hear, hear.) But the experiment is worth trying. What a spectacle for men and angels to look upon,—Christian England demanding the right to preach the Gospel, coming to the very doors of St. Peter's, to Hindostan, to China, but baffled off by the arms of the Christian Evangelical States of America."

Appalling Distress in Ireland.

The condition of Ireland continues to be the absorbing objects of attention. Day after day the distress continues to increase, and famine is doing the work of death in various parts of the country.

Immense numbers of poor, half-starved creatures find their way across the channel and beg and subsist as best they can, by appealing to the feelings of the inhabitants in the great towns of England.

The number of these poor creatures in Liverpool, Manchester and the manufacturing districts, natives of the sister country, who have fled from the wretchedness of their homes, is adding seriously to the local taxation of the places named. The parish of Liverpool feels the pressure so painfully, that they have memorialized the Government on the subject, but any measure to be effected must be general in its application, and be hands of the Government are too full of Irish misery to pay much attention at the present time to *ad misericordiam* appeals from other quarters.

The distress is so overwhelming, that the Irish landlords have become alarmed for the safety of their estates, and are combining to devise measures to arrest the ruin which seems to be impending over their heads.

Panaceas of all kinds to meet the calamity are as plentiful as blackberries; and the chronic diseases of Ireland pass of course, in review, in compassing measures of amelioration. But the present is the time for action, not declamation—and accordingly, Parliament is to be called together on the 19th instant to consider what ought to be done in this crisis of the people's fate. Lord John Russell has issued a circular to his supporters in the House of Commons, soliciting their attendance at the opening of the session, as measures of great importance are to be immediately considered.

Some idea of the state of society across the channel may be inferred from the fact, that in the county of Mayo alone, no less than thirty-two or thirty-three deaths are alleged to have taken place from starvation!

Terrestrial Convulsions.

We have in a former number alluded to some extraordinary disturbance in the atmosphere, noted by Prof. E Meriam, on the 3d of September. Mr. M. has since obtained intelligence from various parts of the world, and ascertained that at about the same time there were a succession of convulsions which he mentions in the following order:

Iceland was heaved by Earthquakes and Volcanoes on the 22d of August; Earthquake on the rivers of New England and its sea coast on the 25th; throughout Tuscany in Europe on the 27th of August—on the 2d of September at Java; at Grenada on the 6th; at Trinidad on the 10th; at Deerfield, N. H. on the 12th; and Cape Haytien on the 15th of September, thus making eight convulsions in as many different and distant locations in 24 days—followed by fearful tempests—dreadful gales—terrific hurricanes—hail, rain and snow—destroying thousands of human lives, and casting into the lap of ruin millions on millions of property. At Java, at the date above mentioned, the Gunung Merapi, a high mountain on that island, was throwing out immense volumes of fire and smoke, and a river of burning lava was running down the mountain side. This mountain has not before been convulsed for 1000 years.

P. S. Since writing the above we have seen another report of Meriam's observations, stating that for 36 hours on the 27th and 28th of December there prevailed an equilibrium of the atmosphere which strongly indicated a convulsion in some distant part of the earth.—*Sci. American.*

Alarming Occurrence.

GRAFTON STEAM MILLS, }
Grafton Harbor, C. W. Jan. 9. }

SIR:—A most singular phenomenon occurred at this place yesterday afternoon, about 3 o'clock, which may be thought worth a place in your paper. The lake was calm, and the wind in the north, when suddenly the lake receded from the shore in one immense wave, upwards of 350 feet, leaving the beach perfectly dry for that distance; it seemed to gather itself into a vast cone, and immediately returned in one unbroken wave, four feet higher than it usually is, burying the wharf completely, and overflowing its usual boundaries upwards of a hundred yards, sweeping everything before it, accompanied by a dreadful noise. This happened eight or nine different times, gradually decreasing in violence until the lake resumed its usual appearance.

THOMAS THOMSON,

Miller, Grafton Steam Mills.

Our readers will remember that in 1845 we chronicled an occurrence similar to the above, as having taken place in our own harbor. The

same convulsion that affected the lake at Grafton Harbor on Friday, ran along the coast from that place to Port Hope. It was, however, unattended with the heavy thundering sound heard at Grafton. We know the writer of the above letter, and place every confidence in his statement. We have also received a confirmatory letter from the proprietor of the Grafton Steam Mills, A. G. Allan, Esq.—*Cobourg Star.*

A VOLCANO AT WORK—MORE WONDERFUL CONVULSIONS.—We yesterday recorded a wonderful convulsion of the waters of Lake Ontario, as having taken place week before last. A similar one occurred at Rice Lake, about 12 miles north of Cobourg, last week. The Lake was seen to be in great commotion, the ice (18 inches thick,) undulating in every direction. Presently it burst with a noise like thunder, and a large piece from the centre of the Lake, was, in a few minutes, thrown up in a pile to the height of ten feet, in which position it now lies. This is no doubt related to the earthquake which caused the awful commotion in Lake Ontario at Grafton.—*Advertiser.*

Several slight shocks of earthquake have lately been felt in the neighborhood of Marsailles.

MEETINGS IN ROCHESTER.

Our meetings in this city, are held three times on the Sabbath, also Tuesday and Friday evenings, in Shaw's New Brick Block, east side of the River, corner of Main and Stone streets; entrance from Stone street. The Lord's Supper will be administered in the afternoon of the first Sabbath of every month.

APPOINTMENTS.

Bro'n J. V. Himes and F. G. Brown are expected to hold meetings in this city Feb. 14th, and as much longer as duty may dictate.

J. C. Bywater appoints to be with the brethren at Le Roy the first Sabbath in February.

Bro. E. R. Pinner appoints to lecture at Scottsville Friday evening, Feb. 5th, and continue his meetings as duty may dictate until the Wednesday following.

W. P. RABSON.

Scottsville, Jan. 22d, 1847.

BUSINESS NOTES.

Bro. Himes—You will credit John Mudgett on Voice of Truth \$2, and charge the same to my account.

We are in want of Macknight's Testaments and small Hymn-books. Please bring some, and also a copy of the Advent Herald since vol. 9, when you come to Rochester: also your Book account.

T. M. Preble—We have given you credit \$1. The papers are regularly sent. Great complaints about the Eastern mails of late; we hope there will be cause for no more.

J. Stevenson—The paper for Bro. Cochrane was discontinued by order of some one; it is now re-ordered. The amount due to close of vol. xiii will be \$2.50, if he pays for the one sent to J. Cochrane Toronto, C. W.; but if for the one only sent to Scotland, \$2.

L. D. Fleming—The paper for 'Mrs. George Newark, N. J.' has been regularly sent since vol. xii no. 2. The fault must be at your Post Office. We find H. Ball credited to close of vol. 10, but can't tell where the money was received. Bro. Arnold is in Illinois or Wisconsin territory; is not expected until spring.

W. G. Moore—Your debt is 75 cts.

J. P. Jacobs—S. Pangbourn's paper is marked 'free.' If he wishes to pay, it will be \$2.50 to close vol. xiii.

M. Whitaker—Bro. Herron is confident that the 50 cts only paid to close of vol. xi. So our books stand; hence, Sister C. is mistaken. She is now paid to close of vol. xii. All shall be made to her full satisfaction.

W. G. Ruggles—We have not sent his paper to Three Rivers, but to Springfield as you ordered.

H. H. Johnson—It was sent to Smithfield to C. F. S., till no. 11 of vol. x, when it was ordered discontinued, at which time was due \$3.40. But if Bro. Sweet will inform us how long he received it at that place, we will cancel the balance.

R. Andrew—You are paid to close of vol. xiv.

C. Crawford—Your and A. Beebe's accounts, as you direct, are squared to close of vol. xiii.

J. C. Bywater—We can't find F. S. on our book. Be particular and give the full name and address, that the dollar may be credited.

J. Varney—We have given you credit to close of vol. xiv.

Receipts for Week ending Jan. 29, 1847.

N M Catlin for J Atkins \$1, A P Wells \$3 and I Dunham \$1; Post Master for A Gilley \$2; H Tanner; D S Stewart \$1; G Cramer; J Lichtenhater \$1; A Dunham \$1 pays to vol. xvii no 11, and T C Harding \$2; H Tanner; D Maynard \$2; W G Ruggles; P Arnold 50 cts pays to vol xiii no 7, and for W Hurlbut 50 cts; H Johnson for A Jennie \$1, S Brown \$1 and for A Odell \$2; A Whitaker \$1, vol. xvi no 9, for P Wilson 50 cts vol xii no 13, F A Clough 50 cts vol xii no 13 and S C Cox \$1 vol xiii no 13; G Henley for J Aberton \$1, Espikes \$2, pays to vol xiv no 13, and H Purdy \$1; S L Hooker \$1, vol xiv no 13, for S Rowley 50 cts and S Tilden 50 cts; O Taylor \$1, J Chapman \$2, J P Jacobs 50 cts and F C Rowson 50 cts; C J Whitcher 30 cts; J S Beeman for P Dickson \$1, J C Bowley 50 cts and J Whitmore 25 cts; L Crocker; A Colby \$1; H Dodge \$1.25; J Lewis; J P Brackett for P Ellenwood 50 cts and L Snell 30 cts; G Stacy; J F Sawtell \$1, for P Ellenwood \$1 and H Stratton \$1; S Gibbs; J C Parkard; J C Bywater for R H Hensley \$1 and "F. S." \$1; R Andrew for J Burnett \$1 and I H Fuller \$1; T Smith for C W Kirkpatrick; L B Ricker 50 cts and J Chapman 50 cts; P Sweet; A G Goodrich \$2, C Perry \$1 and M Fisk Jr \$1; I Varney \$1, for J B Larrabee \$1.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XIII.

ROCHESTER, N. Y.—WEDNESDAY, FEBRUARY 10, 1847.

NO. 7.

THE VOICE OF TRUTH,

PUBLISHED EVERY WEDNESDAY

TALMAN BLOCK, BUFFALO STREET, OPPOSITE ARCADE,
(Entrance—east end of the building)

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 12 Numbers. \$2 for Five copies
Without charge to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or remittances for Books, should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscribers' names, with their Post-office, should be plainly written.

Time Lingers Not.

Time lingers not—another year
Has sped its flight—is gone—
The resurrection morn draws near,
Its glories soon will dawn!
Soon shall the time of the release
Of waiting Israel come,
When they shall gain the promised rest,
And dwell with Christ at home.

Soon they'll exchange this gloomy scene
Of sorrow, sin and woe,
Temptations, trials, death and pain,
Where tears increasing flow—
For the abode of righteousness—
A seraph choir become—
In purest strains Jehovah bless,
And dwell with Christ at home.

There tears and death, sorrow and pain,
Cannot their peace invade,
And God himself shall dwell with them,
And all things new be made!
There nought of that which e'er defiles
Or makes a lie shall come,
But victors over Satan's wiles
There dwell with Christ at home!

Lift up your heads, ye purified,
Redemption draweth near,
For those who in the Lord abide,
And his commandments fear,
All who in white unspotted robe,
Through Jesus' blood of mercy,
Shall safely reach the highest abode,
And dwell with Christ at home!

Woodstock, Vt., Jan. 1st, 1847.

I. P.

The Bible a Sufficient Creed:

A DISCOURSE DELIVERED AT FORT WAYNE,
IOWA, FEB. 22, 1846.

BY CHARLES BEECHER.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 16, 17.

In the further consideration of the subject this morning presented to your view, having already established the first proposition, viz: 'The Bible is a creed, sufficient under God's blessing, to regulate the belief, experience, and practice of the whole Christian world;' I now proceed to establish the second, viz: 'The substitution of any other creed for any of these purposes, is one step to APOSTACY.'

But what is the substitution of any other creed? Not the publishing, in book-form, of a system of doctrines, which any man, or body of men, suppose to be contained in the Bible. It is right to compare, to harmonise, systematize; it is right to publish, to defend, to propagate. This is not what we mean by substitution.

Nor is it the mere publication, defence and propagation of a book, by any man, or body of men, as containing the system of doctrines taught in the Bible. That this would be an unwise presumption, I must believe. Man's mind is finite; the teachings of the Bible, infinite. How can men, then, give the system, while their minds are physically too small! Humbly must we confess that there is scarce a question started in God's word which does not depend for its complete solution on facts and relations unseen; which

does not revolve in an orbit so vast, that the small arch we see cannot afford the elements necessary to form a calculation; which does not sweep out far beyond our horizon and link in with invisible emergencies.

Hence, to pronounce the results of the research of three-score years and ten, the system, is a daring deed, as daring as for the astronomer to say, this is the system of astronomy, ignorant as yet, on what unknown path, about what unknown centre our sun is travelling; as daring as for the geologist to say, this is the system of the earth, ignorant, as yet, of what is twenty miles below the surface; as daring as for the chemist, or the physiologist to say, this is the system of chemistry, or physiology, ignorant, as yet, of the nature of electricity, or the vital principle; or rather, as daring as for an Academy of Sciences to come forward and say, this is the system of universal science, while there is not a science in the sisterhood yet out of swaddling bands.

Would not these exhibit presumption? But if the Bible be of God, is it not vast as nature? And is it not a precisely similar presumption to say, this is the system of Doctrines contained in the Bible? How much more fitting to say, 'These are parts of his ways; but the thunder of his power who can understand!' Yet however we may censure such a course as unwise presumption, it is not the substitution which we are to examine.

What, then, is such substitution?

It is, after having presumed to publish such a book, and to say, 'This is the system of doctrines contained in the Word of God,' to go further and require the acceptance of that book by every candidate for licensure or ordination, as a test of his qualification. It is this which I shall attempt to show is one step to APOSTACY.

1. Because it is a direct contradiction of the unequivocal teaching of the Holy Ghost.

The estimate which God has set upon his word is, the Man of God, who sincerely receives and adopts the Bible in the best exercise of his natural faculties of interpretation, is PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS.

We contradict this. We virtually declare the Man of God who sincerely receives and adopts the Bible in the best exercise of his natural faculties of interpretation, is NOT perfect; NOT thoroughly furnished unto all good works. Nay, he is so imperfect, so poorly furnished, that we will not license, nor ordain him. That is to say, he shall suffer the natural inconvenience and penalty that such refusal inevitably will bring.

Having thus virtually annulled God's statute, and affixed a penalty to the obedience of it, we set up our own statute, viz: the Man of God who sincerely receives and adopts the Bible, and this creed, according to the best of his natural faculties in interpreting them, is perfect, thoroughly furnished unto all good works.

This is what must strike every unprejudiced mind as real apostacy. Let me illustrate. Compare this with a well known feature of the Romish apostacy. The Bible declares that there is one mediator between God and man, Jesus Christ the righteous, and that there is salvation in none other; that his blood cleanseth from all sin, &c. What, in this cardinal point, is the very gist of Roman apostacy? Denying Christ? No. Denying that he is the Mediator? No. What then? She adds other mediators—the virgin, the saints. This is recognised by all Protestants as the very

essence of her apostacy on this point. But, men and brethren, I submit to you whether the case in hand be not precisely parallel. God declares that the Man of God, who sincerely receives and adopts the Bible, is perfect, for certain specified purposes. We declare that the Man of God who sincerely receives and adopts the Bible, and this creed, is perfect for the same specified purposes.

God declares that Christ as a mediator, is perfect. Rome declares that Christ and the saints, as mediators, are perfect. Now, if the latter be apostacy, why not the former? Do not we and Rome, so far, stand on precisely similar ground?

2. But I judge it to be a real step in apostacy, because it has arisen and is advancing, in the same mysterious, stealthy way, out of the midst of good men, and good motives, that saint-worship arose. The rise of saint-worship was prophesied by St. Paul, as a revival, under a Christian dress, of the ancient pagan worship of good demons. 1 Tim. iv. 1.

Now, how was it brought about in its earliest stages? By bold, bad men? By a general vote of apostacy? Ah, no! These 'hypocritical liars,' with 'consciences seared as with a red hot iron,' mentioned by the apostle, were the product and the support of the mature, full grown apostacy, stalking forth a grim and ghastly ghost of defunct paganism, evoked from hell and clad in the fleecy vestments of the Lamb.

The stupendous mystery of Satanic skill was, that he contrived to have martyrs substituted for discarded demons, by the pious, unsuspecting co-operation of godly men—men, ready in their turn to become martyrs. They were the unconscious tools, in the hands of the arch-plotter of ruin, to bring about the fatal resurrection of that very old paganism, (under a truly godly form,) from whose fires they had barely escaped.

How did it begin?

In a pious and decent respect for the memory of the martyrs. Nothing more. In cherishing and defending their memories. It was fostered, creeping step by step, from affectionate remembrance to respectful veneration; from respectful veneration to superstitious adoration by such men as Eusebius, Theodoret, Basil the great, Gregory Nazianzen, Gregory Nysen, Chrysostom, and almost all the fathers of the fourth and fifth centuries.

Innocently it flourished in their unsuspecting hands, and peacefully and piously it passed beyond their day, to a horrid consummation.

So it was with fasting from meats.

So it was with forbidding to marry.

So with every feature of the Romish Apostacy.

Precisely in the same manner is this feature of what I must call Protestant apostacy, now arising—creeping stealthily through its first innocent stages among good men, from good motives; and precisely in the same manner will it pass beyond our day to a similar consummation.

Our best, most humble, most devoted servants of Christ, are fostering in their midst what will one day, not long hence, show itself to be of the spawn of the dragon. They shrink from any rude word against creeds, with the same sensitiveness with which those holy Fathers would have shrunk from a rude word against the rising veneration of saints and martyrs, which they were fostering. They would have supposed that he who should have plainly remonstrated with them, and told them that they were taking a step in

apostacy, was an enemy to religion. They would have told him perhaps, he was doing the devil's work, just as our holy Fathers with equal solicitude, say, when one attempts to disclose the necessary tendency of creeds. While, in point of fact, in both cases, it is the holy Fathers themselves who are doing the devil's work. For,

3. This is a radical feature of Romanism revived under a Protestant form, just as really as saint-worship was a radical feature of paganism revived under a Christian form.

What has been a radical feature of the Roman apostacy from the first, more marked than this one thing as admitted by all Protestants, that she claimed the solo right of interpreting the Bible? Has not Rome always either deprived the people of the Bible altogether, or else set up that ineffable Church fog of tradition for an infallible interpreter? And how was it that this celebrated feature of the Romish system took its rise? I answer in the voice of history, by creed-making. It was the creed-making power which began in the second century, crept slowly and stealthily forward, was first exercised in a general council in the fourth century, which afterward centred in the Vatican, and set its veto on the Bible.

The making an authoritative creed, to which the clergy were compelled to subscribe, was the first step; the absolute prohibition of the Bible to the people was the last step. The difference between was only the growth of the principle. For, the right to dictate what a man shall find in the Scripture, and the right to dictate that he shall find nothing, are one.

Look at the facts. The apostolic churches, during the whole of the first century, had no creed but the Bible. The apostles' creed, even, the simplest, oldest, most harmless of the species, was not made by the apostles. 'There is,' says Mosheim, 'indeed, extant, a brief summary of Christian doctrines, called the apostles' creed, and which from the fourth century onward, was attributed to Christ's ambassadors themselves; but at this day, all who have any knowledge of antiquity, confess unanimously that this opinion is a mistake, and has no foundation.'

And still more, when it was made it was not used as a *test*. It will be observed that in this argument, 'Creed' means not articles of belief, but articles made authoritative *tests*.

There was no such test in existence during nearly the whole of the first two centuries. They never were heard of until after Councils appeared. During the whole of that time churches were independent, all members equal. Each church chose its own officers, and each church was a Presbytery in itself. The modern forms of Presbyteries, Synods and General Assemblies, were unknown. The first idea of them was borrowed from the political world by the Greeks, who were versed in such features of civil administration. The idea of an authoritative creed is, therefore, exclusively political. It is not of Christian parentage. 'These Councils,' says Mosheim, 'of which no vestige appears before the middle of this (second) century, changed nearly the whole form of the Church, for by them, in the first place, the ancient right and privileges of the people were very much abridged, and on the other hand, the influence and authority of the Bishops were not a little augmented.'

By thus consolidating the churches, by delegates, into a political union, was formed a Hierarchy. For the delegates, little by little, transformed themselves into legislators, and avowed that Christ had given them power to make laws of faith and practice for the people.

Things went on gradually until A. D. 325 when the first General Council was called, and the first general creed made, viz: the Council of Nice and the Nicene Creed.

How was this Council called?

By the authority of Christ? By the authority of the Church? It was called by the authority of a man who was not even a member of the Christian Church—a man who was an Emperor, and that of Rome. The Roman Emperor, by his absolute political power, assembled a General Council of the Christian Church! Three hundred and eighteen Bishops fully settled the doctrines taught in the Bible, banished Arius into Illyria, and compelled his followers to subscribe. Here is the happy origin of authoritative creeds. Had I time, I could go on to show you how they multiplied in swarms; creating and fomenting those very divisions they were designed to suppress—part and parcel of that ambitious and apostate Hierarchy. I would show you how the creed-making power, thus unknown to apostolic times, thus a political idea, thus first generally exercised under a Roman Emperor's mandate, became the constant, inspiring spirit of the apostacy in all its stages, and having marked and gagged the Bible with creed upon creed, tradition upon tradition, fable upon fable, lodged at last in the Papal chair, and launched imperial thunders against the Bible itself. This is what I mean by saying that the creed-making power was a radical feature of Roman apostacy; and this power it is that we are now reviving under a Protestant form. For,

4. We are doing the self-same things by which the creed-making power then and there began; and, strange to say, are using the self-same arguments therefor. What were the Romish arguments, from the days of the Nicene debate, down to the pontifical anathema? They were, Truth is one—therefore true believers cannot differ. But they do differ. Therefore there is heresy. Heresy must be kept out. Make a creed to keep it out; and as to which side is heresy, 'Quod semper, quod ubique, quod ab omnibus,'—that is, heresy is the opinion which is in the minority. A strange rule in a world, where wise heads are certainly not generally in the majority, but a rule eminently convenient and practical. Yes. Shear off the troublesome thinkers and sing stagnant hallelujahs! This by way of keeping the Church pure! This has been Rome's policy. Mother of harlots! How holily has she protected the Purity of the Church!

Now, unless my ears deceive me, Protestants are using the same arguments; only for church, read denomination. We must keep the denomination pure! We must keep out heresy, i. e. the opinion of the minority; and although God has said his Bible is PERFECT for this very purpose, we say, No. We want a creed to boot. And is not this just the same as it was when Rome said it? Was saint-worship any better than demon-worship? Is denomination creed-power any better than Catholic creed-power?

5. Especially when we consider that the Protestant Church is making progress towards the same results; a virtual prohibition of the Bible—progress more silent, but more rapid. Let one fact suffice.

When the Westminster Assembly of divines formed their Confession and Catechisms, it was proposed by the Scots Commissioners, that the answers of the shorter catechism should be subscribed by the members of that body, the proposal was rejected after discussion, as an *unwarrantable imposition*; and not for forty years was subscription made a test of ministerial standing. Three hundred and twenty-five years were necessary to protestant denomination, only forty years to turn what their own Assembly scouted as an unwarrantable imposition, into an iron rule.

This shows the rapid movement of Protestant apostacy. At this rate, how long before the ultimatum? Do you say it is impossible that creeds such as ours, in the hands of such good men, such holy men, so busy in spreading the Bible every

where, can yet result in the prohibition of that Bible?

I answer that the Nicene creed was as good as our creed, and the Nicene Fathers as holy men; but they ended in a prohibition of the Bible. So shall we, unless we stop short: yea, even though it should rain Bibles. For,

6. The creed system is now exerting upon the clergy of the Protestant churches, a secret, unsuspected, but tremendous power against the Bible—a power of fear. Yes, while it professes to venerate and defend the Bible it is virtually undermining it. That is always Satan's way. He revived pagan worship in the midst of men who were fierce against it. How? He cheated them! He baptised. They thought it was pious. So do we. Busy in fighting Rome, wide awake to see she does not snatch our Bibles and burn them, we are yet letting him cheat us out of them in a new way, a pious way. We do not see him.

Oh, that God might unscale our eyes before it is too late! or our Bible will be dead and buried and hope lost! Do you ask me to explain this mystery? How they are ushered on the stage?

They generally go from the bosom of the family to college, without seeing the world at all. There they are secluded for four years, which seems in after life like an elysian dream. Thence they step directly into the Theological Seminary; and thence, after three years more of seclusion, into the pulpit.

What chance have they to know the world? All they have known is HOME, and seven years' sequestered study. What do they know of business? What do they know of men and things, and the stern struggles of life? They go forth, in a majority of cases, babes in worldly wisdom; rich, perhaps, in literary lore, in piety and purity; but ah! wholly unaccustomed to buffet the wild world's waves. The severest crisis of their whole life is, when they are beginning the lesson of practical life.—They are dependent, hopelessly dependent on their profession. Like new-fledged birds, they have never fairly tried their wings. Sensitive, sincere, timorous, naturally anxious for success, in suspense, the least professional failure strikes like a knell at their heart.

I have heard my father say, that when a situation was first offered him, he felt as though if he failed in that, he never should have another chance as long as he lived. And all this you will perceive is but the natural effect of their training. Now, what sort of an ordeal is prepared for them in society? i. e. religious society, for they know no other. Let us see.

The religious world has what is called a public sentiment of its own, and this is formed chiefly by the great evangelical denominations. Other denominations are, owing to their paucity of numbers, less perceived. By one or the other of these denominations, the first fact is, the young candidate is to be licensed; for public sentiment has settled that an unlicensed preacher is no preacher at all. He must have a license, then; all his hopes centre on that. But there is not one of these great evangelical denominations from which he can get license, unless he will subscribe to the creed of that denomination. In other words, the Protestant evangelical denominations have so tied up one another's hands and their own, that, between them all a man cannot become a preacher at all, any where, without accepting some book besides the Bible.

It is true each denomination says, 'We inflict no penalty—we only decline to receive into our ranks one who does not agree with us.' And this is so specious, it sounds so reasonable that it might deceive the very elect; but it is the most consummate stroke of infernal craft and doubly-dissipated jesuitism.

It is like Rome, handing over the victims of the Inquisition to the civil arm, charging it to do

no harm, and then piously lauding her own lamb-like disposition. It is true, the denominations do not do the candidate any harm, they only silently leave him to his inevitable fate.

Unlicensed, without moral affinities with the minor sects, alone, before he has formed the self-sustaining habits of a man, before he has yet tried his armor, self-distrustful, generally poor, often in debt, inexperienced, he finds an invisible, intangible Power has entangled and enveloped him in complicate, writhing folds. The frown of society is upon him, public sentiment is against him—the public sentiment of *good men*, yea, of the best and most devoted! He is whispered to be *unsound, unsafe, heretical*. He is called by every sectarian name most frightful to ears evangelical right or wrong; and yet nobody does it. He is smitten; he looks here and there, behind and before; he can see nobody. And thus he is politely, and respectfully, and silently, and invisibly crushed. He is in the religious world what a broken down candidate is in the political, *dead*.

Now, there never was a torture of the Inquisition more exquisitely suited to extort conformity from an agonized victim. Not the body, but the mind is on the rack. Every most noble feeling is tried to the utmost. His natural need of livelihood, his care of family and of friends, his sense of reputation, his honest ambition, his tastes, his intellectual habits, his hopes of usefulness, yea, the very inmost, sacred emotions of his devotional experience, are here taken hold of—in the dark—by an unseen, relentless, truthless hand—and are wrung, and racked, and wrenched to the last extreme of mental torture. And there is no eye to pity, no arm to save. The public will not hear him. He is nobody; an outcast, a madman.

Thus, my friends, is the penalty which good men out of good motives unconsciously, yet really, are proposing to the eyes of every candidate for the ministry—this intense spiritual martyrdom. During seven years it stares him in the face, during the whole forming-time of his opinions. And for what?

For daring to say, 'I do not receive your creed as containing the system of doctrines contained in the Bible,'—for daring to say what God has said, 'With that Bible alone I am perfect, thoroughly furnished unto all good works.' For repeating and holding on upon this declaration of God, he falls a spiritual martyr. And is not that an apostacy, then, that martyrs him? And is not the Protestant church apostate? Oh remember, the final form of the apostacy shall rise, not by Rome's aggressive march; not by the Pope's long arm, outstretched to snatch our Bible; not by crosses, processions, baubles. We understand all that. Apostacy never comes on the outside. It *developes*. It is an apostacy that shall spring into life within us; an apostacy that shall martyr a man who believes his Bible ever so holy; yea, who may even believe what the creed contains, but may happen to agree with the Westminster Assembly, that proposed as a test, it is an unwarrantable imposition! That is the apostacy we have to fear, and is it not already formed?

Accept the Bible and the book, and you may put your own private construction on both, as every one does. Accept the Bible, and put your own private construction on that—the great paw of the Beast is upon you. This is what I called taking the Bible out of the hands of the ministry.

Will it be said that these fears are imaginary? Imaginary! Did not the Rev. John M. Duncan of Baltimore, in the year 1825-6 or thereabouts, sincerely believe the Bible? Did he not even believe substantially the confession of faith? And was he not, for daring to say what the Westminster Assembly said, that to require the reception of that Creed as a test of ministerial qualification, was an unwarrantable imposition, brought

to trial, condemned, excommunicated, and the pulpit declared vacant?

There is nothing imaginary in the statement that the Creed power is now beginning to prohibit the Bible as really as Rome did, though in a subtler way. During the whole course of seven years' study, the Protestant candidate for the ministry sees before him an authorized statement, spiked down and stereotyped, of what he must find in the Bible, or be martyred. And does any one, acquainted with human nature, need be told that he studies under a tremendous pressure of motive? Is that freedom of opinion?—the liberty wherewith Christ maketh free? Rome would have given that. Every one of her clergy might have studied the Bible to find there Pontifical creed on pain of death. Was that liberty?

Hence I say, that liberty of opinion in our Theological Seminaries, is a mere form. To say nothing of the thumb-screw of criticism, by which every original mind is tortured into negative propriety, the whole boasted liberty of the student consists in a choice of chains—a choice of handcuffs—whether he will wear the Presbyterian handcuff, or the Methodist, Baptist, Episcopal, or other Evangelical handcuff. Hence it has secretly come to pass that the ministry themselves dare not study their Bibles. Large portions thereof are seldom touched. It lies useless lumber; or if they do study and search, they dare not show their people what they find there. There is something criminal in saying anything now. It is shocking to utter words that have not the mould of age upon them.

For through the ministry the same spirit has been conducted to the people. The same penalties hang over them. The demonstrations are so nearly balanced, the strife for power is so keen between them, that every fancied departure from that creed, is seized to make political capital, as really as in any political campaign. Houses must be built; salaries must be raised. This requires wealth. Wealth requires numbers and patronage. This creates a servile dread of novelty, for every thing that another party can get hold of, strikes at the gold. Therefore, the people watch their minister, and the minister is afraid of his people. For if he studies independently, if he goes outside of the book, if he slips the handcuff, the people tremble—it will not please—the opposition will seize it—we shall be unpopular—we shall not succeed!

Oh, woful day! Oh, unhappy church of Christ! Fast rushing round and round the fatal circle of absorbing ruin! Thou sayest I am rich and increased in goods, and have need of nothing; and *knowest not* that thou art poor, and miserable, and *blind*, and naked! Thus are the ministry of the Evangelical, protestant denominations, not only formed all the way up, under a tremendous pressure of merely human fear, but they live, and move, breathe, in a state of things radically corrupt, and appealing every hour to every baser element of their nature, to hush up the truth, and bow the knee to the power of apostacy.

Dinly does every one now and then see that things are going wrong. With sighs does every true heart confess that rottenness is some where, but ah, it is hopeless of reform. We all pass on, and the tide rolls down to Night.

The time has come when men having itching ears, and forms of godliness without the power, are heaping to themselves teachers, when they will not endure sound doctrine, but are turned aside unto fables. And the whole has come about stealthily, nobody knows how, among good men, out of good motives!

Was not this the way things went with Rome? Are we not living her life over again? And what do we see just ahead? Another General Council! A World's Convention! Evangelical Alliance and Universal Creed!

And what then is to be done? I know not what others may say, but if ever I shrink from declaring that the Bible, the whole Bible, and nothing but the Bible, is the perfect and thorough furniture of the Christian minister and the Christian Church, then may my right hand forget her cunning and my tongue cleave unto the roof of my mouth.

Brethren, you see the standard that has been unfurled this day. What will you do? It is the standard of the Cross. It is the banner of the Spirit of the Lord! Rally around it. Away with your fears of other denominations! Away with false policy! Rally around this central principle, look to the Lord, and you are impregnable. The waves of the coming conflict which is to convulse Christendom to her centre, are beginning to be felt. The deep heavens begin to swell beneath us. 'All the old signs fail.' 'God answers no more by Urim and Thummim, nor by dream, nor by prophet' Men's hearts are failing them for fear, and for looking after those things that are coming upon the earth. Thunders mutter in the distance. Winds moan across the surging bosom of the deep. All things betide the rising of that final storm of divine indignation which shall sweep away the vain refuges of lies. When 'the Lord shall cause his glorious voice to be heard, and shall show the lightning down his arm, with the indignation of his anger, and with the flame of devouring fire; with scatterings, and tempests, and hail-stones;' in that day what shall save us? For judgment will begin at the house of God. What shall be our defence? Put your trust in Him, whose eyes are as a flame of fire, on whose head are many crowns, whose name is called THE WORD OF GOD! For 'behold! a king shall reign in righteousness, and princes rule in judgment, and A MAN shall be as a hiding-place from the wind, and a covert from the tempest!' Even so, Lord Jesus! Come quickly! AMEN.

Concluding Reflections on the Visions of Daniel.

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DAN. II. 27.—"The king answered unto Daniel and said, Of a truth it is that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing that you couldst reveal this secret."
VIII. 25.—"Hitherto is the end of the matter. As for me, Daniel, my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart."

The later prophecies of the New Testament fill up with an ampler detail the outline of these two visions, and supply still further and fuller light in illustration of God's wonderful Providence. But even the three maxims named already, and which result from the most general survey of these visions, are rich in spiritual instruction to every Christian mind. They are the first elements in all the philosophy of history that deserves the name. Unlike the dreams of the infidel theorist, they light up the secret depths of the heart of man, while they anchor our hopes on the covenant of God.

Read in the light drawn from these prophecies, how rich and various a field of thought will the history of the world open before the eye of the Christian! For now he can realize the presence of God amidst all its changes. Babylon, and Persia, Greece and Rome; the conquests of Cæsar, the downfall of Augustulus; the Gothic devastations, the times of feudal anarchy, and all the changing alliances of later times, are now seen to lie open under the eye of God, and to be the steps foreappointed, by His wisdom, to prepare the way for his own blessed kingdom. A new source of interest now enters into every record of the past. We feel and know that here the most high God has been working out a part of his own counsels. We feel it, not with the cold assent extorted by an abstract doctrine we dare not deny—but with the lively conviction

paid to a truth, of which the evidence is before our eyes. Here is Rome, the head of the fourth empire, still in being, and still the centre of a power ceaseless in its activity, and unbounded in its claims. Here are still the divided kingdoms of the West, with their perpetual variety of alliance and intermarriage, and with a jealous rivalry of independent power, not less perpetual and unchanging. The landscape revealed by the Holy Spirit twenty-five centuries ago, in the court of Babylon, has risen into being, and answers in every part, to the portraiture which He had drawn. And hence we gather, with a full assurance of faith, the lesson taught the proud monarch in the hour of his abasement, that 'the Most High is ruling amidst the kingdoms of men, and giveth them to whomsoever He will.'

And how does this one truth grow into deeper interest when the Christian learns to unite it with the other truths of the same word! He who is thus present, and ordering all things around us, is the living God, the Creator of all things, and for whose pleasure they are and were created. He who rules amidst the kingdoms of men, is the God of Abraham, who still to the latest age remembers his covenant, and looks with compassionate love on His outcast and rebellious people. The presence which meets us, wherever we turn, in the page of Grecian or Roman History, is the presence of that Son of God who bare the sins of men in his own body on the tree. And thus, as we meditate on the words of the vision, we may rise into the delightful assurance that love, holy love, is around us on every side. The thought of our Christian poet is beautiful, and beautifully expressed, that the presence of Christ may be seen in all the works of nature, and that there is no flower

But shows some touch, in freckle, streak or vein,

which marks the unrivalled pencil of that Savior who was crowned with thorns for our redemption. But these visions lead us to a higher attainment, and teach us a still harder lesson. They enable us to realize the presence of redeeming Love, not merely in the scenes of natural beauty, but in the artificial scenes of courts and senates, amidst the horrors of war and bloodshed, and through ages darkened with anarchy, violence, and crime. All are parts in this sure counsel of the Most High. The Son of God presides over the whole, and while he causes the wrath of man to praise him, is hastening, amidst the seeming confusion, his own kingdom of righteousness, peace and joy.

The second main truth which these visions disclose is not less important to the Christian, as a key to the right use of all his researches into history. There is a constant tendency in the heart to sink to the level of those examples and maxims which are most frequently in view. All history thus partakes, in some degree, of the character which the apostle ascribes to the word of God. It is a mirror which, while we gaze into it, changes us gradually into the likeness of the objects it reveals. The warrior inflames there his military ardor, while he traces the campaigns of Alexander, or Hannibal, or Cæsar; and, like Trajan, kindles at the sight with a dangerous emulation, destructive to the peace of other ages. The poet awakens all the energies of his slumbering powers, while he muses on the fane, or the writings, of all the great masters of song. Every age of history, when made the object of continual study, has a surprising power to stamp the mind with its own image, and to transfuse its own spirit, whether warlike or luxurious, whether romantic or refined, into the bosom of the reader. And if it be true, alas, that the prevailing tone of thought has always been evil, it is evident that a great and serious danger must ensue.

But here, again, the prophecy interposes its shield; and, like Elisha's cruise, turns the very source of infection into a wholesome fountain of

Divine and spiritual wisdom. For here we learn to look upon history in the light of heaven. The deceptive veil of sophistry or worldly expedience is torn away. The corruption of man is seen in its true light, and illustrates more brightly the grace and long-suffering of God. The conquests, which awakened before a sinful emulation, are now disenchanted, and become only the ravaging of a beast of prey. The physical, the merely intellectual, becomes nothing; the moral, the spiritual, becomes every thing in our view. The religion of pomp and splendor, though graced by architecture, and music, and royalty, and popular acclamation, if love and holiness be wanting, is seen to be only a refined idolatry, that will lead on quickly to persecution and open ungodliness. The past is stripped of its false and deceitful coloring; that our thoughts may rest, with more earnest longing of desire, on the true and undecent glory of Messiah's kingdom.

Clothed in the armor which this truth supplies to him, the Christian will be shielded from delusion on the right hand and on the left. When the spirit of superstition would revive its pretensions, and entangle him in a thick cloud of ecclesiastical forms and shadows, he will gaze here on the inspired record, and forbear to look for his standard or search for his authorities, in those ages which saw the predicted rise of the apostasy, and the first triumphs of the little horn. When a liberal philosophy, falsely so called, would allure him with its specious, but infidel boasting, and lead him to look for the world's regeneration by the triumphs of the popular will, he will consult these faithful oracles once more, and be undeceived. Here he will learn that, even till the last vial of judgment, rebellion and ungodliness will abound; and that it is not by the triumph of a godless liberty, but by its final overthrow, and sore judgment on the rebellious, that truth and righteousness will at length prevail in the earth. And thus in the conflict of principles, which every day becomes more intense, he will find these holy prophecies to be 'the armor of righteousness on the right hand and on the left,' to shield him from opposite dangers, and preserve him in the straight path of Christian integrity and wisdom.

But, most of all, these visions will aid us in the right improvement of all history, by infusing a new element of hope and joy. 'The stone became a great mountain and filled the whole earth.' 'The saints shall possess the kingdom for ever and ever.' Here, in a few words, the final issue of the whole drama of Providence is clearly revealed. And how delightful is the prospect—righteousness, peace and joy, triumphant over sin, universally diffused, immortal and everlasting!

Now it is plain that a hope like this, distinctly and firmly realized, will shed an influence backward on the whole range of past history. The Christian will now see that the providence of God, like the Divine law, is a shadow of good things to come. Whatever he finds in its whole course, pure, lovely, and of good report, he will carefully sever in thought from the surrounding evil, and cherish it as a grateful earnest of the future blessing. If his eye rests on bright examples of holy zeal, and self-denying affection, on the patience of martyrs, or the zeal of apostles, or quiet and tender forms of domestic love, he will use them to raise his conceptions of the world to come, where all these separate rills of joy and holiness shall meet together; where every Christian grace shall be fully expanded, and earth and heaven shall be blended in one delightful fellowship of love, and that for ever.

Such, then, will be the lessons on the use of history which the Christian will derive from these visions, and such the spirit in which they will lead him to meditate on all the past. Every where they will reveal to him the Almighty God, controlling, directing, and overruling all things

by the word of His power. Every where they will be present with him as a Divine antidote to the spirit of the world; will reveal its unsuspected corruptions, and unmask all the delusive semblances and shows of earthly greatness. In the view of each past event, they will animate him afresh to hope and prayer. They will teach him to see, in every form of evil, a shadow that will soon disappear; and, in every form of truth and holiness, a seed that will presently blossom into eternal beauty in the kingdom of God.

(To be Continued.)

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, FEBRUARY 10, 1847.

Delinquents.

Agreeably to notice given last week, we have erased from our books the names of about three hundred *professedly paying* subscribers, but who were each indebted from \$2 to \$7; making the whole sum \$872, 30. We have not discontinued these papers because the persons to whom they have been sent have not paid, but because they have not let us hear from them. Had they written to us that they could not pay, we would most cheerfully have balanced their accounts, and continued the paper to them free of charge. And should any of the *worthy poor* desire it on these terms now, by informing us their requests shall be cheerfully complied with. If they are poor and cannot pay, it will be all the same. All we want is to know that the paper is read, and is doing good.

Time of the Second Advent.

NO. VII.

Having shown, as we think, conclusively, in our former numbers, especially the last two, that 'nigh even at the door' is the *only Bible* position on the time of the second advent of Christ, the next thing in order is, to enquire whether the testimony in the case warrants the conclusion that we are *now* occupying this fearful position. Let it be remembered that thus far in this discussion, the leading object of our enquiries has been, not so much to know whether the time of the advent is *now* actually near, but to show that 'nigh, even at the door' is the *only* position which the *Bible* ever has warranted, now does, or ever will warrant being taken on the time of the second advent. Our object now is to show from an overwhelming amount of infallible testimony, as infallible as the word of God is true, and stubborn facts are immutable, that we are *now* actually living at the fearful moment when the coming of our long absent Lord is emphatically nigh, even at the door!

The first testimony which we shall adduce in support of this position is, the *signs* named by the Savior, in Matt. xxiv. 29-33, and the corresponding texts in the gospels by Mark and Luke. It will do each lover of the truth good to carefully read again this familiar yet important testimony, as recorded by these three faithful historians. Matthew says:

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other.

Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves,

ye know that summer is nigh: so, likewise ye, when ye shall see all these things, know that it is near, even at the doors."

In Mark's record it reads:

"But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light; and the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

And then shall they see the Son of man coming in the clouds, with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of earth, to the uttermost part of heaven.

Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near: so ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors." xiii. 24-29.

Luke records it thus:

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

And then shall they see the Son of man coming in a cloud with power and great glory.

And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

And he spake to them a parable; Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." xxi. 25-31.

Dr. Campbell's translation sheds some light, we think, on this highly interesting testimony. We will therefore give it on Luke xxi. 25-31.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth the anguish of desponding nations; and roarings in the seas and floods; men expiring with the fear and apprehension of those things which are coming upon the world; for the powers of heaven shall be shaken.

Then they shall see the Son of Man coming in a cloud with great glory and power.

Now when these things begin to be fulfilled, look up and lift up your heads, because your deliverance approacheth.

He proposed to them also this comparison:—Consider the fig-tree, and the other trees. When ye observe them shooting forth, ye know of yourselves that the summer is nigh. Know ye in like manner, when ye shall see these events, that the reign of God is nigh."

This testimony indisputably teaches us, 1st. That certain signs were to be given as sure harbingers of the appearing of the Son of man. And 2d. That when those signs were all seen, then the appearing of the Son of man would as surely be nigh, even at the door, as that summer is nigh when the fig-tree puts forth its leaves in the spring.—There can be no dispute on these points. But the question on which a difference of opinion exists, is, Have those signs actually been seen? We contend that they have, from the undeniable facts that the sun *was* 'darkened,' and the moon did 'not give her light,' in May A. D. 1780, and the stars did 'fall from heaven' in 1833, just as this testimony, and that given by John, Rev. vi. 12, 13, clearly predicts.

That the sun was darkened, that the moon did not give her light, and that the stars, or luminous bodies, did fall from heaven, at the time we have named, every body now admits, consequently it would be superfluous to offer evidence to prove it: and it would be a waste of labor and time to do it. The question in dispute is, Have the *real signs* predicted by the Savior *actually* been seen? We unhesitatingly say they have. And

(1.) From the consideration that the facts in the case literally fulfil the prediction given. All will readily admit that the rise and fall of the Babylonian, Medo-Persian, Grecian and Roman empires are sub-

jects of prophecy; and the first advent, and a great many other things, too numerous to name here.—

Well, how would you prove the fulfilment of these prophecies? You are ready to answer, By comparing them with historical facts to which they refer. That is right. In this way you would infallibly prove that the wonderful prophecies concerning Babylon, Medo-Persia, Grecia, and Imperial Rome, the first advent of Christ, the rise, and twelve hundred and sixty years bloody reign, of Rome Papal, and many other equally accurate prophecies, have all been most strictly fulfilled. You could not be made to believe otherwise. You would plant your feet upon the immutable facts in the case, and say, I know from such testimony as this, viz; *stubborn facts*, that these prophecies are fulfilled. Well, can we not do the same in reference to the Savior's prediction relative to the signs of his coming? Most certainly we can. We can say, without fear of contradiction, we *know* his word has proved true in this case, from the undeniable and well known facts, that the sun has been darkened, the moon also, and the stars have fallen, as the Lord predicted they would, and consequently his coming is *now* nigh, even at the door.

(2.) *Prophecy is never fulfilled but once.* These signs have been seen *once*, consequently the prophecy which predicted them is fulfilled, and the conclusion is unavoidable that the appearing of the Son of man in the clouds of heaven, with power and great glory, is nigh, even at the door.

We say that no prophecy is ever fulfilled but *once*. We wish to impress this truth upon every mind: for some advent believers doubt here. Or in other words, they are looking for these signs to be repeated, or to appear again before it can be known that the coming of the Lord is nigh, even at the door. They admit that the sun and moon were darkened, and that the stars did fall, but not in so striking a manner as they think the prophecy warrants them to expect. But ask them to tell how the darkness of the sun and moon, and falling of the stars, could more literally fulfil the prophecy, and be signs of the advent near, and they are dumb. The fact is, it is unbelief that causes any one to look for these signs in the future, or to be repeated. They have been seen *once*, and will never be seen again as tokens of the coming of the Lord being near. The unerring word which predicted them has been strictly fulfilled *once*, and we have no more reason to expect that it will be fulfilled the *second* time, than any other fulfilled prophecy. As well might we call for the rise and fall of the four universal empires, of Daniel's prophecy, the second time, in order to fulfil that wonderful prophecy, as to call for these signs again, in order to fulfil the Word which foretells them.—In a word, it would be no more absurd to call for a second fulfilment of the prophecies which relate to the *first* advent of Christ, and every other fulfilled prophecy, than to ask for a repetition of the signs.

Supposing these signs should be repeated, would those who now reject them believe? No: it would only serve to strengthen their scepticism. They would then have cause to say, These things are no evidence that the end is near; for they have been seen *twice*, and may be seen many times more for aught we know.—At any rate they cannot be subjects of prophecy: for prophecy is never fulfilled but *once*, and what the fanatical call the signs have been seen twice or many times. Thus might the unbeliever justly reason, if these signs should appear the second time. But no one can now justly reason thus. It is true some have vainly tried to do so; but stubborn facts have confounded them, at every hazardous step they have impudently taken. Those facts yet stand recorded on the clear and open pages of the history of these last days of wonders. Facts, as immutable as the throne of the Highest, which

stand as living monuments of the truth of the word of the Son of God, and as sure evidences that his second glorious appearing is nigh, even at the door. In view of these things let unbelief forever depart from every mind—and let faith, unwavering faith, take hold on this unailing testimony, and rejoice in the blessed assurance of soon seeing Him whose coming these signs most certainly proclaim to be at the door.

There are some other important thoughts connected with this part of our subject which must be deferred for another number. Let what we have already said be carefully compared with the word of the Lord, and the facts in the case. But above all other considerations, we do most solemnly entreat all to be ready for the fearful crisis, the coming of the Son of man, which cannot be far distant.

HAVE ME EXCUSED.

"I pray thee have me excused," has been the petition of many a professor of godliness, when urged to duty, especially when pecuniary interest has been concerned in the matter. The great mass of religionists of this day excuse themselves from the work of benevolence, without costing them, in the way of cash, or its equivalent, one single penny. Another large portion are, or think they are excused from duty in this case, on the condition of paying a mere trifle.

The case is like this; God's worthy poor, our *own* brethren need help. The case is presented before the *family*. All see that the demand is just and urgent. But instead of cheerfully enquiring *how* much the afflicted *Brother* or *Sister* needs, many go to work to ease their own conscience by paying as little as possible, and perhaps nothing at all. In effect, they *buy* themselves off from this work of charity, of benevolence. One seems to say, I can be excused from this work for this *small* sum, another for *half* that amount—another for *six pence*, some for a *penny*, and many by *foolishly saying*, I am *not* able to do anything now. While a few, instead of buying themselves off from the case for a mere trifle, or nothing at all, interest themselves in the matter, make the case their own, and never consider themselves discharged from it until the wants of their poor brother or sister are reasonably supplied. Such benevolent souls will be greeted by the Savior when he comes, with the heavenly welcome, "*come ye blessed of my Father—*forasmuch as ye have done it unto the *least* of these my brethren, ye have done it unto me, enter thou into the joy of thy Lord." While the others, covetous ones, those who have prayed to be excused in this case for a small sum, or nothing at all, will be confounded with the awful sentence, Depart, for I know you not!

Never pray to be excused, or never try to buy yourself off from such works of benevolence, if you would be happy here, and share in the incorruptible inheritance in the world to come. None will have a right there who is not a child of God; and no one is a true child of God unless he loves his brother, and that love must be, *not* in word and tongue *only*, but in *DEED* and *TRUTH*. Oh, how many are deficient here. And what makes the case still more painful is, their *covetousness*, their love of the world, blinds them to their own wretched condition. The Lord open their eyes to see their poverty, that they may, by a proper use of the mammon of unrighteousness, or this world's goods, secure to themselves the true riches; or by obeying the Lord in this respect, secure his divine favor.

We speak not because we are in want—but in behalf of the worthy minister who labors for you, his lonely and needy family, and the destitute poor around you. Your religion is all a deception unless it will open *tride* your heart, your purse, your granary, your cellar, and all your deposits, to the wants of these your brethren.

Deep Affliction.

Br. and Sister Tanner, of Buffalo, have recently been called to pass through deep afflictions. Two of their little sons have been suddenly cut down by the hand of death, and at the last accounts another member of their family was dangerously ill. The disease, we believe, is the croup. Br. Pearson has spent several days in Buffalo, to administer the word of comfort in this hour of sorrow and mourning, as Br. Porter during the time, and for some time past has been quite ill. Br. Pearson, or some other one, will we trust, soon furnish the particulars of this painful dispensation.

May God raise the sick to health, if it be his will; comfort the hearts of those who mourn the loss of their children, with the blessed hope "that their work shall be rewarded; for there is hope in their end; for they shall come again from the land of the enemy.— Therefore refrain thy voice from weeping, and thine eyes from tears," ye bereaved ones. Soon this glorious promise will be fulfilled, when the pious and innocent ones, whom death has parted here, will meet in that better country, where there "shall be no more death, but eternal life, and uninterrupted joy. Therefore, rejoice ye who now weep.

Mr. C. Beecher's Sermon.

We have no apology for occupying so much room as we have in this number, with the Sermon from Charles Beecher, son of Dr. Lyman Beecher. Read it, every word of it, and thank God that the cause of truth, of the Bible, has so able an advocate; but more deeply mourn that the protestant church has so far departed from the principles of that abused Book, and has so nearly patterned after the Mother of harlots, in the work of apostasy. With the truths of this invaluable sermon before any one, we cannot see how he can for a moment entertain the delusive hope of the conversion of the world to Bible Christianity by the influence of the protestant sects.

☞ A correspondent wishes some one to reconcile Zach. 8: 14, with Rev. 21: 1. He says "Zachariah has Seas brought to view in that day, and the Revelator says, there was no more Sea." As we cannot examine these texts now, we request some other one who can to do it. We love to see brethren searching their Bibles, when they are actuated by the motive which moved the noble Bereans to this praise worthy act, viz: "to see whether these things were so." But when merely speculative motives influence us, we may search the sacred word to our own hurt. Let truth, for the truth's sake, ever be the object of our enquiries and investigations, and we shall not search the Scriptures in vain; true wisdom will be our invaluable reward.

The Souls of the Dead Conscious.

The article bearing this title, in this number, we cheerfully publish, not because we endorse the sentiment it advocates, but because we think it right to give both sides of this question a candid hearing.— We make no reply to Br. Lathrop, because other duties now claim our attention. Perhaps Br. Needham, or Br. B. Morley, or both, will feel at liberty to give us the light of the Bible on this subject.

To CORRESPONDENTS.—Several valuable and some lengthy communications are necessarily deferred in order to give place to the valuable Sermon of Chs. Beecher. Our correspondents will not complain at this, especially when we assure them that their communications shall appear soon.

'Men ought to be more considerate in writing than in speaking, because a rash and indiscreet word may be corrected presently; but that which is written can no more be denied or amended, but with infamy.'

"Be not Conformed to this World."

ROM. XII. 2.

The part of the subject most deeply impressed upon my mind, is, that which relates to adorning with ornamental and costly array, not only of women professing godliness, but also men. I know it is often said, "It is no matter what our habilitment is, if the heart be not set upon it." *But, does not the heart dictate in this matter?* If, professing to be strangers and pilgrims here, we settle down in the fashions and customs of the world, where is our influence? is it on the Lord's side, drawing perishing mortals to the fountain of life? or is the power of the holy people scattered, divided, tending to strengthen the hands of the wicked, and drive unbelievers farther from God? Alas! they consider us either insincere in our professions, or inconsistent in our practices.— They express great astonishment at our being so 'particular about arraying our persons and furnishing our houses, if we are, as we profess, seeking a heavenly country, and expecting soon to enter the beautiful city with gates of pearl and streets paved with gold.' I have heard these and similar remarks with anguish of heart, without being able to offer a word in vindication of the accused. And while they have occasion to cherish such opinions of us, we cannot, I think, exert a salutary influence over them.

Another very serious consideration is, by conforming to the fashions of the world, we deprive ourselves of the means to fulfil the requirements of the gospel—"Do good, and communicate," not only to our particular friends, but when "distributing to the necessity of saints, if your enemy hunger feed him," and, "as we have opportunity, let us do good unto all, especially unto them who are of the household of faith." Oh, could we once have a view of the vast amount of suffering which, by self-denial, we might be enabled to prevent, would we ever again desire to gratify the "lust of the eyes and the pride of life"? Let all things be done decently and in order, is a requirement of the gospel; and can it not be complied with and much expense saved? O that our affections were set on things above—not on earth. Let us, who profess to be followers of Him who pleased not himself, not seek to please himself, but God. Let us not spare Agag, and the best of the flocks, (our most darling sins) and destroy only the "vile and the refuse," for we are commanded to destroy all. Let us put away all our goodly Babylonish garments and wedges of gold, and adorn ourselves with good works; for we can no more stand before the enemy, with those forbidden things in our tents, than could the Israelites of old.

Can the children of the Most High employ their time, minds, and money, in adorning their "vile bodies," while the Macedonian cry is sounding through the land, and many, whom the 'Holy Ghost hath called to the work,' are prevented by the lack of pecuniary aid (and some of them, I fear, at the peril of their souls) from devoting themselves to the ministry of the gospel? My heart is pained at the view of these things; and when I read the lamentations of these error-stricken souls, I am led to cry, in the bitterness of my soul, "Is it time for you, O ye, to dwell in your ceiled houses," with your superabundance in store, while the watchman whom the Lord hath set upon the walls, and bid not hold their peace—men 'after God's own heart,' with spirits soaring above this vain world, and hearts breaking with the longing they have to break the bread of life to their fellow-mortals—are necessitated 'to dig' for their bread, and for the sustenance of their families? But, say some, "It is better for ministers to labor a portion of the time; exercise is beneficial to health. Truly, 'bodily exercise profiteth little;" and what faithful minister of Christ is exempt from exercise to considerable

amount, in the performance of his duties? Besides, that the intense mental labor and wrestling in spirit of those who truly fear, love, and honor God, is exceedingly diminishing to physical strength and health, is abundantly testified, not only in word, but by the various diseases and premature deaths of many of the most devoted servants of God.

O that the stewards of the Lord's money might realize the great necessity that at present exists, for efficient laborers in the field, to keep awake the active, arouse the slumbering, and alarm the careless; and that it is necessary, in these perilous times, for the minister to give himself wholly to the ministry, that his profiting may appear to all, as it was in the days of the Apostles. May it be considered, too, that the Lord's watchmen are men of like infirmities as other men; many of them possessing frail constitutions and feeble health, need other relaxation from their toil than labor with their hands; and "the laborer is worthy of his hire."

Let us give heed to the admonition of the Apostle to those who "have ministered to the saints, and do minister, to shew the same diligence to the full assurance of hope unto the end."

To the dear heralds of the cross, I would say, Go forth in the name of your Master, trusting in Israel's God, praying him to sustain your helpless little ones; and let the declaration of the aged Psalmist solace your aching hearts—"I have never seen the righteous forsaken, nor his seed begging bread." Though ye have not "two coats," and are necessitated to wrap yourselves in sackcloth, to screen you from the inclemency of the season, "go; and as ye go, preach, saying, The kingdom of heaven is at hand." Let not your preaching be of enticing words of men's wisdom, but in demonstration of the spirit and of power, "then shall your feet be beautiful upon the mountains as you bring good tidings of good, and publish peace and salvation to captive exiles; and may you strengthen the things that remain, and pluck some souls as brands from the burning, that shall be brilliant stars in your crown of rejoicing. O that we may be found with our work done, when the cheering mandate shall go forth from our God, "Gather my saints unto me, those that have made a covenant with me by sacrifice."

I. PERKINS.

Woodstock, Vt.

Souls of the Dead Conscious.

I notice under your date of the 9th of September and under an inviting caption, an attempt of a poet to burlesque the truth of God on the subject of the soul's condition betwixt natural death and the day of judgment. And as I have noticed no repulsion of the error, I wish you to present a few testimonies on the subject; the design of which is, to prove, 1st. That the soul or spirit of man does not become unconscious of its own existence (like the body) at death. 2d. That the personality of the deceased is designated or recognized by the soul just as it is by the body, when we say this person is dead. 3d. That the person leaving this world by death, enters on an eternal consciousness of divine approbation and enjoyment, or of guilt, condemnation and misery. Job, (xiv. 14,) speaking of the resurrection of his dead body, saith, 'All the days of my appointed time will I wait till my change come!' But waiting is expressive of knowledge, motive and action; neither of which are the dead capable of. (Ecc. ix. 5, 10.) Therefore Job knew that his soul was destined to live when his body was returned to the dust of which it was formed (Gen. ii. 7.)— 'And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.' The soul or spirit was not formed of the dust, but received its existence from the breath of God and

was designedly rendered self-conscious of its intelligent existence, whether in the body or out of it. Hence it is written, (Ecc. xii. 7) 'then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.' This text is a simple testimony of the separate condition of the spirit from the body at death, and of the superiority of the spirit of man to the spirit of the beast, which goeth downward to the earth. See Ecc. iii. 21. The notion that the soul becomes unconscious at death has no foundation in revelation, but is abundantly provided against. The promises made to the souls of God's people, are in point: 'Your heart shall live that seek God.' Ps. lxxix. 32. 'Fear, and your soul shall live, and I will make an everlasting covenant with you.'—Isa. lv. 3. All the promises contained in the following references, are made to the soul, exclusive of the body that must die. See Luke xxiii. 43; John vi. 27, 50, 51, 57, 58, 68, chap. viii. 51, 52, x. 28, xi. 26, xiv. 19, 27; Isa. xlv. 17. As an expression of God's love to the world, and as the highest inducement to repentance and faith, he not only gave and sent his only begotten Son into the world that we might be saved, but made his will and gave eternal life to all that would be reconciled to him. John iii. 16, vi. 40; Rom. vi. 23. And O! what unparalleled condescension, and loving-kindness, that he should make and send us a record of his will! 1 John v. 11, 12. Moreover, he actually put the soul in present possession of his bequest on its believing. John iii. 36, iv. 14, v. 24, vi. 47, 48, 54; John v. 13. Will the reader impartially receive the testimony of our Savior, in Luke xvi. 19—31? If this testimony is not evidential of the intelligent existence of souls separated by death from their bodies, nothing can be evinced by any testimony whatever. Let us now read a part of the multiplied testimony of the apostles on this delightful subject: 1 Cor. iii. 21—23; Phil. i. 21—23; 2 Cor. iv. 16—18, v. 1—8; 2 Tim. iv. 6; 1 John ii. 17, 25, iii. 14, iv. 9; Rev. vi. 9—11. In relation to the perpetuity of future rewards and punishments, the Scriptures place them exactly on a par; of course we have no more authority to deny the endlessness of one than the other—for, if the words everlasting and eternal evince perpetuity in the one case, they certainly do in the other. The joint testimony of the inspired prophet, and our Savior put the subject beyond dispute. See Isa. lxvi. 24. 'And they shall go forth and look upon the carcasses of the men that have transgressed against me, for their worm shall not die neither shall their fire be quenched, and they shall be an abhorring unto all flesh.' See Mark ix. 43—48.

J. LATHROP.

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CORRESPONDENCE.

LETTER FROM BRO. B. CARTER.

Dear Bro. Marsh:—It is now about twenty months since I took the parting hand with the dear brethren and sisters in your county and its vicinity, to seek the far off West—not a home or a continuing city, but a place where I might tarry for a night while passing through this wilderness world on my pilgrimage journey to Mount Zion; during that time we have only once been permitted to meet with any who were fully of like precious faith. Last fall, sister Doud from your city and three or four brethren and sisters from Stillwell Prairie gave us a passing call, but were so pressed for time that they could not even enter the house; and you may be assured that the weekly visits of your little sheet are very acceptable, and hold a place in our affections next to the blessed Bible. We have had many invitations to put on again the shackles of sectarianism, but the Son having made us free we are determined to remain free indeed, and thus as they tell me, (and which perhaps may be the case) doors of usefulness are

closed against me; but I have faith in God, and verily believe that if he has any work for me to do, he will open the doors, though they were barred with steel. There are I trust some good Christians around us who are anxious for the salvation of souls and the glory of God—but they are generally so cramped up and tied by their beloved isms that they dare not launch out on the broad platform of God's word, and thus their usefulness is much curtailed if not destroyed. But infidelity in some form or another is clearly in the ascendant, and if all the world is waxing worse as fast as this section of country, surely the vine of the earth must be nearly ripe, and the snare so visible to the Bible student, is about to grasp its prey. I find but few especially in the churches who will openly contend against our blessed hope, but rather treat it with contempt and studied neglect—a state of mind which I consider more hopeless than open hostility, because it shuts out all investigation. The cry, 'Behold he cometh with clouds,' has never been publicly given here, and few know anything more about it than that it is Millerism, and ought to be avoided by all means and at all hazards. O that some faithful brother capable of giving the trumpet a certain sound would come this way, and peradventure some might be snatched as brands from the burning and hid in the day of His wrath. If Bro. Chandler or sister Parks could give us a call and preach the word to the people, it would rejoice our hearts. The court-house is open for preaching at all times when not otherwise occupied, and the Lord will reward them if not before, at the resurrection of the just.

One word to the dear brethren and sisters in Western New York, many of whom we have taken sweet counsel with, and walked to the house of God in company. Together we have rejoiced, and together we have wept—together we have prayed, and together we have suffered reproach for Christ's sake, esteeming his cross greater riches than all the treasures and honors of the world. But now we are separated, perhaps to meet no more on this sin-cursed earth—but shall we meet no more at all? or shall we meet again when angels shout the harvest home? Who among us will turn back now on account of the roughness of the way, and thus lose our reward after toiling so long? I hope no one, but that all will continue to watch. This is emphatically the watching time, when the just must live by faith, but it will be but a little while till He that shall come will come and will not tarry. O that we may all be ready! Yours waiting for the kingdom,

B. CARTER.

Woodstock, Dorr P. O., Ill., Jan. 11, 1847.

Bro. P. Livingston, St. Johns, Antigua, West Indies, Dec. 29, writes:—

The work is progressing, and our heavenly Father is owning and blessing our labors. The prospects are cheering, answering our every expectation: for we did not expect multitudes would embrace our views of the truth, but here and there one: this has been the case. Backsliders have been reclaimed and sinners converted to God. Hearts are being warmed, and drawn out towards us and the truth. Most of the ministers still stand aloof, and do not feel quite at ease on the promulgations of our views. Though we have been told that the superintendent of the Moravian churches has expressed himself something like this, that our coming here was providential; for if the preaching of the second coming of the Savior would not arouse the people from their apathy, no other preaching would. How true this is I know not.

Two Wesleyan ministers called on us, and seemed to be in an inquiring posture of mind—and two Wesleyan exhorters are strongly imbued with the truth of the speedy coming of the Savior.

Indeed one of them is a believer in full. On the other hand the arch-deacon and Presbyterian minister are opposing us. These dignitaries remind me of what the 2d chapter of Isaiah says will come to pass in the last days.

I called at the asylum some time ago to visit the inmates, but was told I could not obtain admission without permission from the arch-deacon, who I met a few days after, and to whom I expressed my wish; with an uncourteous expression and demeanor, he said they needed no foreign aid, and that they were not neglected, &c. These dignitaries feel, no doubt, that we are invading their territories.

I feel it my duty to return to America, and will probably embark the first part of next month. Bro. Mansfield has not yet determined what course to pursue. May God direct.

Bro. C. F. Sweet, Ulster, Pa., Jan., writes:—
Bro. Marsh:—You said relative to me, I had been and was an exhorter in the Methodist E. church—I wish to correct you. I said I had applied for license to exhort, and expected it would be rejected, on account of my believing all of the truth of God's word. Two or three weeks after I wrote you, my case came before the class, and as I had expected, they said, the male members of course, with one common consent, if I would preach what they called Methodism, they had no objection to my having license; but if I was going to preach 'Millerism,' or in other words, the Savior near, they would not tolerate it nor give consent. I then told them that I wished one of three things to be done, as I could not quite pronounce their Shibboleth—I wished license, or a letter of honorable discharge, or if my character was such that a letter could not be given, they must proceed and expel me: so the matter remains now. My heart is fixed, my heart is fixed—I will sing and give praise!

Bro. W. Whitford, Addison, Vt., Jan. 11th, writes:—

Bro. Burnham preached with us on the last Sabbath. At the close, the ordinance, instituted by the great Head of the Church, in commemoration of his dying sufferings until he comes again, was duly solemnised, in which 25 or 30 brethren and sisters participated. May the good Lord keep us all, to patiently wait for the coming kingdom, that when he who is our life shall appear, we may also appear with him in glory!

OBITUARY.

Bro. Marsh:—We are called to mourn the loss of our dear mother, Comfort Wood, who fell asleep as we trust, in Jesus on Friday, the 15th, aged 87 years, 9 months and 12 days. We sorrow not as those that have no hope! ho, no—our hope is a living, lively hope, springing up in exercise and faith of seeing our mother again in a few days or months at most, for the resurrection morning will soon come, without which we should for ever despair of seeing her or any of our dead. She often spoke of the dark day, the 19th of May, 1780, and used to say that she thought she should live until the Lord come; but 'blessed are the dead which die in the Lord,' &c. for they will escape the time of trouble that is fast coming upon the earth.

Will the Herald and Advocate please to publish the above.

JOSIAH LEWIS.

Hamonsport, N. Y., Jan. 23d, 1847.

Every morning meditate on the uncertainty of the time to come, and every evening examine the employment of the day past.

He who resigns the world, is in constant possession of a serene mind; but he who follows the pleasures of it, meets with nothing but remorse and confusion.

Lines

COMPOSED ON THE DEATH OF BRO. TANNER'S LITTLE SON.

The loved, the bright, the beautiful,
From earth must pass away,
And bitter are the tears that fall
Above the senseless clay.

Alas! 'tis hard to part with thee,
My little darling boy,
Yet well I know 'tis promised thee,
'To rise to perfect joy.

Oh! I shall miss thy joyous laugh,
And shout of childish glee;
And listen oft with throbbing heart,
For thy footstep light and free.

And oft in slumber shall I meet,
Thy small mouth's rosey kiss,
And waken with a bitter pang,
Thy twining arms to miss.

A vacant place is at my board,
A void is in my heart,
My child, my love, my beautiful,
'Tis hard with thee to part.

'To lay thy little form away,
Within the silent tomb,
Then turn and leave thee there alone,
In darkness and in gloom.

Yet, Willie, darling, short thy stay
Within that narrow bed!
Thy little form may scarcely feel
'Corruptions' withering tread—

Ere thou wilt hear thy Savior's voice,
Arise ye dead and sing!
Where is thy victory now, O Grave!
And where, O Death, thy sting!

Buffalo, Jan. 25, 1847.

MARIA.

What shall we say?

The sort of religion possessed by most professors, is not the sort required to overcome the hindrances to our own salvation and the conversion of the world. The religion of the great majority in all our churches, differs in many respects from that exhibited in the examples of the Bible. One must take a long search, before he will find even a single example of faith like that of Abraham, or of Moses; or of repentance like that of David; or of zeal and self-denial like that of Paul and the band of apostles; or of consecration of all worldly substance to Christ and his cause, like that of the first converts, who had all things in common, and counted not the things they possessed their own. Every one must admit that such religion is far from being a common, everyday thing among us. And if we thus fall short of the examples of Bible Christians who, whatever their attainments, were still imperfect, how much more are we below the standard of Bible precept, which is perfect!

Yet it is evident that we need as much religion as the early Christians. We need as much for our personal safety and peace; for our success in the conflict with sin and Satan, and to enable us to do good in a perishing world. Providence is placing us in situations which require the decision of Moses when he preferred affliction with the people of God, to the pleasures of sin. We are daily in circumstances which call upon us to feel as David did, when he said—"Rivers of water run down mine eyes, because sinners keep not thy law." We are placed in the very same world of sin and death in which Christ suffered and died for lost men, and where he commanded his disciples so to let their light shine that men should be constrained to glorify our heavenly Father. In short, every reason and every obligation which ever existed to enforce eminent piety, exists now. How great would be our gain in every respect, if we should return to the primitive stamp of devotedness and love. Even should we encounter the old enemies and persecutions, afflictions and distresses for Christ's sake, which assailed the church in her early days, it might be no real loss. We might be infinite gainers in the loss of all things, if at the same time we could win Christ as Paul did.—A. Y. Evangelist.

Thus talks the Editor of the New York Evangelist. If he tells the truth, and facts say that he does, then the present age of the church falls short, in a most fearful manner, of coming up to the standard of piety lived up to by the apostolical church. We mourn that the Evangelist, or any other journal, has just cause for such remarks. But we are more

deeply pained that these very watchmen who see and acknowledge these things are by some cause blinded to what they really indicate. They think they see in this very state of society sure indications of the speedy conversion of not only an acknowledged apostate church, but of a deeply corrupt world, to primitive godliness. Mistaken ones. May they see that this great departure from the primitive faith and purity of the church is one of the sure tokens that 'the end of all things is at hand;' that the Lord of glory will soon come, cleanse his sanctuary and people, destroy them which corrupt the earth, and reign forever and ever upon the throne of his father David. And as they see these things; may they prepare themselves, and, instead of crying peace, peace, do all they can in warning others to be ready to meet their soon coming Lord and King in peace.

Famine in Ireland.

LETTER TO THE DUKE OF WELLINGTON.—Mr. Cummins, a magistrate of the county of Cork, in a public letter to the Duke of Wellington, gives the following awful account of the state of things in Skibbereen, which indeed, would almost appear incredible, if it were not so well authenticated:—Having heard so much of the distress in the western part of the county, I went on the 15th inst. to Skibbereen; I was surprised to find the wretched hamlet apparently deserted. I entered some of the hovels to ascertain the cause, and the scenes which presented themselves were such as no tongue nor pen can convey the slightest idea of. In the first six famished and ghastly skeletons, to all appearance dead, were huddled in a corner on some filthy straw, their sole covering what seemed a ragged horse cloth, their wretched legs hanging about naked above the knees. I approached in horror, and found, by a low moaning, they were alive—they were in fever, four children, a woman, and what had once been a man.

It is impossible to go through the detail; suffice it to say, that, in about a few minutes, I was surrounded by at least 200 of such phantoms, such frightful spectres as no words can describe. By far the greater number were delirious either from famine or from fever. Their demoniac yells are still ringing in my ears, and their horrid images are fixed in my brain. In another case—deceit would forbid what follows, but it must be told—my clothes were nearly torn off in my endeavor to escape from the throng of pestilence around me, when my neckcloth was seized from behind by a gripe, which compelled me to turn. I found myself grasped by a woman, with an infant, apparently just born, in her arms, and the remains of a filthy suck across her loins, the sole covering of herself and babe.

The same morning the police opened a house on the adjoining lands, which was observed shut for many days, and two frozen corpses were found upon the mud floor, HALF DEVoured BY RATS! A mother, herself in fever, was seen the same day to drag out the corpse of her child, a girl about twelve, perfectly naked, and leave it half covered with stones. In another house, within 500 yards of the cavalry station at Skibbereen, the dispensary doctor found seven wretches lying, unable to move, under the same cloak. One had been dead many hours, but the others were unable to move either themselves or the corpse.

A VILLAGE DESTROYED BY LIGHTNING.—The Journal des Debats of Paris, publishes the following letter, dated Munich, Oct. 20th, 1846: 'On Friday, the 16th October, a terrible storm accompanied by lightning, fell on the village of Schledorf, situated at three leagues distance from our capitol, and in less than two hours it completely destroyed that large and handsome village, of

which no trace remains. The greater number of the houses were broken to pieces by the tempest, and the remainder were set on fire by the lightning and totally consumed. The flames communicated to the neighboring forests, which continued burning for four days. During this disaster the thermometer marked at Munich 24 deg. Reaumur, and suffocating heat was experienced, an extraordinary fact in the month of October. The sky was of an ashy hue.

The massacre of the Christians continues in Turkey. Mar Yohannan, the Nestorian Bishop who visited New York some years ago, has been impaled alive by Bedrhan Bey. The Nestorian Pastors had oil poured over their bodies and were then roasted alive before a slow fire, amid the jeers and savage yells of their tormentors. Sixty-seven villages have been laid waste, and eight hundred Christians put to death by torture, by the Mahomedans. Neither women nor children were spared in this savage butchery.

THE CHOLERA.—A letter from Constantinople of the 17th of December, has the following:

News has been received from Persia that the cholera was still raging and sweeping off thousands. At Oroomiah the mortality was upward of 200 a day on the poor population of 10,000. I have just seen a doctor, assuring me that, according to his statistics, the deaths had greatly exceeded the worst year of the plague; he calculates that more than 100,000 have been destroyed. I myself do not think the statement exaggerated in the least.

The suffering population in the Highlands and Islands of Scotland, is estimated at 100,000!

The French Government have protested against the suppression of the Polish Republic.

Life is continually ravaged by invaders; one steals away an hour, and another a day; one conceals the robbery by hurrying us into business, another by lulling us with amusement: The depredation is continued through a thousand vicissitudes of tumult and tranquility, till having lost all, we can lose no more.

Life is half spent before we know what it is.

MEETINGS IN ROCHESTER.

Our meetings in this city, are held three times on the Sabbath, also Tuesday and Friday evenings, in Shaw's New Brick Block, east side of the River, corner of Main and Stone streets; entrance from Stone street. The Lord's Supper will be administered in the afternoon of the first Sabbath of every month.

APPOINTMENTS.

Br'n J. V. Himes and F. G. Brown are expected to hold meetings in this city Feb. 11th, and as much longer as duty may dictate.

BUSINESS NOTES.

S. W. Thurlur—Your paper was discontinued by order of some one; it is now sent again. The money you sent for Br'n Rubitee and Tewksbury was placed to their credit on book.

M. B. Hart—The paper has been regularly mailed to Sister E. Barry, Boston. It is now sent to the care of the Christian Register.

E. L. A. Hemenway—We have sent the \$1 to B. B. Brown, Metropolitan, Ill.

L. D. Fleming—Your Post Master has just informed us that Mrs. George does not call for her paper, and orders it discontinued. Last week you informed us that it was not received. Please explain.

F. Steen—We have sent but one paper; some friend must have sent the other. You are now paid for the one we send to close of vol. XI.

Receipts for Week ending Feb. 5, 1847.

H Tanner; S K Baldwin \$1; W Silk; W Cory 50 cts; O Swift for W Bennett \$3; J Thorne \$1; H Tanner and J Pearson Jr; C Smith \$2; A Baker \$1.50, for P Teas 50 cts, A Winans 50 cts Mrs Tompkins 50 cts B Lusk 50 cts and H Plimney 50 cts; H Hitchcock \$2 and C V Colburn \$3; J Pearson Jr; W Brink all right; S W Thurlur \$1 and J Tewksbury \$1; J Mollatt; W Richards \$2; E P Butler \$2; A P Barringer \$4; M Bachelor; D C Blackman; C Beckwith \$1; S I Hamlin 25 cts; M B Hart \$1 and for E Barry \$1; A Ford \$1; H H Johnson; P Alling for Mrs. Buchanan \$1; J S Baldwin \$1; J W Roberts; F Steere \$2; A C Monroe \$1; H Robbins \$1; A Nisbet for himself and A Dearborn \$2, and H Rike \$3; B B Brigham \$2; S B March.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XIII.

ROCHESTER, N. Y.—WEDNESDAY, FEBRUARY 17, 1847.

NO. 8.

THE VOICE OF TRUTH,

PUBLISHED EVERY WEDNESDAY

TALMAN BLOCK, BUFFALO STREET, OPPOSITE ARCADE,
(Entrance—east end of the building)

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$2 for Five Copies
WITHOUT CHARGE to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or remittances for Books, should be addressed to JOSEPH MARSH, Rochester, N. Y., postpaid. Subscribers' names, with their Post-Office, should be plainly written.

Time's Sun is Fast Setting.

BY DR. HARDY.

Time's sun is fast setting,
Its twilight is nigh;
Its evening is falling
In cloud o'er the sky.
Its shadows are stretching
In ominous gloom;
Its midnight approaches—
The midnight of doom.

Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

Rides forth the fierce tempest
On the wing of the cloud:
The moan of the night-blast
Is awful and loud.

The mountains are heaving,
The forests are bowed,
The ocean is surging,
Earth gathers its shroud.

Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

The vision is hearing—
The Judge and the Throne;
The voice of the Angel
Proclaims, "It is done!"

On the whirl of the tempest
Its Ruler shall come,
And the blaze of his glory
Flash out from its gloom.

Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

With clouds He is coming!
His people shall sing:
With gladness they hail Him
Redeemer and King.

His iron rod wielding—
The rod of his ire,
He cometh to kindle
Earth's last fatal fire!

Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

New Haven, Jan. 1st, 1847.

Concluding Reflections on the Visions of Daniel.

BY T. R. BIRKS, M. A.

FELLOW OF TRINITY COLLEGE, CAMBRIDGE, ENGLAND.

DAN. II. 47.—"The king answered unto Daniel and said, Of a truth it is that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing that couldst reveal this secret."
VII. 28.—"Hitherto is the end of the matter. As for me, Daniel, my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart."

II. THE PROTESTANT CHARACTER OF THE TRUE CHURCH is a further lesson which results evidently from these prophecies. The one great evil they reveal, in these latter times, is the reign of the little horn, and his boastful words against the Most High. It has been proved, by many clear marks, that this power denotes the Roman papacy. And surely the inference must be plain; that we ought to watch, both as Christians and as citizens, against the first approach of so great an evil, and should flee, as if from a serpent, from every taint of Romish superstition.

This general warning might be viewed in three aspects, and each alone would need a volume for its full development. It affects the Christian in his relations to the state of which he is a citizen, to the church of which he is a member, and in the secret work of religion in the heart. One or two remarks on each of these aspects are all that can be offered here.

But, first, a caution seems needful to remove a prejudice that lies in the way. The application

of these prophecies as a weapon against Papal corruptions appears to be more than ever in disrepute, and has been assailed latterly, even by nominal Protestants, with peculiar vehemence. One reason, doubtless, has been its actual abuse by mere partizans, without Christian love or tenderness of conscience in their coarse denunciations of error. Even the first reformers, with all their faithful zeal, were exposed to the mixture of human infirmity, and a false fire sometimes mingled with their testimony. But this became still more true of their successors. The great conflict often degenerated into a political or national feud, a strife of contending factions. No wonder, then, that carnal minds should abuse a weapon of warfare so powerful as this, and bring the truth itself into discredit, so as to pave the way, in many instances, for a ruinous and fatal reaction. To use these prophecies aright in the Protestant controversy, we need, therefore, to impose on ourselves a triple restraint. We must use them *honestly*; from a deep, serious, and deliberate persuasion, that such is their true meaning, and not merely from a strong impression how effective they will be in maintaining a favorite cause. We must use them *impartially*, receiving with equal readiness whatever warnings they supply against the lawless spirit of the last days. And above all we must use them with *tenderness*, and in the spirit of real love; mourning for the sins of others as if for our own, and humbling ourselves, with deep reverence, at the warnings of God's holy word. For if these prophetic warnings be handled deceitfully, or in a fiery and heartless zeal, doubtless the threatening will apply to such Protestant zealots.—'With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured unto you again.'

On the other hand, those who believe firmly, after their most diligent and patient search, that these prophecies really refer to the Papal tyranny, must feel that it is no light sin, under whatever pretext, to deprive the Church of this Divine safeguard. One sin or the other we cannot avoid, if we interpret this prophecy amiss. Either we become false witnesses against our fellow Christians, or else we abrogate and annul the gracious warnings of the Spirit of God. It is idle, then, to complain that such interpretations infuse bitterness into religious controversy. The bitterness is already there, so long as the kingdom of darkness continues in the world. The simple question must be, what is the truth of God, the real meaning of the Holy Ghost? And if the truth be most solemn, this is no reason why it should be kept back or concealed; but rather why it should be fully proclaimed. Only it must be with a serious, tender, humble spirit; lest the truth itself be made odious, when taken up by lips that are full of bitterness and pride.

The warning, then, of the prophecy applies to us, as British citizens, at the present day. Long sheltered by the providence of God behind the bulwarks erected by our fathers, the Protestants of our land had come to regard the Papacy as an antiquated and powerless thing. They have now begun to be undeceived, or deceived doubly, by embracing what before they had despised. The political barriers have been removed, almost entirely; the ecclesiastical are shaking in their turn; and a road, 'smooth, easy, inoffensive,' seems to be preparing by the great enemy, by

which we may reunite with the apostacy we seemed to have forsaken for ever. So that now, among our statesmen, there are those who account themselves sturdy Protestants, while they bargain for a half chance of being in the right, and account all certain assurance in matters of faith to be a dangerous contradiction to the spirit of freedom. With such maxims, and such a slippery faith, what can we expect but that our country, by slow degrees, will be sucked into the terrible whirlpool, of delusion first, and afterwards of Divine judgment?

One most powerful means to deliver us from this fearful danger, if deliverance be yet possible, would be the careful study of this Divine prophecy. It is the means which God himself has specially provided. Other predictions of the New Testament supply a fuller detail and variety of cautionary truths. But here the main lesson stands out in broad relief, clear and conspicuous, so as might arrest the attention even of mere statesmen, if not totally blind. It is plain at what time the Roman empire was broken into many fragments. It is plain what potentate then rose stealthily into power, diverse from all the rest, and usurped and exercised dominion over the whole. It is evident, on the merest glance at history, what power has used great and boastful words, beyond all precedent, to advance its authority. Therefore it is plain also of what power the God of heaven commands His people to beware, and what power it is from whose fatal and paralyzing touch a Christian statesman will seek to preserve the land of his birth. To endow Popery once more, in a land that has been rescued from its yoke, is a madness little short of direct high treason against heaven.

And how, then, shall we be delivered from the counsels of a godless expediency, time-serving, and changing with every wind, and careless alike of God's promise and His threatening? By a heedful attention to the warning of the vision. There we see that the Papacy in its tyranny, its blasphemous pretensions, and its bitter persecutions, is marked out by the God of heaven as the enemy of national peace, and the procuring cause of national judgments. For here the evils, elsewhere dispersed and scattered, unite under one head, form one compact system, and embody themselves into one organized confederacy to trample down, and hide out from the world, the truth of God, and the salvation of the Lord Jesus. There may be, and alas, there are, abounding evils and crimes even in Protestant lands. But these are dangerous to their welfare, because they predispose them to link themselves afresh with the centre and seat of the rebellion. The infidelity which seems to reject all national religion, the formality which would exchange the kernel of truth for the husk of ceremonies, become politically fatal, because they lead us back into the embrace of this grand delusion, and thus they involve us in its predicted judgment. All other national sins are punished by this one sin to which they lead the way, a blind surrender once more, after the experience of ages, to the Papal tyranny. But this one sin is reserved itself for a direct and immediate judgment. 'I beheld, because of the great words which the horn spake, I beheld till the beast was slain, and its body destroyed, and given to the burning flame.' 'Blasphemies, unrepealed, and by its pretence to infallibility, unrepealable, are written on the brow

of Papal Rome. The nations which league with her involve themselves in a share of her guilt; and God, even the Most High God, will compel them also to share in her judgments.

(To be Continued.)

Beware of Bad Books!

Why, what harm will books do me? The same harm that personal intercourse would with the bad men who wrote them. That "a man is known by the company he keeps," is an old proverb; but it is no more true than that a man's character may be determined by knowing what books he reads. If a good book can be read without making one better, a bad book cannot be read without making one the worse. They are to the mind what ardent spirits are to the body; both dissipate.

Lord Bacon makes the pithy remark, that "in the body there are three degrees of that we receive into it, aliment, medicine and poison; whereof aliment is that which the nature of man can perfectly alter and overcome; medicine is that which is partly converted by nature and partly converteth nature; and poison is that which worketh wholly upon nature, without nature being able to work upon it; so in the mind, whatsoever knowledge reason cannot at all work upon and convert, is a mere INTOXICATION, and endangereth a dissolution of the mind and understanding."

Bad books are like ardent spirits; they furnish neither "aliment" nor "medicine;" they are "poison." Both *intoxicating*—one the mind, the other the body; the thirst for each increases by being fed, and is never satisfied: both ruin—one the intellect, the other the health, and together, the soul. The makers and venders of each are equally guilty and equally corrupters of the community; and the safeguard against each is the same—*total abstinence from all that intoxicates mind or body.*

Here we have a definition of what we mean by "bad books:" whatever books neither feed the mind nor heart, but have the effect to *intoxicate* the mind and corrupt the heart. Works of science, art, philosophy, history, theology, &c., furnish "aliment" or "medicine;" books of mere fancy, romance, infidelity, war, piracy and murder, are "poison," more or less diluted, and are as much to be shunned as the drunkard's cup.—They will "bite like a serpent and sting like an adder."

Books of mere fiction and fancy are bad in their character and influence. Their authors are commonly bad men, and wicked men do not often write good books. A stream does not rise higher than its fountain. Their principles are often corrupt, encouraging notions of chivalry, worldly honor, and pleasure, at war with the only true code of morals. They insult the understanding of the reader, by representing as truth what is confessedly false, and by assuming that the great object of reading is amusement instead of instruction. The effects are such as might be expected. A habit of reading for amusement simply becomes so fixed that science loses all its charms; sober history becomes dull and tedious; whatever requires thought and study is cast aside; the Bible becomes a wearisome book; religious treatises, like those of Baxter, Bunyan, Flavel, and Doddridge, though glowing with celestial fire, become insipid and uninteresting; and sermons lose their power; or if any religious impression is made upon the conscience, the bewitching novel furnishes a ready means of stifling conviction, and grieving away the spirit of God. The gospel is thus undermined and souls lured to ruin, by a pleasant and easy but straight road. Beware of the habit of indiscriminate novel reading. Although this may be the fermented beverage from the literary dram-shop, it is intoxicating and

poisonous, and excites a thirst for what is maddening and destructive.

Beware of the foul and exciting romance. All that is said above of the character and influence of the ordinary novel, will apply with ten fold intensity to this class of reading, for which it paves the way. The writer of modern romance chooses his scenes from the places of debauchery and crime, and familiarizes the reader with characters, sentiments and events, that should be known only to the police. Licitious scenes and obscene imagery are unblushingly introduced, and the imagination polluted by suggestions and descriptions revolting to the pure in heart. It was lately testified in open court by the father of one whose guilty course had brought ruin upon herself, disgrace upon her family, and death upon her lover, that all was occasioned by his daughter's "reading the impure works of Eugene Sue and Bulwer." To yield to such a hellish charm, is like the voluntary sacrifice of one's body and soul on the drunkard's altar. *Mental delirium tremens* is as certain a consequence of habitual intoxication from such reading, as is that awful disease the certain end of the inebriate. Beware of it!

Beware of infidel books, and of all writings which ridicule the Bible. You will meet them, in a more or less guarded avowal of their object, in the newspaper, the tract, and the volume. Infidelity is a system of *negations*; it is nothing—believes nothing—does nothing good. Beware of it, in whatever form it approaches you, as you value temporal happiness and prosperity, the peace of society, and eternal well-being. No man enters eternity an infidel.

Beware of books of war, piracy and murder.—The first thought of crime has been suggested by such books. The murderer of Lord William Russell confessed on the scaffold, that the reading of one such book led him to the commission of his crime.—Another, who was executed for piracy, was instigated to his course by a book filled with piratical tales. The State prisons are filled with criminals who were incited to crime by similar means. They stimulate the love of adventurous daring, cultivate the baser passions, and prompt to deeds of infamy. Away with them; beware of them!

Do you still need to be persuaded to beware of the poison that would paralyze your conscience, enervate your intellect, pervert your judgment, deprave your life and perhaps ruin your soul?

Beware of bad books, because if you, and others like you, will let them alone, they will soon cease to be published. Every such book you buy encourages the guilty publisher to make another. Thus you not only endanger your own morals, but pay a premium on the means of ruining others.

Beware of bad books, because *your example is contagious.* Your child, your servant, your neighbor, may be led to read what will be injurious for time and eternity; or not to "touch the unclean thing," as your example may prompt.—Which will you do?

Beware, because *good books are plenty and cheap,* and it is folly to feed on chaff, or poison, when substantial, healthful food may as well be obtained.

Beware of bad books, because *they waste your time.* "Time is money"—'tis more—it is *eternity!* That time is redeemed. Can you squander it on the means of ruin?

Beware of bad books, because principles imbibed and images gathered from them, will abide in the memory and imagination forever. The mind once polluted is never freed from its corruption—never.

Beware of them, because they are one of the most fruitful sources of eternal destruction. They are read in solitude. Their ravages are internal. Foundations of morality are undermined. The

fatal arrow is fixed in the soul, while the victim only sees the gilded feather that guides its certain aim. He is lost, and descends to a hell the more intolerable, from the contrast with the scenes of fancied bliss with which the heart was filled by the vile, though gifted destroyer. The precious Book of Life was given to show you how you might have secured the enrollment of your name among the saints in light; but you chose the Book of Death, with present fascinations of a corrupt press, and the surest means of securing a dreadful doom. If your epitaph were truly written, the passer by in ——— grave-yard would read:

"M——— acquired a taste for reading bad books; died without hope, and 'went to his own place!'"

Shall this be your epitaph, dear reader? If not, make this pledge before God: "*Henceforth, I will beware of bad books, and never read what can intoxicate and deprive the mind and heart!*" —N. Y. Evangelist.

Looking for the Lord.

I still feel quite an interest in the cause of Christ and especially in the coming and kingdom of our Lord and Master, as advocated through the Voice of Truth. I rejoice to hear from so many parts of the country, where there are some of God's elect who are looking for redemption in Israel. I fully believe that in a very short time they will realize the consummation of their dearest hopes. The world at large do not seem to understand why we attach so much importance to the coming of Christ. 'Can we not live good, humble, devoted, Christian lives and be saved, and at the same time not be looking for Christ's coming?' This is a question which is used by some, who I think wish to evade the Lord's coming, and if possible represent it as an event of little or no importance. They take the ground that 'if we are only ready for it, it is no matter when it comes.' Now I do not wish to answer this question except in the light of God's word, lest I be accused of exclusiveness. Therefore, let us examine a few passages of Scripture on this point, which may not be uninteresting if not profitable. Now, we believe the grace of God, or spirit of God, and the word of God, both teach one and the same thing, and we believe it will teach all of Christ's true followers alike. It will not teach one humble devoted follower one thing and another as truly devoted disciple another thing right to the contrary—no, no; this would make God contradict himself, which thing he never can do.

In Paul's epistle to Titus, (Ti. ii. 11-13) we read, 'For the grace of God that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.' And is this all that the grace of God teaches us? No: for the next verse says, 'Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ.' Ah, says one, I see you mean to make it appear that if a man does not look for the coming of Christ he is not taught of the grace of God. Well, I would candidly inquire if there can be any other fair conclusion derived from the above text? Does it not positively follow that if the grace of God teaches one child of God to look for his coming, that all those who do not look for him are not taught of this same grace of God? But this is not all—the apostle Peter speaking of the 'elements melting with fervent heat, and the works which are in the earth being burnt up,' says, 'Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, *looking for and hastening unto the coming of the day of God.*' Here we see again that 'all holy conversation and godliness' is not all that is required of the true child

of God; he is also to be 'looking for and hasting unto the coming of the day of God.' Are those who say, 'No matter when he comes if we are only ready for it,' obeying the injunction of the apostle? Are they 'hasting unto the coming of the day of God?' Are they 'lifting up their heads and knowing that their redemption is nigh?' Are they receiving the blessing promised in Isaiah xxx. 18, where it is said 'Blessed are all they that wait for him?'

Again, we read in Heb. ix. 28, 'So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation.' Will he appear 'unto salvation' to those who are not looking for him, who may be alive when he comes, when he has expressly commanded, 'Let your loins be girded about and your lamps burning, and ye yourselves like unto men that wait for their Lord? Blessed are those servants whom the Lord, when he cometh shall find watching.' Will any be saved that neglect to obey this commandment of the Lord Jesus? He says in Rev. iii. 3, 'If therefore thou shalt not watch I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.' Awful must be the situation of those on whom the Lord will come as a thief! for we read in 1 Thes. v. 3, that 'Sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape.' And our Lord teaches us in Luke xxi. 36, that those alone who are watching, shall be counted worthy to escape the destruction which is coming and to stand before the Son of man. Now let all such as have hitherto believed we can live a godly life and not look for the appearing of the Son of man, examine closely and candidly, and see if watchfulness in these last moments of time is not necessary in order to salvation. If one command of Christ is to be obeyed are not they all? It seems so to me. And in taking this view of the subject, I am led to the conclusion that the obedient, and they alone will eat the fruit of the land. Some seem willing to adopt the plan of salvation, if the second advent of our Lord is only left out; but if you leave out this, the whole plan of salvation is like a carriage wheel when the hub is gone; for like as the spokes of a wheel all centre in the hub, so does all prophecy and the whole plan of salvation centre in the coming of Christ. Therefore, I look to that day as the one that completes our salvation, and that brings our brethren who are in the land of the enemy into their promised rest and inheritance! O what an interest there is clustered around that day, to the true believer. My prayer to God is that we may stand ready to hail the glad day! O. D. GIBSON.

Houghtonville, Vt. Jan. 1847.

Work of the Spirit.

Has God's Spirit been withdrawn from the world by reason of the rejection of the advent proclamation? Ans. I conclude that the principal evidence that God's spirit has been in the world up to the time of the advent proclamation being made, is found in John's record of the Savior's promise to the disciples. John xiv. 16, 17. In the 16th verse it is said that this Comforter shall abide with them; and verse 17th says this Comforter is the Spirit of truth. Now this promise must either have been designed for the apostles exclusively, or to them and all their posterity in the Christian faith. If it was intended to apply to all Christians, as is generally believed, by what authority is it said that God is recalling that spirit from the world unless it be first shown that there are no Christians in the world, and therefore no place for the spirit to abide? But if to avoid this difficulty any should contend that the above promise applies exclusively to the apostles, then it is equally an error to suppose that it is withdrawn from the world, having, to a great extent, rejected the

time doctrine of the Bible, for in that case the spirit could have no direct connection with the event, it having been limited to the age and agency of the apostles. Now I believe it is generally understood that the promise in verse 16th is an assurance to all Christians that the spirit of God shall continue with them to be their religious instructor in cases where the written word may fail to instruct them, but that the more important office of that spirit is continually to labor with the unbelieving world, to impress upon them their own guilt and also the truth of the Christian religion.

Now it is well understood that God so loved the world as to give his Son for them. And if in addition to this it has been his purpose to send his spirit to continually admonish the world of sin, it is to me a strange idea, that because the world have unfortunately been duped to believe the adversary, and reject a crowning doctrine of the Bible, that therefore God should by way of retaliation withdraw his spirit from them, and leave them with half the necessary means to reclaim them. Why not for the same reason also withdraw the Bible from them and thereby retaliate more abundantly for their folly? I believe it is a mistake that any such withdrawing of the spirit it has taken place as has been supposed. But the crowning mistake I think lies much deeper than this. Christ in conversation directly to the apostles tells them that when he should have gone away he would send the spirit. Now if the promise of the spirit is to all Christians, why not also the command, Tarry ye in Jerusalem until ye be endowed with power from on high. Compare Luke xxiv. 47 with Acts i. 4, 5. This introduction of the spirit or baptism of the Holy Ghost, conferred upon them the power of working miracles. This power the Lord also gave to others through the intercession of the apostles. But they had never the ability to transfer the gift to others. Therefore, when the apostles and those to whom they gave such power had all died, the power of working miracles ceased, and the gift of healing among the rest; this display of power was given to confirm the Messiahship of Christ. When this fact was sufficiently tested there was no further call for such an agency in the world, therefore it was no longer continued. Why then did Christ say my spirit shall abide with you for ever? I will also ask a question: Why did he say that he himself would be with them until the end of the world? It is well understood that neither Christ nor the apostles remained in the world but a short time; how then shall Christ, the apostles, and the spirit, all continue in the world until its end? All precisely on the same principle: the character and authority of Christ—the life and example of the apostles—the power and agency of the Holy Spirit have all been written in a book, which is being made the property of all mankind.

How do we learn the character and authority of Christ? By reading the Bible. How do we learn the life and example of the apostles? By reading the Bible. How do we learn the power and agency of the Holy Spirit? By reading the Bible. Amen.

But are not Christians to be filled with the spirit of Christ? Most certainly—for if ye have not the spirit of Christ ye are none of his. And how is this? I understand that to have the spirit of Christ is to be moved by the same principle or rule of action that he was moved by. By what rule was Christ governed? By justice, mercy, truth, and above all, love and entire submission to the will of God; so must the true Christian be governed. Did not holy men of old speak as they were moved by the Holy Ghost? The apostles says they did; but if I read correctly, in all cases of importance they obtained their knowledge of what to speak and write from the words of the angels of God that came to instruct them. But

was not John in the spirit on the Lord's day, &c.? He says he was. But did that spirit teach him what to write to the churches? He tells us that every word that he wrote he received from the angel that talked with him. But to close with a single remark by way of application.

The mistake I wish to expose is this: It is believed that when a sinner has any desire to holiness, that that desire is produced by the agency of God's spirit, sent to move upon his heart; if he has a desire to repent, it is from the same cause. That these desires, so far as they approximate the purity of God's purpose, are of the same spirit I freely admit. But that it is the direct agency of the Holy Ghost, sent expressly to produce such effect, I cannot believe, from the fact that such does not appear to have been the effect of the spirit in the days of its direct operation. Its agency to the apostles was chiefly to remind them of what Christ had told them, and to enable them to speak with tongues. The unbelieving Jews now saw its effect upon the apostles; but its effect upon the Jews was only to fill them with astonishment. But when they heard the words which Peter spoke, they were pricked in the heart.

Some of the evils growing out of this mistake are these: People are told and made to believe that they are going down to perdition: this produces grief. They are then informed that it is the operation of the Holy Spirit, and if they will yield to his instruction he will lead them to God. After an excessive exercise of the organs producing melancholy, a reaction must of necessity occur, and an opposite set of organs predominate, producing a calm and quiet state of mind. This they are informed is positive proof direct from the Holy Ghost, that God has had mercy on them and forgiven their sins, and an assurance that they have become Christians, when as yet they have not taken the first step in the way of obedience. In addition to this they are told that the Holy Ghost having thus taken his abode in their hearts will never forsake them. Thus they are left to rely on a simple imagination and perish at last. Precisely in this way multitudes get an impression that the Holy Ghost has singled them out for the ministry; that he requires them to be religious teachers, and of course requires the church to sustain them in it. Thus we have a mass of men imposing themselves upon the indulgence of the unsuspecting, as religious teachers, who would scarcely be an ornament to a public barroom; and who never would receive countenance as ministers, were it not for this deception about the office of the Holy Spirit. Just let men come to understand and know that these impressions are nothing more nor less than the natural production of their own organized system, and you would soon see that those who expect redemption would expect it on the ground of practical obedience to the requirements of the Bible, rather than because they have at some time within the period of their recollection received an impression, or came to believe that God had pardoned them and therefore they shall be saved.

J. P. JACOBS.

Elysia, O., Jan. 21st, 1847.

OUR DUTY TO EDITORS.

We never should be in debt to the editor. He is engaged in a great work—great responsibilities rest upon him. He is considered to be in debt to hundreds and thousands of people. His income must be great for the satisfaction and peace of his own mind, for his outgoes are large. He stands in front of the battle. The errors of the society with which he is connected, are generally charged to the editor. He is expected to expose error and hold up the truth, and to him we never should be in DEBT!

Some people think that they give a great deal for the cause; but they do not—they are only

paying their honest debts. It is a shame, a disgrace to any people, to suffer—nay, to oblige the editor to do the painful task of publishing dunning letters to collect his honest dues! Alas! a fearful account will some have to give, for the use they have made of the Lord's money!

C. CRAWFORD, JR.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, FEBRUARY 17, 1847.

Time of the Second Advent.

NO. VIII.

In our preceding number it was clearly shown that the signs named in Matt. xxiv. and the corresponding chapters in the records of Mark and Luke, when seen, infallibly prove that the appearing of the Son of man in the clouds of heaven, with great power and glory, is nigh, even at the door. This truth, abstractly, is generally admitted by our brethren. But the character of all the signs named, and whether they have all yet been seen, are to some extent unsettled questions among us. Our object in this number is to impart the true light on these points.

Character of the signs named. We conclude they were all either to be *literal* or *figurative*, for the very good reason that there is no distinction in this respect made in them, by either of the divine writers: they give us no authority to call this sign literal and that figurative; hence, we conclude that they are all to be either literal or figurative.

We think they were all to be literal. *First*—Because neither figurative, symbolic, metaphoric, nor parabolic, but plain language is used by the Savior in describing them. *Second*—Because we should always give the words of the Bible a literal interpretation when the subject on which they speak will admit of it. The signs will admit of a literal interpretation: we conclude therefore that they are to be literally understood. *Third*—Immutable facts show that a part at least, as all will admit, and we think all of them which prove the coming of the Lord nigh, even at the door, have been *literal*: the literal sun and literal moon have been darkened, and the literal stars (or luminous bodies, according to the scriptural import of this kind of stars) have fallen from the literal heavens. Hence we infer, that the signs were to be and actually have been literally seen.

Admitting that this view is correct, then a serious difficulty, in the estimation of some, arises in our way. They think that the shaking of the powers of heaven and the sign of the Son of man in heaven, are included in the signs, which were to proclaim the coming of the Lord nigh, even at the door; these signs they think, if literally understood, have not yet been seen, consequently we do not yet know from the signs that the appearing of the Lord is nigh, even at the door.

This objection is valid providing that the sign of the Son of man and the shaking of the powers of heaven were designed to be classed with those signs by which the appearing of the Lord might be known to be at the door. But if they were designed not to be thus classed, but were to be intimately connected with the coming of Christ, then the objection is groundless. That they were to be intimately connected with that event, and consequently not signs, appears evident from the fact that when the sign of the Son of man is seen, *all the tribes of the earth mourn*. Matt. xxiv. 30.—Here is the only place where the sign of the Son of man is named, and whatever it will be when

seen, according to the testimony in the case, it will be understood by *all* the tribes of the earth. Not so the signs which proclaim the Savior near: none but the watchful righteous will understand them. The sign of the Son of man will produce general mourning. Not so the other signs: they are unheeded by the great mass, and instead of producing mourning they create joy in the hearts of the watchful few who understand them. No such general mourning has yet been witnessed; neither does other prophecy warrant the expectation that it will take place, until the actual scenes of that dread day open upon a guilty world. Till then the world will eat and drink, plant and build, marry and give in marriage; be lovers of pleasure, enchanted at the song of of peace and safety, and fear no evil: but when the sign of the Son of man is seen, or the scenes of the day of judgment begin to open, with all the glory of the heavenly world, than there will be mourning among all the tribes of the earth. Hence we conclude that the sign of the Son of man will be so intimately connected with the actual appearing of Christ, that it is not to be classed with those signs by which the Christian may know that his Lord is at the door.

Powers of heaven—what are they? The heaven named must be the literal heavens, for the very good reason that no other is named in the discourse; with the exception of verse 31, which reads, 'They shall gather together his elect from one end of heaven to the other.' Dr. Campbell renders it correctly, 'Who shall assemble his elect from the four quarters of the earth, from one extremity of the world to the other.' In the discourse it is said, 'The stars shall fall from heaven—Sign of the Son of man in heaven—Son of man coming in the clouds of heaven—Heaven and earth shall pass away, but my people shall not pass away. Heaven, in all of these places, must be literally understood; and it would be doing violence to every just principle of exegesis to make the heaven named in the expression, 'powers of heaven,' anything more or less than the literal heavens.

When we understand that it is the powers of the literal heavens that are to be shaken, we may easily determine what those powers are. It is true that they are nowhere defined in the Bible, and it is not necessary that they should be: for common sense will tell us what are the powers of any and everything, viz; the laws by which they exist. They are the very foundation of the being and order of all things. Hence the powers of heaven are the natural laws of heaven, by which the natural heavens exist. Hence whenever the powers of heaven shall be shaken, then the present heavens will cease to exist, for the very powers, laws, or principles, by which they do exist will be shaken, dissolved, destroyed, or changed.

Shaking of the powers of heaven, we think, is expressive, not of a great or small shaking or commotion of the moral, religious, or political heavens, to which the world has ever been more or less subject. These things do not affect the powers even of those metaphorical heavens, and much less the literal heaven. Neither do we think it is the convulsions of the earth, seas, and atmosphere, which have as yet been witnessed: for they have always occurred and will continue to occur, only they will be more frequent, wild, and destructive, until the powers or natural laws of nature, or of heaven, shall be finally shaken, dissolved, and the great and dreadful convulsion of heaven and earth takes place at the appearing of Christ. Hence we infer that shaking the powers of heaven will be shaking heaven itself. They seem to be the strongest, most significant words that could be used, expressive of the commencement of the dissolution of the present heavens and earth, 'when the Lord

shall rise up terribly to shake the earth.'

That shaking of the heavens means their dissolution is evident from many passages of scripture.—We will give two examples. 'For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land, and I will shake all nations, and the desire of all nations shall come.' Hag. ii. 6, 7.—Paul, in speaking of the dissolving of all things, quotes this text, thus, 'But now he hath promised, saying, Yet once more I shake not the earth only, but also heaven; and this word, Yet once more, signifieth the removing of those things which are (or, may be) shaken, as of things that are made, that those things that cannot be shaken may remain.'—Heb. xii. 26, 27. Thus it is clear that the shaking of the heavens, or shaking of the powers of heaven, which is evidently the same, will be their dissolution. This evidently is the meaning of the Savior's words as recorded Luke xxi. 25–27. We will give Dr. Campbell's translation of the text. 'And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth the anguish of desponding nations; and roarings in the seas and floods: men expiring with the fear and apprehension of those things which are coming upon the world: for the powers of heaven shall be shaken.'

It is evident that certain things named in this testimony are to take place because of the powers of heaven being shaken. It is true that nations have been and now are perplexed and distressed to some small extent, and that dreadful storms on the seas have been witnessed; and that these things will increase as preludes, or premonitory symptoms, of the convulsion of all things, we do not doubt; but that the real anguish of desponding nations, or as Matthew says, mourning of the tribes of the earth, and roaring in the seas and floods, and the expiring of men through fear, have been witnessed, we do not believe. Indeed, they cannot take place in harmony with other prophecy, which speaks of a time of peace and safety, until the actual shaking of the powers of heaven, at the appearing of Christ. The mourning of the tribes of the earth, at the appearing of the sign of the Son of man, named by Matthew; the expiring of men through fear, at the shaking of the powers of heaven, named by Luke; and the weeping of all the kindreds of the earth, at the appearing of Christ, named by John, Rev. i. 7, we think refer to the same time. And if they do, then it is certain that the sign of the Son of man, and the shaking of the powers of heaven, are inseparably connected with the actual coming of the Son of man.

According to this view of the matter, the sign of the Son of man and the shaking of the powers of heaven are not to be taken as signs of the near approach of the coming of the Son of man, but are to be intimately connected with that event. All have been seen, and in the exact order described by John, whose testimony should not be overlooked in this case. He says, Rev. vi. 12–17, 'And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind: and the heaven departed [was shaken, or rolled together] as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his

wrath is come; and who shall be able to stand.'

According to this graphic account, the next thing to be witnessed is the departing of the heavens as a scroll. The next moment the dread scene may begin. And who shall stand when the Son of man appeareth?

Other testimony that the coming of the Lord is near, will be considered in our next.

Take heed to Yourselves.

The ultimate object or end of the gospel, the whole gospel, is to save fallen mortals. This glorious design is seen in the whole economy of grace. God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life. He gave his Son that the world might be saved through him.—for this glorious object the Savior died. For this purpose the Spirit and Word have been given; and for this end the apostles labored: they desired if by any means they might save some.

Is this heaven-worthy object seen in all of our labors as a people or as ministers and members of the church of Christ? If not, we have departed from our high and holy calling. We are in imminent danger here, and should carefully take heed unto ourselves lest we depart from the Lord at this fearful point, as others have done to their own hurt, if not ruin.

The salvation of man has clearly been seen to have been the prominent, or the only object of all the labors of every religious sect, in the days of their infancy, simplicity and purity. While this most worthy of all motives governed all their doings, great blessings attended their labors: souls were converted; yes, very many have been brought to a saving knowledge of the truth by such pure disinterested works of benevolence. Our own history as a people justifies these remarks. But where are we now? Do other motives than the salvation of our fellow men govern our spirits, words and acts, either as a body, or as individual ministers or members of the body? We fear we are not without sin here. A love of self, of a peculiar sentiment, of party, and man-made or worldly policy, we fear is too much the object of our labors. Let us all take heed to ourselves lest we stumble and fall here.

The older sects have uniformly soon lost sight of the worthy object for which they first begun to labor. Instead of the salvation of souls, or the glory of God, being kept as the ultimate object of all their work, they have soon begun to toil hard to build up their own party, church, or denomination. As soon as this unholy work has been seen to be the motive by which they have been actuated, instead of the plain and simple word of the Lord being made their exclusive rule of faith and practice, the doctrine of expediency has been embraced to justify in carrying out a worldly policy, of their own devising, or that which had been wrought out by the older and more popular sects before them. This work once fairly begun, has seldom if ever ended until those engaged in performing it have found themselves, or rather been found by others, widely departed from God, wholly swallowed up in the exclusive principles of their own party, and safely enclosed within the cold walls erected by their own unscriptural sectarian creed.

A work of this kind is not done at once: it is perfected by littles. It generally begins like this:—Our cause, or the cause of the Lord in which we are engaged, demands something more at our hand. Well, what is it? Why, error is creeping in among us, and the cause thereby is likely to suffer, and we must see to this matter. Our strength also is divided, and in order to do the greatest possible good we must take measures to unite that strength, so as to

act in harmony in our common cause. And the field for doing good is wide, and all ripe for an abundant harvest, and we must devise measures and provide the means to occupy this field to the glory of God.

Thus plausibly but deceptively has the arch tempter reasoned with every young sect, when they have begun to be a little elated with their prosperity, and feel that they were doing an important work for God. The wrong has not been in their desiring to keep out error from the body, to preserve union, unite their strength in doing good, and feeling deeply anxious to occupy every important field that may have been open for their labors; but the great error, the sin, the departure from God, has lain in the manner these things have been attempted to be done. Instead of being guided solely by the word of the Lord, they have unwisely resorted to human policy, to accomplish the desired objects. Hence, Councils, Conferences, Assemblies, Associations, and Synods have been created, almost without number: Creeds, Confessions, platforms, Disciplines, Covenants, Articles of Faith, and tests, in swarms nearly as numerous, and more of a scourge than the frogs or locusts of Egypt, have infested the Church: Societies have been formed for the spread of the Bible, for missionary objects, and for nearly if not quite as many moral, religious, and benevolent purposes as there are such principles named in the Bible; and to keep this vast human machinery in motion, Money, Money, Money has been needed, and repeatedly called for, and received, from the haughty king in possession of his millions down to the widow dependant upon her daily labor for the support of herself and orphan children. Every resort, lawful and unlawful, has been made to get 'the money' to keep the wheels of this wonderful machinery moving.—Money has been the life, the soul of this many headed monster.

It is not for us to calculate the amount of good or evil that this worldly policy, under the name of religion, has done to the church and the world: the Judge of all alone can decide this case. But it is our duty to enquire, whether this policy is either directly or indirectly taught or justified by either precept or example in the Bible. And whether this very mammoth machinery, this human policy, is not now the great, the powerful, and nearly if not quite the most determined unyielding enemy of the glorious and crowning truths of the Bible, viz; the appearing of Christ and his kingdom. To the first enquiry, we fearlessly say that such policy is nowhere taught in the Bible, and we should take heed to ourselves, lest we be deceived by its bewitching influences. And to the second enquiry, we also say that this human policy now is the most powerful foe against which the simple truth, policy, or rather economy of grace has to contend. Let us take heed, therefore, lest we be found strengthening these anti-christian influences.

Certain measures, policy, or doctrine, not in strict accordance with the plain word of the Lord, for the time being may appear expedient, plausible and right, but if not plainly revealed in the Bible, they should be let alone: for they will most surely be productive, in the end, of evil. The Divine Law-giver knew perfectly well the wants of his church in all ages, and made full and perfect provision in point of doctrine and practice, in all things, for all its wants. And it is an indirect impeachment of the perfection of the perfect law, to adopt the very least policy of our own, or of human origin, to regulate the affairs of his house. Our wisdom is to shun the many fatal quicksands of this character, on which the older sects have foundered. And our only safety is in cleaving to the word of the Lord, and nothing else, in matters of this kind. We should not only be

zealous to do all the Bible requires, but we should be equally zealous to do no more than it demands.—Let us take heed to ourselves on these things.

Fearful State of Things.

Poor down-trodden Ireland, steeped in crime of every die, and grovelling in darkness and papal superstition, is now suffering the awful scourge, the Famine. Thousands are in actual starvation, and hundreds are daily dying for want of bread. Poor Scotland, too, is, to a fearful extent, in a similar condition. The same scourge also is felt in some portions of France.—In Asia, the Cholera is cutting down its hundreds of thousands; and, according to present indications, will soon spread devastation over Europe, and America. The Famines now raging will most fearfully facilitate the rapid spread of the terrible Cholera. Worldly observing men begin to have fearful forebodings on account of these already existing and threatened evils.—Fearful and unheard of Storms and desolating Floods, are of frequent occurrence.—Earthquakes have recently shaken every quarter of the globe.—The friendly Alliance in Europe is nearly destroyed, and a general rupture is the threatened result.—Crime of every grade and kind stalks at large over the entire globe, bidding defiance to the laws of God and man.—The godly man ceaseth in Zion—and the Church has turned away from the truth unto fables; and but here and there one who cries and sighs for the abominations that are committed in the land.

Truly, these are trying, fearful, perilous times; clearly indicative, however, of the end of all things being at hand. O, let us not be blind to their sure but fearful import. But may we be ready for the dread crisis, the final day of retribution, which is just before us.

The article from Bro. Jacobs, in this number, contains many good things. It aims to correct certain errors into which the church has fallen, which have doubtless contributed very largely in bringing about her present moral wretchedness. But if we mistake not, Bro. J. sails very near at least another equally dangerous coast: that is, a denial altogether of any influence of the Spirit, independent of the Word. Perhaps he does not entertain a sentiment so repugnant to the plain word of the Lord, and the experience of every true child of God. There is no truth more clearly revealed than that the Lord will give the Spirit to those who ask for it according to his word. Let us be careful in shunning the danger on one side of the bridge that we do not plunge into the stream on the other side.

We learn that the cause at Buffalo is yet in a prosperous condition. Bro. Pearson recently baptized several happy converts there. A number were seeking the Lord, and some had recently been justified by faith in Christ.

Bro. Porter has been considered dangerously ill, and although the symptoms of his disease at the last accounts were more favorable, still he was considered in a very critical condition. If he recovers, it is thought that he will be unable to preach very soon again, if ever. The Lord raise him to health again, and make him strong to do his will, is the prayer of many.

A CONFERENCE AT SPRINGWATER, has recently been called for, and a notice of the appointment received from Bro. Johnson, in behalf of the brethren. The reason the notice has not been published, is, we were confident that the help depended on to attend the meeting could not be obtained at the time named in the notice; we therefore did not publish it. Will Bro. Galusha, Bywater and Hill attend a Conference at Springwater the first Sabbath in March? and will this time suit the friends there? Let each answer immediately, and the appointment shall be given accordingly.

Primitive Faith.

The following extract is from the work of 'Eusebius, Bishop of Cesarea in Palestine,' who wrote a history of the Christian church from its commencement to the year 324, at which time he lived. I thought it would interest your readers, as it clearly shows what was the faith of those Christians who lived in the days of the apostles, their immediate successors, concerning the appearing of the kingdom of Christ, and may be appropriately read in connection with my article on 'The throne of Israel.'

Eusebius says, (page 100) 'Titus was succeeded by Domitian, his brother, after he had reigned two years,' &c., and on page 102 and 103, 'Domitian issued his orders that the descendants of David should be slain. Some accused the descendants of Judas, the brother of our Savior, according to the flesh, because they were of the family of David. Eusebius quotes from Hegesippus, 'The grandchildren of Judas were brought to Domitian by Evocatus, for the Emperor was as much alarmed at the appearance of Christ as Herod, [afraid of their loss of temporal power.] He put the question whether they were of David's race, and they confessed that they were. He then asked them what property they had or how much money they owned? and both of them answered that they had between them only nine thousand denarii (each nearly 15 cts.) and this they had not in silver, but in the value of a piece of land containing only about 36 acres, from which they raised their taxes and supported themselves by their own labor. Then they also began to show their hands, exhibiting the hardness of their bodies and the callosity formed by incessant labor on their hands, as evidence of their own labor. When asked also concerning Christ and his kingdom—what its nature, and when and where it would appear, they replied, 'that it was not a temporal nor an earthly kingdom, but celestial and angelic; that it would appear at the end of the world, when coming in glory he would judge the quick and the dead, and give to every one according to his works.' Upon which, Domitian, despising them, made no reply, but treating them with contempt, as simpletons, commanded them to be dismissed, and by a decree ordered the persecution to cease.'

By this we can see that the faith of the purer ages of Christianity was, that Christ's kingdom was to appear at the end of the world, to be introduced by the judgment. O may we be ready with those relatives of our Lord, according to the flesh, and all the patriarchs, prophets, apostles, and martyrs, for an entrance into that glorious kingdom.

J. D. JOHNSON.

Oswego, Jan. 6th, 1847.

CORRESPONDENCE.

LETTER FROM BRO. G. HENLEY.

Bro. Marsh:—We are yet pilgrims and strangers in this wicked world, proclaiming the important truth of the speedy coming of Christ, his kingdom, the resurrection and glorification of the saints, with many more important truths connected, the fulfillment of which I pray may soon be realized. Is not this the prayer of God's waiting people at this time? Yes, I think it is,—I think we should make this important subject the prominent theme in preaching, and prayer meetings, and in our conversation with friends and neighbors, brethren and sisters; do we thus delight in the Lord's coming so as to make it our grand theme? Nothing is more calculated to wean us from the love of the world. Who can have their imaginations captivated by the things around them or their hearts pledged to earthly joys, that sincerely believes Christ will immediately appear in all his glory? Who will be covetous after the worthless treasure of this world that believes the

unclouded glories of the great God may any moment be revealed, and they then share in those glories? Who will be dazzled with this world's low ambition and paltry splendor, that has in his eye the speedy attainment of a crown of glory? Oh Savior! there is a practical good and joy of heart in the meditation of thy speedy return to receive thy people unto thyself! Here is a powerful motive to inspire us to Christian duty; what motive so constraining as the speedy coming of Christ? A sense of these things being near makes us bold in professing our faith and proclaiming its glorious truth to a cold, lifeless church and a guilty world. And in view of the glories soon to be revealed, the humble child of God is made to look up, and lift up his head, because his redemption draweth nigh! Glory to God! it will soon come! Amen.

Attention to the writings of the apostles will show that they preached and conversed about the near approach of our Lord for the consolation and edification of Christians: also, on account of its practical tendency, our Savior taught us to pray for his kingdom to come—and as an object of comfort and consolation, the apostles assured Christians at Thessalonica that they should again see their departed friends who had fallen asleep in Jesus, and adduced the resurrection of Christ as a pledge of their resurrection, when the Lord Jesus shall descend from heaven! See 1 Thess. iv. 13. Paul himself in view of the hour of his departure, is consoled with the hope of a crown of righteousness, which he, with all the redeemed, will receive at that day. 2 Tim. iv. 6. Peter, when reminded of the brevity of his own life, writes an epistle to his people, the object of which is to confirm their faith in the coming of Christ, and in the expectation of living in the new heavens and the new earth. He also in exhorting the elders to feed the flock of God, comforted them with the promise that when the Chief Shepherd shall appear, that they shall receive a crown of glory that fadeth not away. James in his epistle does not encourage those to whom he writes with the hope of their reward until Christ comes; in view of their tribulations he exhorts them to be patient until the coming of the Lord, the period when they shall see in the most striking light that the sufferings of the present time are not worthy to be compared with the glory that shall then be revealed. Why does he earnestly exhort them to bear patiently their trials? The answer is found in chap. i. 7—'That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory, at the appearing of Jesus Christ.' John comforts us with the prospect of seeing Jesus as he is, and being like him. It is evident therefore, that the apostles, instead of dwelling on death as the period when Christians will enter upon their enjoyment, rather urged them to look forward to the coming of our Lord, when the hope of the pious will be consummated by the revelation of Jesus Christ.

The doctrine of Christ's speedy coming is a consoling subject! Are we depressed in body or mind, the near prospect of glory cheers the heart! O, afflicted believer, cast thine eye forward on the bright realities of the future! lift up thine head, for thy redemption draweth nigh! the Lord is coming! Be steadfast through hope, and the light of life shall shine around thy path—thy sorrow shall be turned into joy, and thou shalt rejoice in hope of the glory of God!

This doctrine is precious to those who love Christ's appearing—is powerful to create zeal and love for the cause of Christ, and it will excite diligence to perform every duty in the fear of God. Can any one continue cold or lukewarm, who is expecting the judge of the quick and dead immediately to appear? No: but in proportion as this truth is felt, every nerve will be strained for ex-

ertion, every energy put forth, every moment employed and every talent turned to the best advantage, for the promotion of the cause. Thus the Christian is stirred up to every duty, and led to a nearer communion with his God.

What a motive to perseverance we have but just before us! Can we lose sight of such an event as the appearing of our king—the resurrection of our departed friends—putting off mortality and putting on immortality—when death shall be swallowed up in the victory of a resurrection to eternal life—when all our Father's family shall meet in a glorified state? Can we forget or lose sight of these things? No, no; they are our hope and crown of rejoicing! and may God help us to make them the prominent theme in our preaching, in our prayer-meetings, in our conversation with friends and neighbors, the motive for ourselves to prepare to meet God. There is a practical good derived from believing these important truths; it leads to Christian holiness. Peter says 'what manner of persons ought ye to be in all holy conversation and godliness. Wherefore beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace without spot and blameless.' Brethren, be steadfast, unmovable in your faith and obedience. Be strong in the Lord. May the speedy coming of our Savior have a practical bearing on me and on you: may it stimulate us to do the will of God from the heart—for blessed is that servant, whom his Lord when he cometh, shall find so doing; waiting and longing for the return of his Lord.

Yours, expecting soon to meet you all in the morning of the resurrection,

GEO. HENLEY.

Kingston, C. W., Jan. 20th, 1847.

LETTER FROM BRO. BYWATER.

Dear Bro. Marsh:—I believe we have entered the last year of our pilgrimage, and before it shall close, our deliverer will come out of Zion, and turn away ungodliness from Jacob. See Isa. 44: 21, 23; also chap. 47: 24—26. It is but a little while now, and the indignation shall cease. O, how solemn is the thought; but we are nearing the crisis; God seems to be gathering in the last gleanings of the grapes, and soon the vine of the earth will be thrown into the great wine press of his wrath. It seems to me that now, emphatically, we are called upon to be watching and waiting for the day and hour of his coming; i. e. being in a state of constant preparation to meet him, not knowing the day and hour, but knowing it is nigh, and may open its grand and glorious scenery any moment. I expect the first scene in this grand event, will be the sign of the Son of man, and I am inclined to believe that Bro. D. T. T., Jr. is correct in his views as to the location of the last signs, and I think we have them traced down in order, in the 6th chap. of Revelations, from the 12th to the 17th verses; also 2d Peter, 3: 10, and many other places.

I will now give a few reasons why I think the Lord will come this year, and not to go over the ground which has so often been surveyed, I would say that the 2300 years of Daniel 8: 13, 14, define the time for the saints to be trodden down, spoiled and afflicted, at the termination of which, the indignation will cease, and deliverance will come. See Isa. 10: 25, Dan. 12: 1: We find that 70 weeks, or 490 years were cut off on the Jews to end their dispensation, and 1810 years measures the times of the Gentiles, when the fullness of the Gentiles will come, i. e. the dispensation of the fullness of times of both Jews and Gentiles, that God may gather together under Christ, all things, both in the heavens and upon the earth, even under him. We find also, that 453 years of this 2300, ended at the birth of Christ, and 1847 after his birth, completes the vision. Now, according to Gentile time, this

year ends the Gentile dispensation. Now, is there no rule by which we can determine whether this be the true '47 or not? I think there is. See Daniel, 12: 12. "Blessed is he that waiteth and cometh to the 1335 days, or years." We all understand that the 1335 days are cut off from the last end of the 2300, and consequently they both end together. Now, take 1335 from 2300, and it leaves 964, from which take 453, the time which had elapsed when Christ was born, and it leaves 512, as the data from which to reckon;—1335, and 512 added together, make 1847. The only query arising from the premises, is, did the 1335 come in the vulgar era, 512? If they did, then this is the true '47, and no mistake. That they did not commence before, time has proved. Date them in 513, or later, and we have too much time. But I think that we have another period that will settle this point, 11th verse.—"And from the time that the daily (Paganism) shall be taken away, to the removing of the abomination, (the papacy or the dominion, see Dan. 7: 26,) there shall be 1290 days or years. Commencing this period at the same 512, and it ends in 1802.

This reckoning, let us understand, is Bible time, and cannot be disputed. Now, time has proved that this period did not end in 1801, and consequently the Justinian code did not go into effect in 541, nor end in 1801; and I believe no writer fixes upon any later date for the signing of the Concordat, than 1802; and if the concordat was signed that year, it proves this to be the true '47; and the Gentiles being their own time keepers, and why should they not? for the Jews kept their time, and the Savior pronounced a curse upon them, because they knew not the time of their visitation. See Luke, 19: 43, 44. So then, if this be the true '47, and I must believe it is, then we are on the very threshold of the mighty event. Amen. Even so come Lord Jesus. Yours in the hope of a speedy deliverance,
J. C. BYWATER.

Niagara, C. W., Jan. 24, '47.

LETTER FROM BRO. I. R. GATES.

Dear Bro. Marsh:—You will see by the date of this letter that I am in this cold northern region, Vt., hunting up the sheep and lambs of my Redeemer, and comforting them with the blessed assurance that the Shepherd of Israel is soon to return.

Our meetings at Waterbury, Johnson and Lowell were excellent, especially the first two. The brethren came in from all the surrounding country with warm hearts and glad countenances, which you know always is a certain pledge of a good meeting, when souls are saved and God is honored!

I find the brethren generally settled and grounded in the truth of the Lord's speedy coming; and notwithstanding there exists a diversity of opinions on the subjects that are now agitated in the 'Voice' and 'Herald' touching the conscious state of the soul between death and the resurrection, &c. I observe one noble trait in the character of all, and that is, a willingness to think and let think, to believe others equally honest with themselves—in a word, to prove all things and hold fast that which is good. Now as long as our brethren keep from making 'tests' of these minor considerations as have the papers and the sects on the thousand and one opinions that have come up, they will be able to profit by the canvassing of this as well as all other subjects in our papers. Should any think of being sectarian and proscriptive in this matter, let me advise them to go to Jesus, Paul, and the beloved John, and take a lesson of Christian charity.

As ever yours in hope,
I. R. GATES.
Montgomery, Vt., Jan. 8th, 1847.

P. S. I am now at Montgomery. Our meet-

ing here has continued two days. It is fully attended and of an excellent character. The ministers present are Elders Stone, Green, Sampson, Cumings, Rust and myself.

The cause in this place is in the most flourishing condition, owing much to the judicious and faithful labors of Bro. Stone and others. Our beloved brother, Columbus Green, was present, but was unable to take any part in the services, owing to ill-health, which was brought on by his arduous labors in the advent cause. And I sincerely hope that our good brethren in Canada and Vermont who have been so remarkably blessed through his instrumentality, will not let him 'want for any good thing.' God will make all grace abound, but the covetous heart is looked upon in a similar light to a leachy piece of land. I go from here to Patton, C. E. and Derby Line.
I. R. G.

Sister S. Seger, Utica, Jan. 15th, writes:—In this city, the little church is reduced almost to annihilation; I am left nearly alone. I need not conceal from you what my feelings were respecting the sad and painful scene, and how deeply I suffered at the time when I was called to witness the breaking up of our little church, and the scattering of the once devoted little band that had so long met together in harmony and love. Memory has registered many impressions and events of that period.

Dear brethren and sisters, the Lord is soon coming! I feel confident that the days of our earthly pilgrimage cannot be extended beyond the present year. Human passions and prejudices should be laid aside, that we may be prepared for the reception of the Bridegroom. For some months I have been deeply impressed with the important truth, the hastening on of the glorious event. Earth's scenes are rapidly drawing to a close, and the grand millennial era is about to commence! Let the message visit every dwelling! let the joyful tidings be heard! Soon, very soon, we shall enter upon new scenes, and another and a better state of existence, where death can no longer triumph and parting will be no more, and the ties of love and affection that here binds us to kindred and friends, and renders home and the family circle a paradise, will no more be severed.

Bro. J. A. Packard, Stratton, Vt., Jan. 21st, writes:—

We are nearing the great day of God—that day that will try men's souls. O, dear brethren, how faithful we ought to live. We say that we believe the Lord is coming; do we act like it? do we obey the words of the blessed Jesus, Luke xii. 35—'Let your loins be girded about and your lights burning?' Do we meet often and exhort one another as we see the day approaching? Do we watch and pray as we are taught by our glorious Lord? Finally, are we striving to be more and more like our blessed Master? O, my brethren, prove yourselves and see whether you are in the faith or not. It is no time to sleep—the Lord is coming! The crown is about to be placed upon the heads of the faithful, the glories of an earth made new are soon to be realized by the saints. O, my brethren, wake up! we have got almost home! Well, fight on, pray on, toil on, a few days more, and all will be over, heaven will be yours. God is faithful who has called you—the promises of God are yea and amen in Christ Jesus to every one that believeth! Fear not little flock, it is your Father's good pleasure to give you the kingdom!

Bro. I. Varney, Brunswick, Me., Jan. 25th, writes:—

There is a remnant according to the election of grace in this place and Topsham who are stand-

ing firm in this time of trial and temptation, and are rejoicing in hope of the glory of God. We are united in the faith and hope of the gospel, believing that this year is the year of the Lord's redemption, and that redemption will come before its close.

THE BODY OF MOSES.

I have for some time past been looking at the question, whether a dead man knows anything or not? I have read the arguments published in the Advent Herald on that subject, and am more convinced than ever that the dead know nothing. In conversing with people on this subject, I find their strongest argument against the unconscious state of the dead is, that Moses was seen on the Mount of Transfiguration, and it is supposed it must have been his spirit, and which, it is thought, proves that he exists out of the body. I must beg leave to differ from this view of the matter.

Now I wish to show by a strong inference that Moses was raised from the dead before he was seen on the mount. In Jude, the 9th verse, it is said that Michael and the Devil had a dispute about the body of Moses. What was there about the body of Moses, as a body, to be called in question? I think the devil claimed his right to hold his power over death, when Michael was commissioned to raise Moses from the grave; hence, the dispute was on the claim that the devil has power over death. See Heb. ii. 14. The resurrection of Moses was an exception to the general rule.

The fact that Moses was seen on the mount, coupled with the evidence above, shows that he had a resurrection. The Savior appeared to his disciples after his resurrection, and they thought he was a spirit; but he said, 'A spirit hath not flesh and bones as you see me have.' In these words he corrected the erroneous notion of the existence of a person's spirit separate from the body, which to me is evidently not a doctrine of the Bible.
P. A. SMITH.

Rochester, Feb. 3d, 1847.

OBITUARY.

Died, at his residence in White Water Township, Dubuque county, Iowa, the 10th ultimo, Mr. Samuel Jenks, aged 62 years. He was born in the State of Rhode Island, but early in life he removed to Western New York, when he became acquainted with the Christians, and was converted under the preaching of Elder Hathaway and Blodget, and during a period of over 25 years he lived a consistent and devoted Christian, and a member of that connection. But five or six years previous to his death he became acquainted with the doctrine of the 2d advent of Christ. During his sickness, which was about three months, his whole conversation was on the subject of the advent, exhorting all to be ready for the end of all things. And his dying testimony was, 'Time is short!' He died in the triumphs of faith and has gone from labor to rest, and left a large circle of relatives and friends who deeply mourn their loss.

Also, at Casdade, Dubuque county, Iowa, on the 26th ultimo, Mr. John Millett, aged 35 years, son-in-law to Samuel Jenks. He never made a profession of religion, but always sustained the reputation of a good moral man; but a few days previous to his death he gave evidence of a preparation for his departure, and while his companion and friends were weeping around his dying bed, he exclaimed, 'Weep not for me, for Christ is soon coming.'

"How long, dear Savior, O how long,
Slight this bright hour delay!"

C. C. JENKS.

Dubuque, Iowa, Jan. 3d, 1847.

What men call grandeur, glory and power, are, in the sight of God, but misery and folly.

A Song of Sorrow.

BY J. A. WHITFIELD.

The British Anti-Slavery Reporter of 1st of 12th month last, gives an affecting extract from the journal of James Richardson, the philanthropic African traveller, whom we have already noticed:

"SERAH, Oasis of Fezzan, 10th March, 1846.

"This evening the female slaves were unusually excited in singing, and I had the curiosity to ask my negro servant, Sa-id, what they were singing about. As many of them were natives of his own country, he had no difficulty in translating the Mandara or Bornou language. I had often asked the Moors to translate their songs for me, but got no satisfactory account of them. Sa-id at first said, 'O! they sing of Rubee,' (God.) 'What do you mean?' I replied impatiently. 'Oh, don't you know,' he continued, 'they asked God to give them their *Atka!*' (certificate of freedom.) I inquired, 'Is that all?' Sa-id—'No; they say, 'Where are we going? The world is large. O God! Where are we going? O God!'" I inquired, 'What else?' Sa-id—'They remember their country, Bornou, and say, "*Bornou was a pleasant country, full of all good things; but this is a bad country, and we are miserable.*" 'Do they say anything else?' Sa-id—'No; they repeat these words over and over again, and add, "O God! give us our *Atka*, and let us return again to our dear home."

"I am not surprised I got little satisfaction when I asked the Moors about the songs of their slaves. Who will say that the above words are not a very appropriate song? What could have been more congenially adapted to their then woe-ful condition? May Heaven hear their prayer, give them their liberty, and restore them to their country. It is not to be wondered at that these poor bondwomen cheer up their hearts, in their long, lonely and painful wanderings over the desert, with words and sentiments like these; but I have often observed that their fatigue and sufferings were too great for them to strike up this melancholy dirge, and many days their plaintive strains never broke over the silence of the Desert."

The following is an attempt to versify this melancholy appeal of distressed human nature to the help and justice of God. Nothing can be added to its simple pathos:

SONG OF THE SLAVES IN THE DESERT.

Where are we going? Where are we going?
Where are we going, Rubee?
Hear us! Save us! Make us free;
Send our *Atka* down from thee!
Here the Ghibber wind is blowing,
Strange and large the world is growing!
Tell us, Rubee, where are we going?
Where are we going, Rubee?
Bornou! Bornou! Where is Bornou?
Where are we going, Rubee?
Bornou-land was rich and good,
Wells of water, fields of food,
Bornou-land we see no longer,
Here we thirst, and here we hunger,
Here the Moor man smites in anger;
Where are we going, Rubee?
Where are we going? Where are we going?
Hear us, save us, Rubee!
Moons of warches from our eyes,
Bornou land behind us lies;
Hot the desert wind is blowing,
Wild the waves of sand are flowing!
Hear us! Tell us, Where are we going?
Where are we going, Rubee? (Nat. Era.)

Our Earth's Distance from the other Planets.

To convey to your minds any idea of the immense distance which separates us from those twinkling orbs which nightly gem our firmament, is utterly impossible. We may talk of millions and thousands of million of miles, but this serves only to perplex and confound the feeble intellect of finite man. I may tell you that light which flies at the rate of ten millions of miles in a second, and which is conveyed to the distant planet of Le Verrier, and reflected back to us in the short space of a few minutes, will require ten years in

coming from the nearest fixed star; and if that star was suddenly blotted from existence, it would continue to shine for ten long years in the place it once occupied. Even were it possible for us to transport ourselves to the very confines of our system, or to the planet of Le Verrier, we should still continue to see these objects in their old places, and to all appearance no nearer than before. Here would be Sirius blazing in its wonted splendor; yonder we should see Orion; and there the Polar Bear.—*Prof. Mitchell.*

THE 'LIBERAL' POPE.—If any innocent Protestant has been beguiled into a hope that something for liberty and light is to be expected from the new Pope, we fear he will have to dismiss it as a delusion. An encyclical letter has been issued from the Vatican, which out-Popes all his modern predecessors, in virulent denunciation and bigotry. Old mediæval dogmas which are becoming the laughing stock of the world, find a patron and an asserter in the Pope; and if the tone and spirit of the letter afford a ground of judging, the church was never farther from liberality and reform than under the present occupant of the chair of St. Peter. The infallibility of the Pope; the exclusive possession of the way to heaven; and the sole and utter purity of Romish doctrines are among the things claimed. Secret societies are denounced, and also "insidious Bible Societies which," says his Holiness, "renewing the crafts of the ancient heretics, cease not to obtrude upon all kinds of men, even the least instructed, gratuitously and at immense expense, copies in vast numbers of the books of the sacred Scriptures, translated against the holiest rules of the church into various vulgar tongues, to the end that Divine tradition, the doctrine of the fathers and the authority of the Catholic church being rejected, every man may interpret the revelations of the Almighty according to his own private judgment!"—shocking crime! "That horrible system," also comes in for a share of sacred abuse, as "extremely repugnant even to the light of natural reason, of indifference to any kind of religion, by which these impostors, abolishing all distinction between truth and falsehood, between honesty and baseness, pretend to secure eternal salvation to men of any form of worship whatsoever." Anathemas are also hurled against "that infamous conspiracy against the sacred celibacy of the clergy, which, oh! shame, has been encouraged even by some ecclesiastics; who, miserably forgetful of their proper dignity, have suffered themselves to be overcome and drawn aside by the seductions and the blandishments of illicit pleasure." "That most foul plague of books and pamphlets" also greatly disturbs his apostolic serenity. These are specimens of the teachings of a Christian chief pastor—a successor of the Apostles, in the middle of the nineteenth century.

IRELAND.—The state of Ireland is of the most distressing character. The "Roscommon Journal" states, that the poor-house there, though built to contain but 800, now contains 1100, and that not less than twelve die daily from starvation! This is a fair sample of the destitution that pervades almost the entire land. And what is strange, though awfully ominous, is the fact, that those who can scrape together money enough for the purpose (notwithstanding they may be pinched with hunger,) are expending their last penny for fire-arms. The English journals state, that the sales of fire-arms is enormous; so much so, that Government has manifested some alarm, and admonished all magistrates to double their vigilance. Notwithstanding this state of things, but few outrages, comparatively, have been perpetrated. But a people so hasty and rash as are the Irish, will not long remain quiescent, with the instruments of death in their hands.

The suppression of Cracow by Russia, Prussia, and Austria, and its annexation to the crown of the latter, has produced a deep feeling in Europe, particularly in France. The French press are unanimous in their call for a reconciliation between France and England, in order that they may present an united protest against the extinction of the Polish Republic. But England declines the coalition, and protests single-handed.

BLISS' GEOGRAPHY.

"ANALYSIS OF GEOGRAPHY."—By S. BLISS. This is a work prepared some years since, and is on a new plan, from which its author used to teach. It will be of interest to families as well as schools. Price, 62½ cts., or \$6 per dozen.

Some are bound in paper covers, to be sent by mail. Postage (to any part of the Union,) 12½ cts.

Orders should be addressed, J. V. Himes, Boston, Mass.

The following notice from one of the teachers of the Collegiate Institute, in this city, presents the work in its true light:

Mr. S. BLISS—Sir: After a hasty perusal of your "Analysis of Geography for the use of Schools, Academies, &c." I have no hesitation in saying, that I deem it a work well designed to aid any one wishing to acquire a practical knowledge of Geography.

It differs from other similar works in the arrangement of the topics to be studied. Your classification of the Rivers, Chief Towns, Cities, &c., is good; so is your arrangement of "Descriptive Geography." The tabular arrangement is well applied to this subject. For example: you have presented on p. 36th and 37th, in the first and left hand column, a brief and comprehensive description of the five grand divisions of the globe; in the 2d column, their climate; in the 3d, surface; 4th, soil; 5th, productions; 6th, agriculture; 7th, manufactures; 8th, commerce; 9th, minerals; 10th, government; 11th, religion; 12th, character of the inhabitants; 13th, employment, and 14th, exports. All of the political divisions of the globe are described in a similar manner.

The maps are colored, and present to the eye of the learner in juxtaposition the natural and political divisions, enabling the scholar to view the earth as it was before the political divisions were made.

I think from a hasty examination of your book, that the classification of topics is such as will enable the learner better, with the aid of the "Synthetical Key," to arrange and combine his geographical knowledge, than any work of the kind which I have seen.

Yours, with due respect,

LEANDER WETHERELL.

Rochester Collegiate Institute, Feb. 1st, 1847.

P. S. Eld. J. Mars, the Editor of the "Voice of Truth," favored me with a perusal of the copy which I have, with the request that I should examine it at my leisure, and give him my opinion concerning it.

L. W.

APPOINTMENTS.

The Lord willing, I will preach at—
Attica—Evening of Feb. 17th.
Buffalo—Evenings of Feb. 18th and 19th, and three times on the 21st (Sabbath).

Lockport—Evenings of Feb. 22d, 23d, and 24th.

J. V. HIMES.

A Conference is appointed to commence in Vergennes, Vt., on Friday, March 5th, at half past 10 A. M., and close the Sunday evening following. Bro. Edwin Burdick is expected to attend. Come up, my brethren, in the name of the Lord and help us.

G. W. BERNHAIN.

BUSINESS NOTES.

S. Marsh—We have credited \$2 to Bro. R. Ireland as you wished us to do.

Did you know all the facts, you would not be grieved, but would approve of our course.

Bro. Bywater—We have no Testaments; neither can we find West Middlebury on our books. Is not the Post Office called by another name?

Bro. J. J. Porter—Bro. C. Friend has paid \$1, which we have placed to your credit on Voice of Truth.

Sister Hall—For West India Mission \$5; sent to Wm. Ide, 111 Wall street, New York.

R. Oliphant—Credit on book account 65 cts. All satisfactory.

Bro. W. Robbins—We have none but the bound Harp—consequently cannot send by mail. Have credited the whole on account of paper: Is this right?

J. Skinner—we will do what we can for the cause at Toronto.

Receipts for Week ending Feb. 12th, 1847.

C Flint \$3; A Hibbard \$1, D P Walrad \$1, S Holcomb \$1, J L. Cheshbrough \$1, J W Flint \$1, T Beasley \$1, and I Jakeman \$1; A R Tompkins all right; S Marsh for J Marsh \$1, and W White \$1, and R Ireland \$1; L Carvin \$1; G Phelps \$1; Post Master for J Shaw \$2; G T Stacy; P Johnson for G and G Rich \$3; A R Morse \$1; H H Johnson; I S Barker for N W Watt \$2.25; and A Chase \$2; L Bronson \$1.50 and for J Jamerson \$1.50; J Philbrick; A R Brown; A Roynton \$2.25 pays to close of vol xiv; H S Swetland all right; A Welly 50 cts and E Miller 50 cts; R Oliphant all right; A Pond; A Gage \$1, for A Johnson \$1, and S Whitaker \$1; C M Hickey; J Weston; C Beecher; H F Hill; J Pomeroy \$1; M H Sherman; P Neal \$1 pays to vol xiii; H O White; E L Clippman all right; E Vedder \$1, and P Cook \$1; W Peabody for N Croft, 50 cts; J S Bryant \$1; R T Haskins; G W Burnham 50 cts; for G Huntley \$1, H L Isham 50 cts, H Flagg 50 cts, E Slater \$2, pays to vol xiv no 10, M Smith 50 cts, and A Eastman \$7; A G Case; M Lyon \$2; R Morley; B Tilly \$1, for D Reed \$1; J Grey \$1; J Gladding \$1 and A Munroe \$1; J F Sparling for E Sparling 50 cts, C Baldwin \$1, L Wiswell \$2, and for H Adams \$1; J J Billiger \$3; C M Mead \$3; H Pratt \$1; W Robbins \$1; A W Griggs 50 cts, for J E Ainsworth 50 cts, and H Goodell \$3; W Putnam \$2, pays to close of vol xvi; N Daniels \$1; J Skinner; J Stevenson and C W Wraton.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XIII.

ROCHESTER, N. Y.—WEDNESDAY, FEBRUARY 24, 1847.

NO. 9.

THE VOICE OF TRUTH,

PUBLISHED EVERY WEDNESDAY

TALMAN BLOCK, BUFFALO STREET, OPPOSITE ARCADE.
(Entrance—east end of the building)

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$2 for Five Copies
Without charge to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or remittances for books, should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscribers' names, with their Post-Office, should be plainly written.

I want to go Home—take me Home!

BY R. OLIPHANT.

In infancy's days, on my mother's pure bosom,
While resting secure on that unsmiling breast,
I would not exchange it for haubt or blossom,
For that was my ideal haven of rest;
And when from her lap by the maid I was taken,
And, with me in her arms, o'er the meadows she'd roam,
My cry was unceasing—my purpose unshaken—
"I want to go home—take me home—take me home!"

In harder hours—in hoisterous childhood,
With happy companions in innocent play,
When bounding through meadow, on hill-side or wild-wood,
With spirits, as audacious air, light and free,
The pasture soon wearied, and lost its enjoyment—
No longer could I from the lov'd dwelling roam;
And I sighed, while desiring domestic employment,
"I want to go home—take me home—take me home!"

In still later times, when strong manhood had crown'd me,
(From the homestead I lov'd by a Providence torn),
Though charin'd with my wife and my children around me,
I still was unconcill'd—lonely—forlorn;
Though bless'd with each comfort the heart could inherit
Nearth the roof of a cot or magnificent dome,
My heart was depress'd, and I murmur'd in spirit,
"I want to go home—take me home—take me home!"

And now, while awaiting, on Jordan's chill borders,
The flow of the stream, and return of the tide,
To land me where sorrows, and wants, and disorders,
No more shall annoy on the opposite side,
I feel a desire, when sanctified wholly—
When bidding adieu to life's turbulent foam,
To say to a convoy of angels most holy,
"I want to go home—take me home—take me home!"

Concluding Reflections on the Visions of Daniel.

BY T. R. BIRKS, M. A.

FELLOW OF TRINITY COLLEGE, CAMBRIDGE, ENGLAND.

DAN. II. 47—"The king answered unto Daniel and said, Of a truth it is that you are a prophet of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret."
VIII. 25—"Hitherto is the end of the matter. As for me, Daniel, my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart."

For let us consider for a moment what would be implied in a revived supremacy of Popery at the present day. All its ordinances against heresy and its statutes of persecution remain unchanged. And their temporary disuse, the result of judgments without, not of repentance within, would serve only to whet the appetite for vengeance. The seeming triumph would be taken as a pledge of entire success, and be attended by the rise of a fierce and fanatic zeal. So that the smouldering flame of persecution would blaze with a double violence, and the little horn, even at the last, make itself drunk with the blood of the martyrs of Jesus. Who can view such a scene as even possible, nay perhaps near at hand, and not long to preserve his country from so fearful a sin, and its attendant judgments?

But the subject affects us, even still more nearly, as members of the visible church. It cannot surprise us that statesmen should grow dim-sight-

*These remarks have been left in their original form. The events now passing are a painful confirmation of their truth; and show the mournful blindness to which statesmen are given up, in God's righteous anger, when they reject the lessons and warnings of His word. He who sits in the heavens takes delight in confounding such schemes of ungodliness, and brings to nothing the understanding of the prudent, when they would secure that peace which He only can bestow, by promoting what He has condemn'd. And thus we shall see before long, if this measure become law, the scheme of fancied conciliation will become God's engine for shaking our empire in pieces, for purifying His church, and hastening on the predicted judgments.

ed to the impending evil, if the Church is infected with the plague, and the light itself is turned into darkness. Yet such is the danger that begets us at this very hour. And no full remedy can be found for this evil also, but a humble, patient meditation on these words of prophecy.

Here, indeed, is one mark on the Church principles, so called, which some would revive at the present hour, that most plainly brands them as involving a spirit of delusion. Their admirers and champions shrink from the sure word of prophecy. It seems their object to impress on the Church, not how much, but how little, is to be learned from its page. This alone might prove them unfit to guide the Church of Christ aright in the hour of danger. A pilot, who should seek to persuade the mariners that all charts and observations were useless, until the vessel was in sight of the harbor, would be thought an impostor or a madman; and well would it be if the vessel, under such guidance, were to escape shipwreck long before it had reached its haven. Very similar is the case of those who maintain that prophecy reveals nothing to the Church, save the events of three or four years just before the Second Advent. The light is thus quenched which God himself has provided, and what wonder if both teachers and disciples stumble in thick darkness?

A lively faith in this one prophecy of Daniel, will be a sure bulwark against these ecclesiastical delusions. Once let us realize the true meaning of the Little Horn, and the whole structure of mere ceremonial religion, like the walls of Jericho, falls in a moment. This truth is like a powerful medicine, applied by a wise physician to the seat of the disease. The sacraments were duly administered in their outward form; ordination conferred in canonical succession; church authority went on increasing; and the goody building of traditional Christianity grew to its full height, more imposing in worldly grandeur at every stage. And behold, when these principles have achieved their full triumph, and have developed themselves in perfect manhood, the whole fabric is found to answer, in every jot and tittle, to the hateful and accursed dominion of the little horn. An antidote is thus provided to resist the first inroads of the evil. Its dangerous tendencies are clearly exposed. The church is warned, as with a voice from heaven, to beware of this blind dependence on outward forms, and to aim at the power and life of inward holiness; without which holy sacraments become hideous mockeries, and the perfection of Church order a prelude for the tyranny of hell.

Ignorance of church history, it has been said, is the great source of religious controversy. And in one sense this may be true, though in a sense widely different from that which was designed. When church history is read without any other guide than the various predilections and tastes of the reader, instead of healing controversies, its tendency will be to multiply them a hundred fold. But the history of the church, read in the light of the prophecies, would indeed be a cure for many and dangerous errors. For then we should see God's own sentence passed on the various ages of the church, their spiritual features unveiled, the steps of apostacy, the times of partial revival, fore-shown; and a clear and steady light reflected on those changes where the spirit would otherwise lose itself in its own devious wanderings. This is eminently true of the New Testament prophe-

cies, but the remark applies even to this simpler vision. Those who follow its plain teaching could never be guilty of the sin or folly of depending, for their main standards of discipline and practice, on that very age which witnessed the fall of the fourth empire, and the first budding of the predicted Little Horn.

But the lesson to be drawn from the prophecy applies, with equal power, in the more secret experience of the Christian life. For neither laxity and indifference to Divine truth in the state, nor Romish principles in the church, could arise to trouble us, unless there were a deeper form of the evil at work within the heart. That secret evil is the spirit of unbelief as opposed to faith, the tendency to rest on human authority in religion, in contrast with divine. Man shrinks, in his fallen state, from direct intercourse with his Maker. He shrinks from the supreme authority which divine truth, clearly seen, maintains over the conscience. He loves to shelter himself in an atmosphere of doubt, a maze of uncertain opinions. It matters not whether those opinions are loosely formed for himself, or, as a still easier course, taken on trust from others. It is enough that they be opinions merely, not direct, immediate, and living convictions, based on the authority of God alone. He is willing even to set them up as idols, and to fight for them with a bigot zeal: if he may only be suffered to retain his secret unbelief, and be relieved from the authority of the truth, forced on his own conscience by the Spirit with the very light of heaven. Thus incredulity and blind servility to man form a secret compact, by which each strengthens its own dominion. And thus all the reasonings of those who strain ecclesiastical authority to its highest pitch are infidel reasonings at heart. They are based on the darkness of the Scriptures, and the uncertainty of truth. They treat its discovery as a matter of chance; and the doctrines of God's word as matters of chance also. Therefore the only way of quieting the conscience in such an atmosphere of doubt, and where salvation is at stake, is to repose blindly, and with implicit faith, on the authority of the church; and to settle for ourselves, blindly and at a venture, where that authority must reside.

Such is the deep and secret nature of the evil, as it affects the inward experience of the Christian. The remedy must correspond, and it is fully supplied by this and similar prophecies. The blind subjection to human authority is here swept away; for it is this very subjection by which the kingdom of antichrist grows up to maturity in the church of God. But not only is the authority of the church brought down to its just level, but the authority of God himself is brought nearer, and made to apply with a closer and deeper power.

We have here the mind of God revealed to us, not merely in abstract truths delivered long ago, but in His express judgment on the various ages of the church down to the present day, and on the principles and maxims which have successively prevailed. From such a judgment, once clearly apprehended, there can be no appeal. The authority of man is mute and silent in presence of the supreme Judge, and the very delusions which would else distract our faith are turned into the means of its surer confirmation.

It is true that this part of Divine truth, when severed from the rest, may lead in its turn to se-

rious evils. Among these mysterious predictions, an unbridled fancy may sport itself to its own hurt; and a spirit of rash judgment may be cherished, most injurious to real humility and Christian love. But the remedy is not to neglect these prophecies, but to combine their lessons with other and contrasted truths. Seen in their true harmony, they will not tempt us to dishonor or slight those authorities which God has, in express terms, commanded us to honor and revere; but only to temper obedience with caution, and submission with faithfulness; to mark, with a jealous care, the first step towards a blind and servile idolatry; and, as St. Paul withstood Peter himself to the face, to stand fast in the liberty of Christ, and refuse to be entangled with a yoke of anti-Christian bondage. (To be Continued.)

Two-Horned Beast.

When I gave my last article on the two-horned beast of the 13th chapter of Revelation, it was not my intention to trouble the brethren further upon this subject. But when I look at the awful judgments written against those who worship the beast or his image, and that none can stand upon the sea of glass except they who get 'the victory over the beast, and over his image, and over his mark, and over the number of his name,' and then reflect that many of the dear brethren are standing exposed to those judgments, (perhaps from lack of knowledge) the importance of the subject is magnified to my mind to that degree, that I am brought into condemnation by withholding from them any evidences which the Lord has been pleased to throw in my way, calculated to impart light upon a subject of such vital importance to the true child of God. I therefore communicate the following, hoping, through the blessing of the Lord, that the brethren and all others who are seeking after truth may be aided and enlightened upon this subject, and may the God of all mercies be pleased to give us grace to be able to achieve such a victory over these powers, that they may be permitted 'to live and reign with Christ a thousand years.' Rev. xx. 4.

In my former communication published in the Voice of Truth, the 19th of August last, I proved, or attempted so to do, that the allied powers of Europe was the two-horned beast; that that power was the 8th form or head of the 4th or Roman kingdom, and was yet of the 7th, i. e. the same power referred to in the 17th chapter, under the emblem of a scarlet colored beast full of the names of blasphemy, having seven heads and ten horns, upon which the woman (papacy,) was seated, and which power was to carry her to the judgment; that the names of blasphemy were the different kingdoms or powers of earth over which the allied powers exerted a controlling influence and synchronized with the number of his name in the last verses of the 13th chapter, and I now add that both from the prophecy and the facts of the case there adduced, that that power must of necessity embrace the entire earth, and is or has been more extensive than was either the Babylonish, Medo Persian, Grecian kingdoms, or imperial Rome, when the decree went forth that all the world should be taxed: consequently, events occurring even in these United States in accordance with the prophecy, may with propriety be placed under the two-horned beast.

As some do not understand how the allied powers can be the 8th form and yet of the 7th, and as there is manifestly some ambiguity in my former articles upon this point, I now, in order to make (if possible) this point clear, make the following brief statement; but will first remark, that I understand the term dragon as used in the 12th and 13th chapters, to denote the imperial or absolute secular power of the 4th or Roman kingdom, lodged in the emperor or head of the government. But to proceed—

The head in verse 3d denotes the 6th or imperial form. The wound was made when imperial Rome was taken out of the way to make room for the papal or 7th form; that during the 1260 years of papal domination, the 6th head or form, so far as noted in this prophecy was dead, as the end of which time the 7th or papal form was killed by the sword by Bonaparte, as mentioned in verse 10th. At the downfall of Bonaparte arose the alliance, composed of emperors, kings, &c., (mark, the people had no part in it and were not represented) which power manifestly has ever spoken 'like a dragon,' i. e. like imperial Rome whose will was absolute: when this power arose the deadly wound of verse 3d was healed under the two-horned beast as mentioned in verse 12th. Then was restored the form 'that was' (when the Revelator wrote) 'and is not' (during papal Rome) 'and yet is,' 'he is the eighth and is of the seven and goeth into perdition.' I think none acquainted with history can doubt but what the will of the allied power is equally absolute as that of imperial Rome; its will is and has been the law of the nations of the earth since A. D. 1614.

Exposition of verses 13, 14: I have long been at a loss to know whether we were to look for a literal calling down of fire from heaven or something figurative; and as most of the chapter is clearly figurative, I have been led to look for a corresponding fulfilment, but have recently changed my views, and now offer the following extract from a work recently published by a Mr. Forbush upon 'Electricity,' as a literal fulfilment—who says, 'When we use the word Electricity it conveys to our mind the idea of that marvelous and mysterious agency which spans the heavens with its livid flames of fire, in the form of lightning, &c. Now when we consider that an agency so vast and diffusive, may be seized upon by the grasping hand of man, its lightning wings tamed, its fiery darts controlled, its potency directed and made to subserve the purposes of man in a variety of ways; when we consider that at his bidding it may be caused to communicate his more important business intelligence as well as his most private correspondence from one part of the country to another, with the extraordinary speed of 200,000 miles in a second! The importance of the principle, and the important bearings it will have in accelerating the progress of the human mind, in bringing the distant nations of earth into one neighborhood, and uniting the great family of man in one common bond of brotherly love and unitary existence, is neither duly appreciated or understood.' Again he says, 'Ancient fastings are cut loose—circumscribed and intolerant views discarded, and we find ourselves in one broad unfathomed ocean of mind, with the elements for our ministers and a spark from the central fires of the universe for the propelling power.' This to my mind is one of the great wonders which this beast had power to do in the sight of men; all can see it.

The miracles (or signs according to Campbell) in verse 14th, which this two-horned beast had power to do in sight of the beast, (papacy,) whereby the dwellers upon earth are deceived, I think is nothing more nor less than the astonishing results arising or developed through the arts and sciences and improvements of the present day under the liberal and fostering care of the various Protestant governments of earth. Look for instance at the magnetic telegraph referred to above, which is being extended throughout Europe, and is expected to be extended, soon, over the entire earth: then at our Railroads, Steamboats, Canals, &c., the boast and glory of this so called golden age; then at the discoveries made in matter and mind, the laws that govern them, also the elements and the laws which govern them, were amidst the mighty 'whirlwinds,' which of late have gone up from the coasts of the earth, carry-

ing terror and destruction to those who go down upon the great deep, extending over nearly half of the earth. Turn your eye whichever way you will, and we see the same onward progress in almost every department, so much so that every intelligent observer is constrained to say we are truly living in an age of wonders.

The inquiry naturally arises as to the effects these wonders have produced upon the minds and hearts of the dwellers upon earth. Does it lead them to believe that we according to the Scriptures are living in that little period of time, called the time of the end, when many should run to and fro and knowledge be increased? or in other words, does it lead them to God and his truth, to see what it is that is really coming upon the earth, and to seek in Christ that preparation that shall stand when the earth shall reel to and fro like a drunken man? O no—directly the reverse! all who are engaged or much interested in these things, are like Mr. Forbush, deceived into the vain and delusive hope, that through these instrumentalities the nations and great family of man, are soon to be brought into 'one common bond of brotherly love and unitary existence, and are rushing forward with telegraphic despatch in their own deceiving, down the broad road to destruction, amidst all the blaze of gospel light which shines around them, and soon, yea, very soon, 'a spark from the central fires of the universe' will involve them and all their delusions in the flames of the burning day! Even the learned and devoted Dr. Beecher is so intoxicated with these delusions, as to declare in the metropolis of the world, (London) that these improvements are to constitute the second coming of Christ in His Glory! Also the celebrated Dr. Bushnell of Hartford has drank so deep of the same spirit, as to declare very much the same thing! which declarations are in fact, the faith of the so called orthodox churches of the land, and are re-echoed back by nearly the whole ministry of the various denominations. O! how fearfully and awfully are the dwellers upon earth deceived! could the deception be more perfect? I think not. I fear that nothing will break the delusion but the strong voice of the arch angel, and the shrill notes of the trump of God, summoning them to judgment! then it will be forever to late.

But what beast is it in whose sight these wonders are performed? I answer the papal beast, from the fact that amidst all the improvements of the day referred to above, the papacy has taken no part in the matter. Instead of aiding them forward has opposed and stood aloof, occasionally muttering anathemas against them, on account of their encroachments upon his rights. Has manifested much the same spirit as that of the chained mastiff whilst being robbed of his prey without the means of redress. The late Pope denounced Rail Roads &c. as works of the devil, and entirely prevented their construction in the papal states of Italy. The present Pope who manifests a disposition to favor improvements has already so incensed his Cardinals and Bishops, as to render his life unsafe in their hands.

Last clause of vs. 14th, 'saying to them that dwell upon the earth that they should make an image to the beast that had the wound by the sword and did live.' In my former article I think I proved that it was the 42 month, or papal beast, which had the wound by the sword, and that it was made by Buonaparte about the commencement of the present century, when v. 10 was fulfilled upon that power, and that it commenced living again under the acts of the allied powers in the Vienna Congress of 1814. Consequently we must look for an image to the papacy, that is, something that shall in its rise and progress resemble that power. That we may see this resemblance in the power I am about to introduce to the reader's notice, it will be necessary to exam-

ine briefly into some of the peculiarities of the papacy, its rise, progress &c., up to the time of its full development, as 'the abomination of desolation,' and then place alongside of it that which I verily believe to be the image, and if we find the resemblance perfect in its leading characteristics, then I shall claim that we have found the real 'image.'

I now give the following abridgement and extracts from one of the sermons preached by Charles Beecher at Fort Wayne, (Iowa) in Feb. 1846, in which I think both the papacy and his image can be plainly seen by the reader. Taking all things into consideration, I think his statements and declarations to be good authority, viz:

Text—2 Tim. 3:16—17 'All Scripture is given by inspiration of God and is profitable for doctrine &c., that the man of God may be perfect, thoroughly furnished unto all good works. In his first discourse he establishes the fact that the Bible, of itself, is a sufficient creed for the church in every age and circumstance. He then proceeds with his second proposition, viz; The substitution of any creed in addition thereto, is a step towards apostasy. In the progress of his discourse he proves from history, that during most of the first two centuries, the apostolic church was without any other creed than that of the Bible. During that time churches were independent, all members equal, each church was a presbytery in itself. That the modern form of Presbyteries, Synods and General Assemblies were unknown. That they were borrowed by the Greeks from the political world. 'The idea of an authoritative creed is therefore exclusively political. It is not of a Christian parentage.—That about the middle of the second century councils began to arise, creeds began to be made by which the rights of the people were abridged, and the authority of the Bishops augmented.—'By thus consolidating the churches by delegates into a political union, was formed a *Hierarchy*. For the delegates little by little transformed themselves into legislators and avowed that Christ had given them power to make laws of faith and practice for the people. Things went on gradually until A. D. 325, when the first general council was called, and the first general *creed* made, viz; the council of Nice and the *Nicene Creed*.' That that council was called by a Roman Emperor (Constantine) and consisted of 318 Bishops, 'who fully settled the doctrines taught in the Bible,' banished Arius into Illyria, and compelled his followers to subscribe. Here is the happy origin of authoritative creeds.' The creeds thus established fomented divisions instead of suppressing. Having thus mashed and gagged the Bible, they went on adding 'creed upon creed, tradition upon tradition, fable upon fable, lodged at last in the papal chair, and launched imperial thunders against the Bible itself. This is what I mean by saying that the creed making power was a radical feature of Roman apostasy, and this power it is that we are now reviving under a protestant form.' He then adds, 'We are doing the self same things by which the creed making power then and there began, and strange to say, are using the self same arguments therefor. What were the Romish arguments from the days of the Nicene debate down to the pontifical anathemas? They were, Truth is one, therefore true believers cannot differ.—But they do differ, therefore there is heresy. Heresy must be kept out, make a creed to keep it out, and as to which side is heresy, 'Quod semper, quod ubique, quod ab omnibus'—that is, heresy is the opinion in the minority, a strange rule in a world where wise heads are certainly not generally in the majority, but a rule eminently convenient and practical. Yes shear off the troublesome thinkers and sing stantant hallelujahs! This by way of keeping the church! This has been Rome's policy. Mother of harlots! How holy

has she protected the *purity of the church*.'

'Now, unless my ears deceive, Protestants are using the same arguments, only, for church, read denomination. We must keep the denomination pure! We must keep out heresy, i. e., the opinion of the minority, and although God has said the Bible is *perfect*, for this very purpose, we say No. We want a creed to boot. And is not this just the same as when Rome said it? Was saint worship any better than demon worship? Is denomination creed power any better than Catholic creed power? In another part of his discourse after referring to the unhappy state of the church, he adds; 'Dimly does every one now and then see that things are wrong. With sighs does every true heart confess that rottenness is somewhere, but ah, it is hopeless of reform. We pass and the tide rolls down to Night. The time has come when men 'having itching ears,' &c. 'and will not endure sound doctrine, but are turned aside to fables;' and the whole has come about stealthily, nobody knows how, among good men out of good motives. Was not this the way things went with Rome? Are we not living her life over again? and what do we see just ahead? Another general council! a world's convention! Evangelical Alliance and universal creed.'

As the acts of that council are in the past and become matters of history, we can plainly see that Mr. B.'s forebodings have been more than realized—and I venture the assertion that the 'Nicene Council,' or any other that ever assembled independent of the Pope and his cardinals were ever more reckless and made greater sacrifices of principle and truth, than did that body in attaining their object of a universal creed. Their nine articles taking into consideration all the circumstances of their adoption, &c., the ostensible object of which, like that of the mother of Harlots, was to keep the churches or denominations pure, marks them indelibly as the legitimate daughters of their apostate mother, and disclose itself to the world as the full grown image.

As to what is denoted by killing, &c., may be considered hereafter. I am sorry to be brought to the foregoing conclusions relative to the churches of the day. But facts are stubborn things, and those before me will not justify in speaking otherwise than I have done. May the Lord add his blessing, and aid all who may yet be lingeringly worshiping the beast or his image to escape while they yet have space and opportunity, lest the judgments of Almighty God be poured out upon them without mixture. Amen. P. ALLING.

Norwalk, O., Feb., 1847.

"Love not the World."

1 John ii. 15.

Let me remind you, my brethren, whom 'God hath called out of darkness into his marvellous light,' of some very important reasons why we should not love the world:

1st. Because we are required to love God, and it is impossible to love him and the world at the same time. 'If any man love the world,' says John, 'the love of the Father is not in him.' The blessed Savior has also instructed us, that no man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon. It is a command of God, that we should love him with all our heart, mind, soul and strength; and those who, in disobedience to this great command, love this world more than they do him, are subjects of his wrath, and will finally be accursed unless they repent of such wickedness. 'But if any man love God, the same is known of him,' and will in the end, if he continues in his love, inherit the glorious and eternal kingdom which he hath prepared to such. If we love God, we shall keep his commandments, and love one another. 'God is love;

and he that dwelleth in love dwelleth in God and God in him.' 'We love him because he first loved us.'

2d. We should 'love not the world,' neither the things that are in the world,' because we cannot do so without being covetous; and covetousness is idolatry. We may be assured, that that man who is eager to gain property, and lay up treasures upon earth, 'loves the world.' The reason why people 'put their money out to usury,' is because they 'love money,' which Paul declares 'is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.' I care not who it is, 'that putteth his money out to usury,' if it is one who professes to be looking for the immediate appearing and kingdom of Christ; he does so because he 'loves money,' and is eager to gain more. The reason why certain ones amongst us, who have this world's goods, shut up their bowels of compassion from the needy, neglect to pay those who preach the gospel to them, and in many instances to pay for the advent papers which are sent them, is, because they 'love the world'—they 'love money,' and therefore the love of God is not in them. How can such consistently hope to inherit the kingdom of God? they cannot: for that glorious and immortal kingdom is promised to those that love God, and to those only. Therefore, my beloved brethren, as you value the kingdom of God, 'love not the world.'

3d. Another reason why we should 'not love the world,' is, because it will soon pass away with the lust thereof. God's word plainly and positively declares, that the day cometh that shall burn as an oven; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burnt up. We find the following solemn declaration from the mouth of the Almighty in Deut. xxxii. 22. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. Let us therefore diligently heed the exhortation of the apostle, 'love not the world,' set our affections on things that are heavenly, and, like holy men of old, 'of whom the world was not worthy,' desire a better world, that God may not be ashamed to be called our God. But if any man will 'love the world,' he may expect to share the awful fate of all the proud and wicked in the day of God, viz; *to be burnt up!*

May the Lord direct your hearts into the love of God, and into the patient waiting for Christ; who will in a very few days, as he promised, 'come again,' and receive us unto Himself.— Amen. WESLEY BURNHAM.

Exeter N. H., Feb. 11, 1847.

ASHAMED OF THE GOSPEL.—Words that the Lord himself and holy prophets and apostles have spoken, are not to be omitted to suit the hypocritical delicacy of this unholy age. While filthiness, foolish jesting, &c. will not be named among the true and sanctified children of God, they will not take from His word (which is a discernor of the thoughts and intents of the heart) truths and illustration given to tell upon the heart and conscience. I know that the word 'harlot' might be substituted for another, which we meet frequently with in the Bible, without detracting from the force of truth. But when you read the Holy Scriptures, don't omit verses and sentences to please your audience. You may feel it a severe cross—take it up—love the praise of God more than the praise of men. It will not harm the good. To the pure all things are pure, but to the defiled is nothing pure: their mind and conscience is polluted!—Lecturers in quoting 1 Thess. v. 3, have often omitted comparisons contained in the verse—one

given to convey to the mind the terrors of the coming day: and a stronger and more telling simile could not be used—and oh! my brethren, in view of that approaching time, be not ashamed of the gospel, lest Jesus be ashamed of you when He comes in glory to judge the quick and the dead, and reward His faithful ones.

H. HEYES.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, FEBRUARY 24, 1847.

OUR OFFICE.

Our Office is now permanently located in Talman Block (3d Story,) Buffalo Street, opposite the Arcade,—under the office of the 'Rochester American.'

Time of the Second Advent.

NO. IX.

Pressing cares prevent our continuing, this week, the investigation of the infallible evidences that the advent of our Lord is nigh, even at the door. We therefore notice the following interrogations, which relate to what we have already written on this highly interesting question, and hope to be able to resume the regular investigation of the subject next week. We shall divide the questions, for convenience sake, in answering them, as in so doing, it will not in the least affect their meaning.

1. How will you reconcile the following paragraph in your editorial for Jan. 27—1847. 'If the proposition *nigh at the doors*, is a Scripture one, then no conflicting proposition can be sustained by that perfect book. To say that the Savior did not *fully* or *definitely* define the position he designed to have his children take on the time of the advent, is questioning the perfection of his teaching. To say that this position is not the most positive and definite position the *more* any where warrants, is indirectly charging the Son of God with leaving the impression on the minds of his children, that the precise time could not be known, when in fact it could be known and is *actually* revealed in other parts of the inspired word.'

'We deem it proper to remark here, to quiet the fears of some and remove the prejudices of others, that the prophetic numbers never appeared to us more perfect and harmonious in the time of the advent than *now*; they speak with divine certainty on this deeply interesting question; and in perfect harmony with the numerous other infallible witnesses in the case.' How to reconcile the above, you can probably tell, but I and others cannot. *Nigh at the doors*, does not determine the *year* nor the *ten years*, but the prophetic numbers do determine the *year*, because God has in them given a day as a symbol of a year.

When we shall have spoken on the prophetic numbers, you will see perfect harmony where you now think you see a discrepancy. Your impatience to have us change the marked order of this investigation, and speak on the prophetic numbers *before* we have noticed other equally divine testimony, evinces a partiality for an abstract truth that never should be seen in a lover of the whole Bible; especially one who is a teacher of the precious truths contained in that inspired Book.

We will just say here, that it is very evident that the prophetic numbers do reveal the *definite number* of years between certain events and the advent of Christ. But that the *precise and definite year* of the occurrence of those events, is *positively* revealed, no one has yet been able to show; a degree of uncertainty of a few years is thrown around *every one* of them, as every *understanding honest* man will acknowledge. God designed this or it would not have been so. Consequently the *ending* of those *definite numbers* of years which extend from those events to the advent, cannot be exactly determined; there must necessarily be the same degree of uncertainty about the *termination* of those *definite numbers* of

years, as there is about the time of their commencement. But though there is a degree of indefiniteness, not in the *number* of years, but in their commencement, and consequently in their termination, yet such is the nature of the testimony in the case, nothing can be more evident than that the time of their termination is not far distant, should be watchfully and prayerfully looked for every moment, is nigh even at the door. But more on this point at another time, and in the proper place.

2. Do we not read in Rev. ix. 10. 'The testimony of Jesus is the spirit of prophecy.' Was it not, therefore, the *same personage* that gave the prophetic numbers in Dan. xii. that gave '*nigh even at the doors*' in Matt. xxiv. Compare Dan. xii. 7, and x. 5-6, with Rev. i. 13-15.

Admitting it was the same personage, what then? We see no difficulty in the case. He swore in Dan. xii. 7, to the *number* of years to the resurrection, but not to the precise year of their commencement, or termination. And if the personage is the same in each case, of course he would not contradict himself, and his *last* conversation must explain the *first*, if an explanation is necessary. Nigh at the door is in the *last* conversation, and as nothing contradicts it in the *first* we therefore conclude that *nigh at the door*, is the correct position on the time.

3. Did not Jesus refer the disciples, Matt. xxiv. 15, to the prophet Daniel for something more definite than he was then teaching?

No. We think he referred to something about as definite as nigh at the door. He referred to the same that is referred to in Luke xxi. 20. 'And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is *nigh*.' And when the signs of Christ's advent are seen, we are told to 'know that he is nigh even at the doors.'—Hence the definiteness of the two cases is about the same.

4. If he had given the time, a day for a year, by the prophets, why was it necessary to give the *time* again, but only the signs that should indicate his coming and the understanding of these prophetic numbers?

We fear we do not fully comprehend the design of this question, we will not, therefore, attempt to give an answer.

5. Does not Peter show, 2 Pet. i. 16-20, that there is something more sure and definite in the prophets concerning the Second Advent than any where else in the Bible—*cise* why does he tell of the *more sure word of prophecy*, whereunto we do well that we take heed, if there is something more definite somewhere else?

We think the common version does not give the true meaning of the text to which you refer. Mac-knight's rendering, we think, is correct. It reads, 'And so we have the prophetic word *more* firm [instead of a more sure word] to which ye do well to take heed.' &c. Mr. A. Campbell's Testament gives the same rendering.

6. Do you now discard the sentiments in your editorial, Vol 10, No. 13, headed 'Mr. Campbell before '43.?'

We have not examined that article, and cannot therefore answer this question. We would examine it however, and give a direct and full answer, if our former opinions were to be made an infallible criterion now in deciding what is and is not truth relative to the time of the second advent. When searching for truth we do not consult any uninspired man's opinions, not even our own, but the Bible, and would our brother do this we think he would save himself some perplexities and unnecessary fears which he now seems to have.

In conclusion we say, that an overwhelming amount of infallible testimony is at hand, besides what we have already given, to prove that the appearing of the Son of Man will soon, very soon be witnessed. May our anxious brother, and all, be found ready to meet him in peace.

Parable of the Rich Man & Lazarus.

Several persons have solicited our opinion on this much controverted but very imperfectly understood parable. A crowd of other duties have prevented a compliance with these requests until now.

The parable is contained in Luke xvi. 19-31. To understand its design, we must know in the first place that it forms a part of one of the Savior's discourses, which commences in Luke xv. 3, and closes in chapter xvii. 10. The circumstances which led to this discourse are clearly stated in chapter xv. 1, 2. 'Then drew near unto him all the publicans and sinners to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners and eateth with them.'

From this account we learn that the proud Pharisees and Scribes murmured, or would not receive the doctrine of the Savior, because the poor despised publicans and sinners, tax gatherers, and the poorer class, received it. It was beneath the dignity of these rich haughty ones to associate with such company. To justify his course, and to show the reward of those despised yet worthy poor, and the fearful doom which awaited those murmuring Pharisees and Scribes, the Savior spake *five* parables, the last of which is the one concerning the rich man and Lazarus.

Keep before the mind the charge preferred against the Savior, at the commencement of this discourse, viz: *This man receiveth sinners and eateth with them*, and the beauty and force of all these parables will be readily seen. In justification of his conduct, the Savior first speaks the parable of the lost sheep, recorded in chapter xv. 4-7. The import of this parable evidently is this, as though the Savior had said, You murmuring Pharisees and Scribes, you would justify a man in taking much pains to find a lost sheep, and approve of his rejoicing over it when restored to the fold. On what principle then will you condemn the Savior, the true Shepherd of Israel, for taking much pains to seek and save these poor and lost ones, your own brethren, whom you, Pharisees and Scribes, have made poor by your oppression, and whom you now despise and call publicans and sinners? Are they not worth saving? worth more than a lost sheep? Whether you covetous and proud Pharisees and Scribes think so or not, they are considered of great worth in heaven: for, I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. v.7. Therefore, instead of those Pharisees and Scribes murmuring, they should have rejoiced on account of the sinner repenting of his sins.

Verses 8-10 contain the parable of the lost piece of silver; the design of which evidently is the same of that of the lost sheep. As the proud and murmuring Pharisees and Scribes would justify a poor woman for taking much pains to find the lost piece of silver, and rejoicing over it when found, so they should, like the angels in heaven, rejoice over the repentant sinner, whom Christ came to save.

The next parable in the discourse is that of the prodigal son, which occupies the remainder of the chapter. The design of this parable evidently is not only the same as that of the two preceding ones, but was designed as a most severe rebuke to those murmuring Pharisees and Scribes, who had condemned Christ or rejected his doctrine, because he had received sinners and eat with them. In this case the Savior addresses himself to the sympathies, the benevolence, of every true father. If a kind father would gladly receive a returning penitent prodigal son; run to meet him; embrace, and freely forgive his prodigality; clothe him with the best robe, kill the fatted calf, have a time of rejoicing over him, and finally restore him to all the lost blessings of the

family, we say, if a natural father would do all this for a penitent son, should not the benevolent Savior receive a perishing but penitent sinner, who might come to him for mercy? Most certainly.

Again, as the eldest son is represented as being angry, murmuring, treating his lost prodigal brother with contempt, and, though entreated by his father, would not go in to the feast, would not associate with his brother, so these murmuring Scribes and Pharisees thought themselves too good to receive the blessings of the gospel on a level with their poor, and perhaps morally degraded brethren: whom they contemptuously called, 'publicans and sinners.' And as every benevolent person, especially a father, would condemn the conduct of the eldest son in the parable, so would he condemn the murmuring Pharisees and Scribes, for their conduct towards Christ and the poor whom he received.

The next parable in the discourse is that of the unjust steward. It, and its explanation, occupies the 16th chapter to the 18th verse. A prominent design of this, to many hard to be understood, parable was, to exhibit and condemn the unjust worldly principle by which these murmuring Pharisees and Scribes were actuated. They were stewards over God's house, the Jewish church, but had not proved true to their high calling. Like the unjust steward in the parable, they had wasted the Lord's goods for their own selfish purposes. The time had come when the Mosaic law, the Jewish theocracy, was soon to end, and these Pharisees and Scribes were no longer to be stewards. But instead of acting wisely, as the unjust steward did in making provision for his future wants, they foolishly persisted in their course of covetousness and self-justification, to their own everlasting disgrace and ruin. Hence in verse 9th, the Lord said, in explanation of the parable,— 'Make to yourselves friends of the mammon of unrighteousness.' Or of the riches of the world. That is, make wise and benevolent use of the riches you possess—feed and clothe these poor despised ones, made so perhaps by your oppression, whom you now call publicans and sinners, but whom Christ has received, that when you Pharisees and Scribes fail, you may not find these very poor and despised ones witnesses against you, but ready to bid you a hearty welcome to the joys of the Lord.

That to rebuke a selfish covetous use of this world's goods was a special object of this parable is nearly or quite certain from the conversation that immediately follows the parable. Verse 13 reads— 'No servant can serve two masters—ye cannot serve God and mammon.' That is, you should have served God with your substance, but instead of doing it, like the unjust steward, you have served yourselves. The next verse shows the correctness of this view of the subject: for it reads, 'And the Pharisees also, who were covetous, heard all these things: and they derided him.' The deep corruption of the hearts of these hypocritical Pharisees and Scribes was now clearly developed. And in view of their depravity the Lord gave them the following just rebuke.

'And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.'

Verse 16. 'The law and the prophets wore until John: since that time the kingdom of God is preached, and every man [occupant, Camp.] presseth into it, even the despised poor, the 'publicans and sinners'; while those Pharisees and Scribes, who were teachers of the law, murmured at Christ, and rejected the counsel of God against themselves.

Verse 17. 'It is easier for heaven and earth to pass, than one tittle of the law to fail.' The design of this strong expression, in this place, evidently

was, to assure those rotten-hearted Pharisees and Scribes, who boasted of the law, that if they transgressed the law, they would surely receive the penalty due: for the law could not fail; it threatened the sinner with death, and the penalty would surely be inflicted on all who murmured against or rejected Christ. In verse 18, we think the Lord refers those self-righteous Pharisees to a violation of the law, of which they took the lead in committing. It was the sin of putting away a wife, and giving a bill of divorce, which the law prohibited, except in case of fornication. This sin, it seems, was prevalent in the days of Christ's ministry, and doubtless those unjust, covetous and murmuring Pharisees and Scribes took the lead in this as well as all other kinds of iniquity prevalent among the Jews. The verse reads, 'Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.'

The next thing in order in the discourse is, the parable of the rich man and Lazarus. In the preceding part of the discourse, the Lord had exposed the corruption of the murmuring Pharisees and Scribes by showing them that they would condemn him for saving a sinner, but would justify a shepherd for saving a lost sheep, a woman for seeking a lost piece of silver, and a father for receiving a penitent prodigal son. He also had exposed their unfaithfulness as stewards, and sin in justifying themselves in their covetousness. And finally, though these corrupt leaders boasted of the law, the Lord had showed that they were flagrant violators of it, and stood exposed to the awful penalty it threatened upon every transgressor. In short, these Pharisees and Scribes were clearly proven to be more corrupt, more worthy the appellation of *sinners*, than the poor ones whom they contemptuously called 'publicans and sinners'; and as a matter of course their doom would be most fearful, while those publicans and sinners who received Christ would be rewarded with eternal life. And to show the fearful doom of the one, and the glorious reward of the other, evidently was the parable of the rich man and Lazarus spoken. It is an *isolated, unmeaning* parable to give it any other application. But to give it this application, its design is clearly seen, its application is made easy, and its meaning appears most weighty.

The length of this article admonishes us that we must reserve the conclusion of our remarks on this subject for next week.

Bro. J. V. Himes' Visit.

The numerous friends and brethren in this city and surrounding vicinity, were happy to greet a few days since Bro. Himes again in this part of the Lord's vineyard. His labors for the past year at home and in England have been incessant and abundant, in consequence of which he appeared to be much care-worn—still the energies of the soul were vigorous, and as ever wholly devoted to the cause of our coming Lord.

Saturday evening, Feb. 13th, a small congregation met in our stated place of worship, where Bro. Himes delivered a good discourse on the practical duties of the Christian. It was timely, or meat in due season to those who heard.

Sabbath morning and evening and Monday evening we held our meetings in Minerva Hall, one of the largest halls in the state. On each occasion a large number attended. On Sabbath evening, it was estimated that near two thousand were present, and some hundreds went away for want of room.

The discourse Sabbath morning was founded on the position that the "Protestant movement is a failure." That is, that the reformation commenced by Martin Luther, and attempted to be carried out by the Protestant sects, *now is, not will be, but now is*

a failure. Bro. Himes showed that Protestantism had not only *not* made any proficiency in converting the world for the last two hundred years, but has actually lost ground to an alarming degree in every quarter of the globe. England, the bulwark, the strong hold of Protestantism, was referred to for an example. A fact or two named is all we can mention here. It was stated on good authority that there are *one million* of souls within eight miles of the very heart of London, the seat and centre of Protestantism, who do not attend public worship of any kind, but spend their Sabbaths in the commission of every species of crime. This looks not much like the speedy triumph of Protestantism in the conversion of the world to Christianity. And if this is the condition of the *soul* of Protestantism, surely the extremities or members of the body must be in a wretched condition indeed. Another fact stated was that out of sixteen thousand priests of the English church, twelve thousand were now Puseyites! Certainly Protestantism is a failure in England at least, and similar facts say it is in the entire world.

The discourse Sabbath evening was on the threatening attitude of the Catholics in the world, especially in England, the seat of Protestantism. It was assumed that the Catholic church aims at the conquest of the world, and that she now occupies the position predicted by the Revelator, Rev. xviii. 7— "I sit a queen and am no widow, and shall see no sorrow"—words that she was to use in the eve of her destruction.

The proof offered in this case we can only hint at. It was stated that Rome has organized a universal government and divided the world into several provinces, and appointed her Jesuitical emissaries, secretly to carry out her designs as soon as possible. This looks like aiming at the conquest of the world. Again, the Catholics by a decree of the Pope, have withdrawn all their children from Protestant schools and educate all the Protestant children they can.

In England, France, and doubtless in all parts of the world, Rome has appointed a litany, a solemn form of prayer, to be used every week for the conversion of England to Catholicism. England, the soul, the centre, the strength of Protestantism, is the prominent object of attack of the Mother of abominations. If she can gain this point, conquer this strong hold, this citadel of Protestantism, she is pretty sure of easily gaining the victory over the entire globe. Well, what are the present prospects in the case? It was stated on good authority that *twenty-four Peers* of the realm, *twenty-three Barons*, *fifty wealthy* country gentlemen, and *forty members* of parliament were Catholics, and that the *British house of commons* is now under Catholic control, and out of sixteen thousand priests of the established church, twelve thousand are Puseyites. Justly was it said, in view of these and other equally startling facts in the case, that if the world stands five years longer, England will be under the full control of the Pope of Rome. But, thank the Lord, this can never be; for 'in the days of these kings' will the stone smite the image, and the God of heaven will set up his everlasting kingdom. We ardently pray, 'Let thy kingdom come'—and its speedy coming is our only hope of delivery from the giant tread and bloody grasp of the man of sin.

Monday evening Bro. Himes spoke on some of the doings of the Evangelical Alliance; and from the general tenor of his remarks, we were more than ever confirmed in our former belief, viz: that the cause of Christian union by that enlightened body, was basely sacrificed at the bloody shrine of American slavery. The discourse or relation of facts, was a triumphant defence of the fearless, just and philanthropic course of our brother in that Alliance. It also presented certain members of that Alliance in

the unenviable light in which their misdoings have justly placed them. We envy not their position, nor covet the smittings of their conscience in view of the betrayal of their sacred trust, to retain the good graces of Southern slaveholders. The fearful lack of Christian integrity, moral honesty and true philanthropy, in the Alliance, composed as it was of the leading ministers of the Protestant sects of the world, greatly strengthens the position that Protestantism is a failure, or in other words, we have nothing to hope from the Protestant ministry and church of the present age in converting the world.

Sabbath afternoon the Lord's supper was eaten by a large number of the disciples of Christ, who appeared to be not only grounded and settled in the truth of the advent near, but were patiently and joyfully waiting the return of their Lord. On this occasion, Bro. Himes gave a brief account of his and others' recent labors in England, Ireland and Scotland, and the state of the cause in those countries. The report, though it did not speak of many of the wise and noble, or of the great mass of the common people embracing the faith, it did inform us that a goodly number of the humble poor, and some of the rich in those countries, with us, are rejoicing in hope of soon reigning with Christ on the new earth. In short, the report was highly interesting, and served to confirm many who heard it, that this work is of God; that it is not confined to a small portion of the earth in North America, but is being carried on in every quarter of the globe. When the everlasting gospel shall have been fully preached to every people, kindred, tongue and nation, then the end will come, and the immortal family will be gathered into their eternal and happy home. Let the message go forth, sped on its way by our prayers and treasures according to the will of God.

During the meeting Bro. Pearson baptized five disciples of Christ, some of whom we believe have but recently embraced the faith. And on Tuesday evening the meeting closed with a discourse from Bro. Himes on the time of advent. Though he repudiates the idea of setting the day and hour, or even the year, with positiveness, for that event, yet he is strong in the faith that it will soon be witnessed; and he showed by the most infallible testimony that this faith is well founded.

Finally, this visit of Bro. Himes has, as all who love the appearing of Christ will bear witness, proved a signal blessing to the cause here. The Lord strengthen him for the good work in which he is and has been so faithfully engaged, and soon gather us all into the kingdom for which we now joyfully suffer.

West India Mission.

The letter below from Bro. W. Ide will to some degree show the condition of the cause in Antigua, W. I., and the wants of Bro. Mansfield who labors there. He should not be caused to leave that field for the want of pecuniary aid. Let the Lord's stewards do their duty in this urgent case, and what is done should be done cheerfully, and quickly.

We highly approve of the measures taken by our brethren in New York to aid in carrying out the objects of the West India Mission. Let those who may wish any of the valuable papers for distribution at home, observe Bro. Ide's terms and directions and obtain all you need for the good of those around you.

While on this subject we will say just a word about the English Mission, and the cause at home. Each should be sustained according to the will of God; and the everlasting gospel should be sent to every people, kindred, tongue and nation, by the ministers and stewards of God. The world is the field of our labor. While we remember the cause abroad, its wants should not be forgotten nor neglected at home; neither should we be so anxious about things at home, as to neglect to do our duty abroad.

There is *talent* and *wealth* enough among us, if rightly used, to occupy *all* the fields of labor, at home and abroad, to the glory of God. Let each do his or her duty in the case, and the good work will be done, and well done, at home and abroad, when our Lord shall come.

LETTER FROM BRO. W. IDE.

Bro. Marsh:—I received your communication dated Jan. 16th, enclosing \$10 from 'a friend'; also yours of Feb. 8th, enclosing \$5 from sister Hall, and a communication from Bro. Levi Bronson, West Martinsburg, enclosing \$10—for the West India Mission. The above, with the exception of two donations of one dollar each received and forwarded some time since, is all that I have received since Bro. Mansfield's departure. Bro. Himes has forwarded to me a box of books, valued at about \$60 for that purpose.

Letters have been received in this city from Bro. Mansfield, dated Jan. 7th, in which he states that his health is good; that the interest has not abated; that the subject is creating a great stir throughout the island; that professors have consecrated themselves anew to God; many have been converted; and that the prospect is encouraging. Bro. Livingston has left for St. Lucia and Barbadoes. Bro. Mansfield will remain in Antigua for some months.

He has been particularly desirous to have some of the visions of Daniel and John printed and forwarded to him. The brethren in this city have made arrangements to have them printed. They are to be printed from the plates on which they were formerly printed in the old Midnight Cry, viz: the 2d and 7th of Daniel, and the Trumpets of Revelation, with the Image and Beasts. Bro. Miller's Address and Bro. Jones' article, published in the Extra Herald, will be substituted for the other matter; making a paper of 8 pages, the size of the old Midnight Cry, designed to be circulated together or in four different parts. Bro. Himes and Jones approve of the measure, and think they would be useful for circulation at home also.

If you think favorably we would be glad if you would notice it in your paper. We have about 3000 ordered for the West India Mission, and 1000 for home distribution. They will be published on Monday next.

Orders may be sent to J. Hall, corner Fulton & Cliff Sts., or to Willard Ide, 111 Wall St.

Yours in faith of the blessed hope,

WILLARD IDE.

111 Wall St., New York, Feb. 11.

THE TWO HORSED BEAST.—The lengthy communication in this number from Bro. Alling, on the two horned beast, we publish not because we think he has given a true solution of the chapter on which he has written, but because he has spoken in candor, and has told many valuable truths. A writer or speaker may make a wrong application of a text, and yet his communication, in the main, may be filled with truth, or, in other words, he may tell many valuable truths, but quote some irrelevant passages of scripture to prove them. Such is the light in which we view Bro. Alling's communication: while it contains many valuable truths, we are constrained still to dissent from his application of the chapter, or a certain important portion of it, under consideration. We had designed to have given our views on this chapter in full before now, but have been hindered. We still mean to do it, but cannot promise when.

Greatly Mistaken.

The editor of the Day Dawn and one of its correspondents, have fallen into a number of very serious mistakes in that paper for Feb. 11th.

It is a mistake to more than intimate that we have published that *simply*, the 'weekly expenses of our paper are about sixty dollars.' We have stated and state again that the weekly expenses of our paper, including all other expenses, of living, &c., have been about sixty dollars. By certain

arrangements, we have for a few months past, reduced that expense a few dollars, so that now it amounts to not far from fifty dollars a week, to say nothing about what we give for benevolent purposes and the extra papers we occasionally strike off for gratuitous distribution.

It is a mistake that we have 'received within the last year a number of thousand dollars from our own property at Union Mills,' or any where else. There is not a *shadow* of truth in this statement.

It is a mistake to suppose that the article in the Voice of Truth for Feb. 3d, headed 'Delinquents Look at This,' was designed as a *dun*, as any honest man will decide who will take the pains carefully to read the *whole* of that note.

And it is a mistake to intimate that we are getting rich in this world's goods, for instead of doing that, we have cheerfully expended besides donations and the avails of the paper, between one and two thousand dollars of our own funds for this best of all causes, and what little we have, or may yet have, will as cheerfully be expended for the same blessed object, as in our judgment the cause may demand. All we have and are is dedicated to the cause of the Lord.

If the Day Dawn loves the truth, and the Editor of the Voice of Truth, as it professes, it will publish this statement of *facts* without delay, and no more bear false witness against an innocent neighbor, to build up an unjust cause.

Since the above was in type, we learn from a gentleman just from the place that Mr. H. Edson, the correspondent of the Day Dawn, who has taken an active part with the editor of that paper in making the above incorrect statements and allusions, but a few days since had a revelation as he supposed from God, to punish his son about fifteen years of age. He accordingly took him to the woods, had his coat taken off, tied his hands, cut six beech whips, and whipped him so unmercifully that by the cries of murder of the son, the neighbors were called to his relief, and Mr. Edson was tried by a jury of his country, and fined \$15 for his barbarity.

Mr. Edson and the editor of the 'Day Dawn' have run into the wild delusions of the doctrine of the shut door, and its kindred absurdities; and we have deemed a relation of these things due to the cause of truth and decency, that it may be known what are some of the fruits of that impious error, and what kind of spirits are trying to traduce our character, in order to build up their own wild delusions.

Bro. H. Tanner of Buffalo informs us that Bro. J. J. Porter is yet quite ill; it is doubtful whether he will recover very soon, if ever. Our brethren in Buffalo are in want of help, and Bro. Tanner requests Bro. B. Morley to visit them; will he respond to this request, or inform Bro. Tanner why he cannot do it? The cause in Buffalo is yet in a prosperous condition.

"The great God seems to have given that commandment, (KNOW THYSELF) to those men more especially, who are apt to make remarks on other men's actions, and forget themselves."

CORRESPONDENCE.

LETTER FROM BRO. B. MORLEY.

On Tuesday, Jan. 12th, I left Buffalo and went to North Boston, 15 miles south. Called on Brother and Sister Andrew. They said they had a very interesting meeting in their house the Sunday evening before. A young man (licensed by the Free Will Baptist church,) preached to them, and was to preach there again that evening.—Quite a number came in, and the young brother took the following for his text: "But this I say, brethren, the time is short." He preached as tho' the text read—"time is short;" and seemed to possess the right spirit, and to be well engaged. When he was through, I made some remarks in harmony with what had been said—"that it was important we should spend some of our time in secret prayer;" and more than that, we should "pray without ceasing;" or, in other words, we should be able at all times and in all places, to say from the heart, "Thy will O God be done." I then requested the brother and all present, to bear with me while I gave my view of the text. I stated it as it reads, "the time is short," and referred them to the next verse but one, for the event which is to transpire at the end of the short time—to wit: "the fashion of this world passeth away." Then connected Romans 13, 11, 12. "And that knowing the time," that "the night is fast spent, [more than two-thirds gone in Paul's day,] and the day [of our salvation or redemption] is at hand." With this, the testimony of the same witness recorded in Acts, 13, 20, which gives about 155 years more than is allowed by Usher, to the reign of the Judges, and consequently to the age of the world. The conclusion to which we were inevitably brought, was that the short time is almost gone—soon, the heavens and the earth having waxed (six thousand years), old, will be folded up and gloriously changed,—soon all the righteous will keep Sabbath with Christ in the new earth, where will be no more curse—under the new heaven, in which will never be cloud or storm. But the sinner must die, and never see life. Must be cast into the furnace of fire, where there will be wailing and gnashing of teeth. Must be burned up like chaff with unquenchable fire. I then requested any who were not prepared for the end of time, to rise if they desired us to pray for them. No one arose until near the close of the meeting, when a young married man rose up, apparently deeply convicted. His wife was the first to pray for him, confessing her own sins with weeping and anguish. She was much engaged in the fall of '44, but had wandered far away from Christ and the blessed hope. Several others prayed for the young man, and we were about to close the meeting, when he arose again, and with tears, entreated the Christians not to forget to pray for him. We then told him that he must pray for himself, and confess his own sins to God—that then was the time, and he ought to make no delay. Finally, he gave utterance to his feelings in confession and prayer, and when he was about to leave, we asked him if he could trust in the Lord—he said he could, for the Lord says, "who-soever cometh unto me, I will in no wise cast out."

I arrived at home the next evening, and found a prayer meeting in my "own hired house." As both these meetings were unexpected by me, and seemed to be attended with God's blessing.—It made a solemn impression on my mind. And it still seems to me that God is waking up his people, and the few sinners whose hearts are susceptible of divine impressions for the last time.

I fulfilled my appointment at Cuba, January 17th. There appeared to be more interest than I had ever seen there before. They had kept up their prayer meetings well, since the Conference

in November. During the week, I visited Friendship, and preached to 12 or 13, but had a good meeting. Bro. Robbins and a few others, declared their unwavering faith in the immediate coming of Christ. On the seventh day, I had the privilege of preaching to the church which keeps that day. I preached on "the hour of his judgment is come." A solemn impression seemed to rest on the minds of most who heard. And one of their leading men gave his voice in favor of the doctrine. This I believe he had done before, as Bro. Robbins frequently preaches to them and Bro. Bywater preached to them as he was passing that way in November.

The next day I preached at Cuba (or about 2 miles west of the village,) and baptised a sister who was a member of the Presbyterian church. Her minister had visited her once to reclaim her from her errors. He expressed great surprise that she should believe the New Jerusalem would be a literal city. And, said he to her, "Do you suppose the saints will shine like the stars? this is all spiritual." Well, Daniel said they would "shine as the brightness of the firmament, and as the stars, for ever and ever." Amen! At the water side, a young woman, (whom we knew to be under conviction) was observed to be much affected. In the evening we had a season of prayer with her, when she gave good evidence that her sins were all washed away. I asked her why she wept at the water side? She said that she wished it had been her instead of the sister who was baptised. I said, Not instead of her, but with her. Bless God, the pool is large enough, and all those who are planted in the likeness of Christ's death, knowing that the old man is crucified with him, shall be also in the likeness of his resurrection. Blessed ordinance! Blessed hope! This young woman was baptised on Tuesday and went on her way rejoicing. She has long sought for happiness in balls and parties, but has found it in Jesus and the Bible. Her father became much interested in the advent doctrine. One of her brothers appeared very serious through all the meetings; may he also embrace the Savior before mercy is gone for ever. I preached one evening on Hascall Flats, where one backslider declared with tears, her determination to return to her Father's house; another, who had been trying to enjoy religion and keep it to herself, openly confessed Christ. I preached once about five miles from Franklinville, within the bounds of the Baptist church to which Bro. Bywater formerly preached. Many are very anxious to see him again, and hear from him the reason of his hope. Will Bro. B. visit them as soon as possible? I think no one else can do the work there as well as he. But may we all remember that without Christ our labors though many will amount to nothing.

BUTLER MORLEY.

Yorkshire, Feb. 7th, 1847.

LETTER FROM BRO. H. F. HILL.

Dear Bro. Marsh:—Through some inquiries, which have reached me by letter and otherwise, I judge that some have the impression that I have renounced the advent faith, or at least ceased to labor for the cause. Perhaps this impression has gone abroad, because I have not written for the Voice of Truth lately. I conceive it to be a matter of no small consequence to intrude our thoughts upon so large an audience as one has through a paper which comes before thousands.

I have often written letters for the press and laid them aside to save the editor the trouble and pain of so doing; for no doubt it is a severe trial to the editor to lay aside letters coming from good brethren, which he must necessarily do when unfit for the press. But seeing the calls through your paper to hear from me, with such tender acknowledgments, I venture again to write; and would say that it is cause of grateful feeling to

know that I am not forgotten by those who love his appearing. It may be that it will give them joy to know that through the tender mercy of God I am still alive, proclaiming the gospel of the kingdom, and am ready to proclaim it to the learned and unlearned, fearing only to offend my Lord whose return I am looking for, believing that he is nigh even at the doors. Since the conference at Livonia, Stab city, I have been preaching there most of the time. Quite a number have through that conference embraced the blessed hope and do manifest a love for 'his appearing.' O may the number increase there and in other places until Jesus comes.

The unconscious state of the dead and its kindred doctrines I do not believe—but have not the least objection to the subject being examined in the Voice of Truth, if we may have both sides of the question. I see that many of your able correspondents have embraced those views; why do we not hear something on the other side? I should have written myself if I had not known that a good cause suffers with a poor advocate. But if none more able will stand up for the cause, I will in meekness offer a few reasons why I do not believe the doctrine, with your permission.

Yours in the blessed hope,

H. F. HILL.

Geneseo, N. Y., Feb. 6th, 1847.

Of course, Bro. Hill, our columns are open to candid remarks on both sides of this question; and we have no fears that any other than candid ones would come from your pen.—EDITOR.

LETTER FROM H. H. JOHNSON.

Bro. Marsh:—From the Hornby Conference of which you have had a notice from Bro. Bywater, I visited Bro. C. F. Sweet, of Ulster, Penn., where I had an opportunity to give the reasons of our hope, in 12 or 13 discourses, which appeared to take deep hold upon many of the hearers; the effects of which, though now partly visible, will, I trust, be fully developed in the day of accounts. Bro. S. is laboring publicly in his region to confirm the word. From that place I visited Owego, Ithaca, Lansingville and Reading; in all of which places I found some brethren strong in the faith, daily more and more confirmed that soon we shall be free. From thence I came to Bath, the place of my residence; and here I wish to pause and express my gratitude to God for what he has done for us. Last fall there were but four or five in this place in the faith, while now there are about fifteen, who are looking for the consummation of their blessed hope.

Bro. Bywater lectured with us after the Conference at Hornby, and we were very much blessed. Among others who have recently embraced the faith, there is a Freewill Baptist Elder. We now are able to hold our regular meetings, both for prayer and the dispensation of the word; and still the good work is progressing. In taking a survey of the whole range of Scripture prophecy with the 11th chapter, and the first three verses of the 12th of Daniel, and profane history from the first year of Darius the Mede, until 1815, where Bonaparte comes to his end, and none to help him—I am led most confidently to proclaim to the world that the next great event in this world's history, is the coming of Christ. For nearly 2520 years, each succeeding revolution has pressed heavily upon God's people, but that which is in the future will be in their favor; for then they shall be delivered, every one that is found written in the book.

In hope of soon seeing Jesus,

H. H. JOHNSON.

Conesus, Jan. 20th, 1847.

It is a noble science to know one's self well; and a noble courage to know how to yield.

LETTER FROM BRO. S. J. RONEY.

Dear Bro. Marsh:—There are a few in this section that still are looking for the fulfilment of the 'promise made of God unto the fathers;' some that love to hear the 'glad tidings' of the 'kingdom at hand;' some that are 'rejoicing in hope of the glory of God;' some that expect to have their 'vile bodies' changed and 'fashioned like unto his glorious body;' some that believe this year will be the year of Jubilee, when we shall realize the full fruition of all our hopes and our faith, swallowed up in blessed reality when we come in sight, and be inheritors of that 'rest, that remains to the people of God.' But, my dear brethren, those that bear those distinguished marks from the proud, haughty and nominal professor are but few indeed, and I often fear that those few will be dwindled down to a still less number than they are; the adversary of all righteousness is about like a roaring lion seeking whom he may devour; for he knows that he has but a short time, and no marvel if he comes at times like an angel of light, clad in the 'livery of heaven,' to deceive, if possible, the very elect. O, my brethren, let us not be 'ignorant of his devices;' these times of trials and temptations will soon be over—our peace will no more be marred nor our garments be in danger of being spotted and soiled by sin, and its effects. Soon the 'works of the devil' will be 'destroyed' and the last enemy conquered, and the 'redeemed of the Lord' shall return and come unto Zion with songs, and they shall obtain joy and gladness, and sorrow and sighing will flee away.' Then my brethren and sisters, if we would be among that number, we must be holy, we must be pure, we must have the spirit of this world all out of our hearts, and have implanted there the spirit of the coming kingdom, that by it (when Jesus comes) our mortal bodies may be quickened. Let me say to those that are of a 'fearful heart, be strong—for the Lord your God will come and save you;' he will soon come, 'ratch and be sober,' lest that day come upon you unawares.'

Yours waiting, S. J. RONEY.
Chateaugay, Feb. 2d, 1847.

Bro. L. Dudley, Perry Mills, N. Y., Jan. 15th, writes:—

The work of the Lord is still progressing in a glorious manner in this section, in Champlain, in Cadwell's Manor and Stanbridge, C. E. Since '47 came in I have witnessed the conversion of eight or ten souls, and the brethren all through this section are on the wing for glory, in full faith that this year will end all troubles, and that the saints of the Most High will take the kingdom, under the whole heaven. We are almost home—our journey's end is near—we shall soon rest. O how my soul sighs for home! I want to see all the saints of God in the promised land, where all the people will be righteous. My brethren, look up, your redemption draws near; and in that day this song will be sung in the land of Judah: 'We have a strong city; salvation will God appoint for walls and bulwarks!' None but the pure in heart can see God. O for holiness of heart! I learned a good lesson the other day from a young convert: she said, 'O Father in heaven, prepare me now, for it is better to be ready a year too soon than to be one moment too late.'

Sister L. Bixby, Brookfield, Vt., Jan. 12th, writes:—

Bro. Marsh:—I received your bill which you sent to N. Bixby, requesting him to pay you that which was your due. It now becomes my painful duty to inform you that he is no longer an inhabitant of earth. One year ago last October he bid adieu to this fleeting world, with the bright hope of soon meeting the dear saints in the kingdom. I was then left in this cold world; my

dearest earthly friend, who had long provided for myself and family, laid in the silent tomb. It was truly with me a day of trial, such as I never before witnessed. While drinking deep of the cup of affliction, it was a consolation to read the glad tidings of the kingdom, which so often came to my lonely dwelling, laden with the rich treasure of the gospel: yet I could see no way that I could meet the demand you would have against me. I requested Bro. Cram to write you, which he did, giving the account of the death of my companion, the situation of my family, which you published in the Voice of Truth, Dec. 18th, 1845.

I have read your paper with deep interest and should be glad to send you that which is your due, but feel that my present situation will not permit. My way through this unfeeling world looks dark—but when I look a little beyond this vale of tears, and behold, by an eye of faith, that heavenly land, the saints' abode, the prospect of better days brightens before me. There, in that better country, is my inheritance—my heart, my affections are there; there my best friends and kindred will forever dwell, and there my Savior will ever reign.

The bill to our afflicted sister was a mistake. We cheerfully send her, as we do many others in similar circumstances, our humble sheet free of charge. The Lord enable them to be 'rich in faith that they may be heirs of the kingdom.'—EDITOR.

Sister C. Benjamin, Furnace Village, Ct., Jan. 11th, writes:—

The cause in this place is prospering. One year ago, no advent meetings were held here, but now we have regular meetings on the Sabbath and during the week. We have to worship at private houses, because we are not considered worthy of a church or school-house; but we must be willing to be counted as the offscouring of all things, and as fools for Christ's sake. If they call the Master of the house Beelzebub, how much more they of the household. I am not discouraged—praise the Lord for what he has done in this place: some have come out from a dead church, others have been converted of late. I trust the Lord will still work here through the labors of Bro. Hastings and Mathewson. We number about sixteen. The Lord will reward his dear servants who are not afraid to travel through storms of snow and rain, over these New England hills, to give meat in due season to the household of faith. I pray God that much good may yet be done, more souls be converted to the knowledge of the truth, more holiness of heart sought after, without which no man can see the Lord.

Bro. L. T. Hooker, Arcade, Jan. 28th, writes:—

There are some few in this place who are not satisfied that the old theory of the world's conversion and Christ's coming after the millennium is correct. There has been a meeting in the Congregational church in this place, on each of the two last Sabbaths, at the suggestion of two of its members to investigate this subject, and a few met. Some gave it as their opinion that the old theory was correct, without much proof. I assure you a little was said upon the other side of the question, and here the matter was left for the present. Col. Shepard remarked just before the close of the last meeting, among other things, that 'some of the Scriptures were written in such ambiguity that we could not understand them;' seeming to forget what Paul says, 2 Tim. iii. 16, 17—'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the Man of God may be perfect, thoroughly furnished unto all good works.' When shall we learn that Christ

meant something when he said, 'without me ye can do nothing.' There are a few here who are willing to give up all for Christ and his cause.

A REQUEST.

Some Bible student who is capable of doing it, will please comply with the following requests:—EDITOR.

Please give an exposition of the 23d verse of the xliith chap. of Isaiah. The first clause I have supposed fulfilled in the past and present; but the second and last clause of said verse seems to me, the last especially, to be fulfilled when Christ comes: or, is it not the same sentiment presented in Psalm xxxivth, 21st and 22d verses? The whole chapter is one on which the nominal church rest with much confidence in support of a temporal millennium; therefore, a brief exposition of the whole chapter would, no doubt, feed the flock of God. I am not so well acquainted with the history of the church in the past to point to the most signal fulfillment of the 23d verse. Was it fulfilled in the days of Constantine and his successors? which, if I am not mistaken, was previous to the rise of the Papal form of Christianity. Does *they*, in the 2d clause, refer to the Gentiles?

Yours waiting and searching for truth,
H. PARKER.
Worcester, Mass., Jan. 15th, 1847.

MEETINGS IN ROCHESTER.

Our meetings in this city, are held three times on the Sabbath, also Tuesday and Friday evenings, in Shaw's New Brick Block, east side of the River, corner of Main and Stone streets; entrance from Stone street. The Lord's Supper will be administered in the afternoon of the first Sabbath of every month.

APPOINTMENTS.

Bro. Himes will lecture at Seneca Falls March 4th, and at Oswego March 11th and 12th. It would be exceedingly glad to respond to the many calls of the brethren to attend meetings with them, but is absolutely prevented from so doing by imperative duties.

CONFERENCES.

A Conference will commence here, the Lord willing, on Thursday evening, the 25th inst., and continue over the Sabbath. Brethren and friends abroad are cordially invited to come and participate with us in the "feast of fat things" we expect on the occasion. On Saturday and Sabbath, Bro. Himes and Galusha are expected to be with us. Yours hoping, L. P. JUDSON, Jamestown, N. Y., Feb. 12.

Also, a Conference is appointed to commence at Sidney, near the Trent, C. W., the 5th of March, and continue over Sunday. A general attendance is solicited, especially of ministering brethren. G. HENLEY, P. HORON, Feb. 11, 1847.

Also, a Conference is appointed to commence at Springwater, N. Y., in the Methodist chapel, Thursday evening, March 4th. A general invitation to brethren from abroad to attend is cordially given. Bro. J. Pearson, H. F. Hill, H. H. Johnson and the Editor may be expected to attend.

BUSINESS NOTES.

A. N. Bentley—J. Minor owes \$2.57.
G. Needham—A friend at Springfield, Mass., has sent \$8 for you, which we have forwarded to your address, Cazenovia, N. Y.
F. Farrington—Indebted \$1.25
H. Pratt—it cannot be sent by mail, as all we have are bound; we have therefore credited the dollar to your account, which pays to vol. xiv no. 7.
T. Sanborn—we have credited S Stokes as you direct, which pays to close of vol. xii, and leaves you paid to close of vol. xiv. Is this right?
C. F. Sweet—we have credited you to vol. xiv no. 9.
Bro. W. B.—S. S. Knowlton don't take it now; it was discontinued, owing for past volumes \$4.75—this is his debt now!
N. A. Hitchcock—\$3.50 on book account.
Will the Bro. at Hamilton, C. W., who has recently sent us \$1, give his name that the money may be credited?
A. A. Holt—Bro. Himes could not come that way.

N. A. Hitchcock's address is Summit, Wisconsin Ter.
C. R. Griggs' address is Brimfield, Mass.

Receipts for Week ending Feb. 19th, 1847.

E. S. Blakeley \$3; J. Weston; C. F. Sweet \$3; H. Himes; N. A. Bentley for V. Allen 50 cts and J. Minor 30 cts; R. Frost \$1; E. Bellows 50 cts for S. A. Bishop \$1 and P. Wilcox 50 cts and I. H. Shipman for M. Atwood \$2; T. Sanborn for D. Lary \$1, also of vol. xv, and L. Hobbs \$2 close of vol. xii; C. Whitney \$1 and for E. Dowds 50 cts; A. Hart; W. Goff \$1; A. Wiley \$1; H. Smith \$1; I. Brown 30 cts; L. D. Marsh; W. Burnham; J. C. Bywater; J. Mollat \$1; S. J. Roney; H. N. Drake \$2; N. A. Hitchcock for P. Hitchcock \$2 and S. Dougherty 50 cts; B. J. Hardy \$3; L. P. Judson; J. Jackson \$2; E. R. Pinney for O. R. Matthews 40 cts; J. Twining 50 cts; S. Thornton 50 cts and M. Fuller 50 cts; A. Harris 50 cts; O. Wilcox \$1; B. Rogers \$2; R. Bennett all right; A. Durand \$1; B. Newman \$1; W. Ide \$1; I. R. Gates for W. T. Huntington all right; L. Clement \$2; K. Coburn for Mrs. J. Martin \$1; G. G. Colvin \$1 pays to vol. xiv no. 9; Post-Master for T. C. Armstrong \$1; T. H. Gridley 50 cts; N. Branch Jr.; M. H. Hamilton; H. B. Himes; H. Tanner; C. R. Griggs \$1; W. Watkins for H. Rowland \$1; R. Culler 50 cts and H. H. Frost 50 cts; E. Dunn; L. D. Mansfield; T. J. Harris \$1; G. Needham; O. Hamilton.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XIII.

ROCHESTER, N. Y.—WEDNESDAY, MARCH 3, 1847.

NO. 10.

THE VOICE OF TRUTH,

PUBLISHED EVERY WEDNESDAY

TALMAN BLOCK, BUFFALO STREET, OPPOSITE ARCADE.

(Entrance—east end of the building)

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$2 for Five Copies Without Charge to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or remittances for Books, should be addressed to Joseph Marsh, Rochester, N. Y., post paid. Subscribers' names, with their Post-Office, should be plainly written.

The Coming of the Lord.

Hear the glorious proclamation,
The glad tidings of salvation,
Hear the glorious proclamation
Of the Savior near.

CHOIRS.

While the choir of angels,
While the choir of angels,
While the choir of angels,
Shall be chanting through the sky.

Hark! the tidings onward rolling,
Jesus comes the world controlling;
Hark! the tidings onward rolling,
Jesus comes to reign.

Suddenly a burst of thunder,
And the concave parts asunder,
Suddenly a burst of thunder,
And the skies depart.

See the 'sign' in Heaven appearing,
And the blazing chariot nearing,
See the 'sign' in Heaven appearing,
And the Savior there.

See the earth in terror shaking,
And the dead to life awaking,
See the earth in terror shaking,
And the saints arise.

Now on wings of light ascending,
With a shining host attending,
Now on wings of light ascending,
See them mount the skies.

See the banner waves in glory,
While ten thousand tell the story,
See the banner waves in glory,
And the saints are there.

They are saved from death forever,
Praise to Him who did deliver,
They are saved from death forever,
And to die no more.

LESLIE.

Concluding Reflections on the Visions of Daniel.

BY T. R. BIRKS, M. A.

FELLOW OF TRINITY COLLEGE, CAMBRIDGE, ENGLAND.

DAN. II. 47.—"The king answered unto Daniel and said, Of a truth it is that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing that couldst reveal this secret." *vs. 28*—"Hitherto is the end of the matter. As for me, Daniel, my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart."

(Concluded.)

IV. Finally, the visions which have now been explained exhibit to us **THE UNSPEAKABLE GLORY OF THE WORLD TO COME.** A few remarks on this boundless subject will be not unsuited as a close to the whole inquiry.

Two thousand four hundred years have now passed since the later of these visions was revealed to the prophet in his exile at Babylon. The angel summed the whole message in one short contrast. "These great beasts, which are four, are four kings that shall arise out of the earth. But the saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever." Through long ages the former sentence has been fulfilled. Babylon, Persia, Greece and Rome, have prevailed in succession; and the Little Horn, as here predicted, has practiced and prospered in the latter half of these times of the Gentiles. But all this has only been a preparation for the fulfillment of the rest. The history of so many centuries is revealed by the Holy Spirit as only a brief and transitory introduction to the kingdom in which Christ and his people shall reign for ever.

And yet how vast is the scheme of providence, even in this part alone, which is only a magnificent porch to the temple of God! What millions of immortal beings have appeared on the stage! What wars, and triumphs, and victories, what changing scenes, what deep emotions, and what a ceaseless variety of stirring interests from age to age, make up this Divine introduction to the promised kingdom! Every form of art and science, of eloquence and genius, of military daring and heroism, and religious devotion, are united in the history of these four prophetic empires, which have only been preparing the way for the everlasting dominion of the Son of man.

Now if the preparation merely be so vast and wonderful, how glorious must that kingdom be which it is designed to introduce! The mighty empires of the earth, with all their grandeur, are set aside as unworthy to be compared with the glory that shall follow. It seems as if God had permitted men to exhaust the resources of their pride and genius, to build up their most stately politics, and lavish all the treasures of natural wisdom in adorning these kingdoms of the world, that the superior glory of true holiness and righteousness might be displayed, with a brighter contrast, in the kingdom of heaven.

But this truth, however important, is not the whole of the lesson implied in the sacred vision. Amidst the moral contrast, there is still a perfect unity of design. The same God who will hereafter manifest His sovereignty in the kingdom of our Lord, even now is ruling in the kingdom of men. So that every event in the whole history of the four empires is a link in the one chain of His providence, and contributes, by a sure and mysterious process, to help on the glory that shall be revealed.

This truth is seen, most eminently, in the life of our blessed Lord himself. Midway almost in the course of these predicted empires, the Son of God was born for our salvation. The mystic stone was cut out without bands. It was a decree of the Roman emperor which fulfilled the prophecy of Messiah's birth-place. It was a Roman governor before whom He appeared at His trial; it was a Roman mode of punishment to which he was sentenced; and the very form and manner in which the world's redemption was wrought out was the result of their actual dominion over the land of Israel. Here we see, in a striking light, how the political changes of the earth have been working out the counsels of God, and will be found to be linked for ever with all the highest and holiest mysteries of the world to come.

And as it was in the person of our Lord, so must it be also with the history of His people. During the course of these empires the saints of God are brought out from the darkness of sin, and prepared for their inheritance, who will reign hereafter in this kingdom of their Savior. All the changes of providence are subservient to this great end. If empires rise and fall, if kingdoms emerge from obscurity, or sink in gradual decay, the work of grace is unceasing amid every change; and each event will be found to have been fitting the servants of God, by mercies and trials, by peace or conflict, for their final inheritance. The same principle extends also to the whole course of national providence here on earth. The discovery of human corruption, the various forms of sin and evil, are preparing the way, by the gift of dear-bought experience, for a more hearty and

living reception of the grace of Christ. The beautiful scenes of nature are all shadows of good things to come. The stars, in their courses, not only fight against the enemies of God, but prefigure the holy dignity of the children of the resurrection. (*Judges v. 20. Dan. xii. 3.*) The flowers of the field announce, with a silent prophecy, the brighter and more excellent clothing which God will there bestow on His people. (*Matt. vi. 30.*) The precious stones, sought out from the bowels of the earth, polished and set in the high priest's breast-plate, prefigure the servants of Christ, prepared and renewed by the Holy Spirit to shine as a royal diadem in the hand of God for ever. (*Isaiah lxi. 2.*) Not even the least event in these thousands of years, or through the whole extent of these mighty empires, but will be found to have borne its part in heightening the glory of the future kingdom when it shall appear. As the bones of Joseph were carefully preserved in Egypt, and carried through the wilderness for forty years, till a place was found for them in the land of Canaan, where our Lord conversed afterwards with the woman of Samaria; so will every trophy and memorial of death in past ages be treasured up in the memory of God's people; till they shall hereafter, in the kingdom of Messiah, be seen issuing, each of them, in some nobler message of Divine grace and fuller triumph of redemption. Not greater is the contrast between the tombs of Egypt and the lifegiving promise of the Savior on the well of Sychem, than between the history of the four empires read with a worldly eye, and the same history, treasured in the memory of the faithful, and hereafter revealed in the light of heaven as one continual preparation for the everlasting glory.

Here, then, is a field for the meditations of the Christian, wider than all which can occupy the thoughts, or employ the researches of mere human learning. To read the past in the light of inspired prophecy, to trace in every event of time some link of God's eternal counsel, and thus to learn, in every part, the grace and compassion of that Lord, who once suffered for us on the cross, and now reigns in heaven, is the high calling of the church at the present hour. Every day and year of continued forbearance and long-suffering is only to prepare for a fuller display of holiness and love, and to add fresh elements of delight and joy to that exceeding and eternal weight of glory, which now remains for the people of God.

Such are a few of the great lessons which are forced upon our minds by the survey of this wonderful scheme of Divine Providence, revealed, thousands of years ago, to the holy prophet amidst the splendor of Babylon. The walls of Babylon are now thrown down, her plains are a desolation; a few scanty ruins alone survive from all her palaces. But the truth of the Lord, which is here revealed, endures without change. Its lessons apply to the Church at the present hour, even with a deeper interest than in former years. "For all flesh is grass, and all the glory of man as the flower of grass; the grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever."

And surely all these practical truths, drawn from the prophecy, converge and meet in one further lesson, which should be applied more directly to every conscience. It is the lesson taught in the words of another prophet, in the prospect of judgment—"Prepare to meet thy God, O Isra-

el." It is repeated by the great Apostle, and addressed in a still more pointed form to every Christian. "Examine yourselves whether ye be in the faith: prove your own selves." That kingdom which is here promised will not come without a solemn and eternal separation. Each part of God's word closes alike by fixing our attention on this certain truth. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not." "He that is unjust let him be unjust still, and he that is righteous, let him be righteous still; and behold I come quickly, to render to every man according as his work shall be." How little will it profit us to have our understandings enlarged by surveying the history of these empires, and our imagination awakened by the prospect here unfolded of Messiah's kingdom; and still to fall short of the promise through our own unbelief! How mournful and wretched would it be to hear the sentence pronounced against us, like the lord of Samaria, "Behold, thou shalt see it with thine eyes, but thou shalt not eat thereof"—to be in sight of heaven's gate, and miss the entrance, to be not far from the kingdom of God, and then to sink into the outer darkness! The words of the vision, which describe to us the dissolution of the great image, should remind us of the sentence pronounced against the unbeliever. "The ungodly are not so, but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish."

In the prospect, then, of this searching judgment, let us turn, with a simple and earnest faith, to the cross of Christ, as the only shelter that can avail. His gracious promise has been given, to assure our hearts, and banish our fears. "Him that cometh unto me, I will in no wise cast out." Even in the hour of judgment, to them that look for him He will appear without sin to their salvation; and the prophecy be fulfilled in their blissful experience—"A man shall be an hiding-place from the storm, a covert from the tempest, as rivers of waters in a dry place, and as the shadow of a great rock in a weary land." Amidst the songs of angels and the joy of the universe, He will then accomplish those glorious promises, rich with hope and with everlasting comfort; to plant the heavens and lay the foundations of the earth, and say unto Zion, Thou art my people.

West India Mission.

ST. JOHN, ANTIGUA, JAN. 20th, 1817.

Dear Bro. Marsh:—By the good providence of God we are still in the enjoyment of excellent health, and have strength to labor in this interesting field, which has increased in interest since we last wrote you. Our place of worship in this city continues to be thronged, and many persons have been recovered from a state of backsliding, who were or had been members of the various churches; some have been converted, and among these some of the most unpromising cases, who had imbibed the principles of the *Socialists*, or were under other ungodly influences. Many persons connected with the establishment and the Wesleyan church especially, have attended our meetings, and seem satisfied that the doctrines we preach are correct, and adhere to them, despite the opposition of the ministry and the bodies to which they belong. In short, the truth produces the same effect in the West Indies that it did in America. Some, devoted to the truth and not to partizan interests, are to be found here, and such cannot resist the evidences of the Savior's near coming when they are clearly perceived: neither can sinners remain altogether unconcerned in this land, but many have been led to inquire "What shall I do to be saved?" and with eyes

filled with tears have sought our prayers and advice. I have found the words of Christ verified, "Lo I am with you unto the end of the world"—or at least *thus far* He has been with us in 'making disciples of all nations,' and not simply those who have once professed religion, but those who never before exhibited any evidence of piety, and who never made any profession of it.

I mourn over our perverse and deceived brethren in America, who are denying that 'long-suffering of God' is designed for 'salvation.' I do hope they have generally abandoned the pernicious error of 'the shut door,' and are laboring for the accomplishment of God's purposes and are endeavoring to secure to Christ the full number of His elect, which is evidently the Scripture reason for God's delaying 'the day of judgment and perdition of ungodly men.' I was especially grieved, upon looking over the 'Voice of Truth,' to see from Bro. Cook's letter his perseverance in the views of the shut door. It really seems strange that one of his capacity and piety, should suppose there had been, 'in advent history,' a literal fulfillment of the portion of the parable of the ten virgins, relating to the shut door. The only evidence which has or can be adduced in favor of such a position, is the assumed fact that the preceding events had received their accomplishment, while nothing in the history of the advent people corresponds at all to the portion of the parable relating to the 'shut door.' To say 'there has been a clamor about the shut door,' is a very short hand way of disposing of this most important portion of the parable. It ought to be shown that those who have come to the door have not gained admittance, which cannot be shown in reference to any door about which there has been 'a clamor.' The only door about which there has been 'a clamor,' is the door, which if one enter, he is Christ's, and this door has not been shut, as I have the most abundant evidence, and so may every one else who will admit evidence when presented.

When I see the same effects from the preaching of the word now, which were produced by the same word three or four years ago, and perceive the same moral phenomena in sinners, awakened, convicted, submissive to and confiding in Christ, and see infidels hitherto, now bringing forth the fruits of the spirit: 'Love, joy, peace, long-suffering, gentleness, goodness,' &c. &c., can I doubt that our Lord is still waiting to be gracious? By no means.

Toward the brethren who have taught that 'door is shut,' I have none but the kindest feelings, and my heart has dissolved when thinking of such as have been particularly associated with me in time past in the advent cause, who have since denounced and forsaken me, and far away in this strange land, I have not ceased to love them, and would if possible do them good. When I think of some with whom I have taken sweet counsel, of whose godly sincerity and many sacrifices in the cause of truth in time past I have no doubt, I think of the separation which has taken place between us in spirit, (not in distance) I can hardly forbear weeping; and if I have been unnecessarily and uncharitably severe in my remarks upon them, God forgive me! I would only do justice to them and the cause of truth at the same time.

While I have been writing, I have received five copies of the 'Voice of Truth,' (in addition to two copies received several weeks since,) which greatly comfort me in this remote and isolated condition. The communications of beloved brethren with whom I have taken so much enjoyment in the anticipation of meeting our Lord Jesus Christ, are very interesting though some of them of painful interest, especially that of Bro. Oliphant in reference to the distracted state of things in Oswego. I was much grieved to learn that the divisions there had not been healed, as I hoped

would have been the case before this. I regret the continuance of that alienation of Christian hearts which was produced by erroneous teachings, unsanctified zeal. O! that those whom God has so much blessed, might be again united and made happy in obedience to the command, 'Little children, love one another.'

I am happy however to learn from the general tone of your paper and the 'Herald,' that the cause of truth is still prospering; may the Lord continue to bless you. I feel to sympathize with dear Bro. Pearson in his illness, and hope by this time he is quite recovered, for the laborers are few! Bro. Pinney is still able to lecture, for which I am thankful: as also Bro. Bates, altho' still in feeble health. Could he have accompanied me to this island, and enjoyed the balmy and mild breezes of a winter in this latitude, I have much hope that his health would have been much improved, and he could have been eminently useful here. I hardly know what I shall do here alone in so wide a field as this, and many adjacent islands present, which seems already white for the harvest. Emphatically an open door is set before us. Last Sabbath I preached nine miles distant from St. Johns, in an Episcopal chapel, belonging to an owner of a large estate, and had an audience of two or three hundred, who seemed impressed with the truth, and the manager of the estate seems converted to the doctrines I preach, and is anxious to have me visit them again.

In this city a large congregation has been gathered, and they have been much awakened and revived and are evidently satisfied, as many have expressed to me personally, that the truth is preached and the day of God immediately at hand. Many are pressing me most earnestly to stay with them, as they cannot bear to think of going back to the teachings of the churches and they express an entire willingness to support me in my labors. You would be surprised to see how God has opened the hearts of the people not only to receive the truth, but to receive us in the name of the Lord.

Bro. Livingston left this island for St. Lucia, where his son-in-law resides, about ten or twelve days since, when friends came forward and offered us another house, (for we did not need so large a house after Bro. and Sister L. left,) ready furnished, in a most healthy and pleasant location, and now the friends in the city supply all our wants, 'without money and without price.' If some faithful and devoted brother could come from America and assist in this wide field, those who have been awakened and blessed might be established, and other islands might be visited, when, with God's blessing, the same results would follow as here. If some one does not come out, I think I cannot consent to remain on one island, (though there is in this a large field for one man) but must sound the alarm also in other places. If however I leave them now, I fear the influence of the ministry will be the occasion of their defection from the truth, and consequently backsliding; and you can hardly conceive how hard it would be to leave without an under shepherd.—The dear saints here, despite all reproach, have firmly adhered to the truth of God, and have given the most conclusive demonstration of their attachment to the truth by a willingness to sustain it by liberal contributions.

If I were to remain in this city and island, I have no doubt my wants and the wants of my family would be met; but if I go to other islands, I need more publications and money. Bro. Livingston proposes to go to Barbadoes and see what can be done, and then write me; if therefore the field is open, I shall probably go on after a few weeks or months: however my address is always to this island, (Antigua) until I write otherwise. I hope our more wealthy brethren in America will remember this mission, and I could tell them of the sacrifices of some here who have but just

heard the truth, which ought to put some to the blush.

My funds were nearly exhausted when our friends here took us under their protection, and our visits to other islands will depend much upon our means. The English steamers ply between all these islands often, so there is frequent communication, but the fare is expensive. Dear brother advise us in reference to duty—and should our brethren meet in any general meeting I hope they will take the mission into consideration, both in reference to funds and in reference to new laborers. It is the most promising field I ever occupied. Pray for us. My wife unites in love to all the brethren and sisters in our native land.

Yours waiting,

L. DELOS MANSFIELD.

Life and Death.

NUMBER II.

"For the love of Christ constraineth us who judge thus. That if one died for all, certainly all were dead; and that he died for all, that they who live should no longer live to themselves, but to him who died and rose again."—2 Cor. v. 14, 15.

The doctrine plainly taught here is, that the whole human family are somehow, or in some way, *dead*. Let us inquire how, or in what way they are dead?

That they have life or animated existence, is true: but what is the nature of this life? is it temporal or eternal? To all, except those who 'receive the abundance of grace and the gift of righteousness' and who 'shall reign in life thro' the one man, Jesus Christ,' it is *temporal*, and must end with the second death. To those 'who receive abundance of grace and the gift of righteousness,' and who persevere unto the end, it is *eternal*; their sleep in the grave is only a suspension, not an end of life. Their 'life is hid with Christ by God,' and cannot end or be lost. This argument, I think sustains the position, that *God looks upon the whole race as dead through Adam, and only made alive through Christ*.

In the one case *life* is suspended a little season, in the other, *death*. Neither, in the eye of God terminate: the one class tread in the footsteps of Adam, the first transgressor, which 'way seemeth right unto man, but the end thereof are the ways of death.' The other turn from the 'ways of death,' 'receive the overflowing of grace and the gift of righteousness,' follow in the footsteps of 'the second Adam,' and reign in life by him.' If such is not the doctrine taught here and elsewhere by the apostle, I confess I cannot understand my Bible. What else can he mean? Surely the apostle does not mean to contradict himself and facts, and say they were *dead*, while he knew himself and others were *alive*. The assertion of the apostle is this: 'that he judged thus, that if one died for all, then *were* all dead.'

Has any man a right to say that '*died*,' when applied to Christ, signifies the giving up the spirit on the cross; but when applied to the 'all,' '*dead*' signifies 'alienation from God,' or something else? I trow not; it is taking liberties with God's word that are fearful. Analogy, philology, common sense, corresponding passages, all combine to confirm the position, that '*died*,' '*die*,' '*dead*'—'*live*,' '*life*,' &c., all have a corresponding meaning, and can be understood in no other way, than in the common acceptance of the terms.

Again—'He died for *all*.' Not the few who were on earth when he died—nor those who had preceded him only; but also the then unborn millions, including you and me, dear reader, who have come after. How could the apostle say unborn men '*were* dead,' except on the principle that God saw the whole race perish in the first transgression? *I see no other way*. With this in mind how beautifully the fifth chapter of Romans comes in! How beautiful the resurrection! What is it but a restoration to the life lost by Adam? *That would have been protracted without end but*

for sin—but it was lost! Where now is man? Gone—perished! Christ gives 'himself a ransom for all to be testified in due time.' 'The gift of God is eternal life through Jesus Christ our Lord.'

Again: The apostle is discoursing about the resurrection; this is proved by the context. Paul has been vindicating his ministry, recounting his trials, &c., till he comes to the 13th verse of the 4th chapter, when he speaks of his faith, making it the basis of action—and then in the 14th verse carries our minds to the resurrection. The resurrection and judgment continue to be the subjects of discourse. Let me give you Macknight's rendering of the first four verses of the fifth chapter: 'For we know that when our earthly house which is a tent, is destroyed, we have a building from God, a house not made with hands eternal in the heavens. But yet, in this tent, we groan earnestly, desiring to go permanently into our habitation which is heavenly, and surely if we go in we shall not be found destitute. But yet we who are in the tent groan, being burdened; not because we desire to go out, but to go permanently in, that what is mortal may be swallowed up of life.'

Man's probationary time or stay on earth, is here represented by a person residing or sojourning a little while in a tent—a temporary dwelling place—one that from its nature can last but a *short time*; but the future or immortal state, by a permanent habitation. 'But yet we who are in the tent groan, being burdened, not because we desire to go out, [no, that is not what we groan after] but to go permanently in, [i. e. we groan after immortality and the eternal inheritance of the saints,] in order that the mortal [the dying] may be swallowed up of life.'

That it is resurrection or eternal life is farther proved by the 10th verse—'For we must all appear before the tribunal of Christ, that every one may receive a reward or punishment in the body according to what he hath done whether it be good or bad.' Now if resurrection is a reanimation of being, (and so the original teaches) death must be a suspension of that being. If in its most comprehensive sense it is reanimation of being, with glory, honor and felicity, then death in its most comprehensive sense must be extinction of being, with ignominy, shame and misery.

Life and death in the simplest form, signify, the one, *to exist*, the other, *to perish*, or *cease to exist*. Thus, I repeat, God looks upon the race after the first transgression, as perishing—dead; and only as living by accepting of life at the hand of Christ.

G. NEEDHAM.

Cazenovia, Feb. 15th, 1847.

LETTER FROM BRO. W. SILK.

Dear Bro. Marsh:—The Scriptures affirm that a meek and a quiet spirit in the sight of God is of great price, and I trust we know something of this reality by experience. Yes, and all who are exercised thereby are enabled in patience to possess their souls. How much patience the children of the bridegroom need while traveling here as strangers to *the land of promise*. I say we need patience, and why? When we look abroad on the world as it now is and behold the wickedness that abounds, we need patience—yes, we truly need the whole fruit of the spirit: love, joy, peace, long-suffering, gentleness, patience, meekness, &c. &c. to sustain us. One blessed assurance is ours: Jesus once dwelt in this wicked world and was tempted and tried, consequently he knows how to succor, and will not suffer his believing children to be tempted more than they are able to bear. Glory to that blessed Jesus for this! none shall be able to pluck his faithful ones out of his hands! Hallelujah! glory!

We are less or more associated with those who are fallen from rectitude; we live in a corrupt,

apostatized world: depraved, carnal, consequently at enmity with God, not subject to his law neither indeed can be, while unreconciled to him. We may of course then expect that an unregenerated world will practice wickedness—I say this may be expected. It was this that Jesus came to remedy; but what shall we say of those who profess allegiance to God, to be saved by grace divine, and yet strike hands with the wicked in carrying out the very vilest and most abominable wickedness possible for demons to conceive of here?

But do the professed Christians unite with the world? Let it not be thought that I exultingly answer in the affirmative; no, verily, it is painful to me to give such an answer—to see the bright, effulgent, and glorious principles of the gospel lowered down and trampled under foot, is no cause of exultation to the Christian; but the truth must be spoken—we will endeavor to do it in love.

Then who have been responsible for all the wretchedness, misery, ruin, death, pauperism and crime, resulting from intemperance during the period of this (N. Y.) State's independence? (so called.) I think I hear some one say, 'The rum-seller. But stop a little; who is this rum-seller? In all probability his name is on the record of some (professedly) Christian church! Whether it is so or not he is one privileged and protected by (what is called) law, to traffic in this deadly poison, to the bitter and hopeless ruin of all who may come within his unhallowed grasp. But who protects him by this law? The board of excise. Who are they? *The agents of the people* who compose the law-making power. Then of course the people are responsible; and who are the people? I have no hesitation in saying that a respectable proportion of them are members (as *they say*) in good and regular standing in the different churches throughout the State; shocking to relate! to think that a people professing so much piety as do the people of this State, should be so reckless to the interests of mankind! In this respect then have they struck hands with the wicked.

But do they stop here? No, verily. Behold the plains of Matamoras and Monterey! There hear the groans and sighs of the wounded and dying! There see the torrents of human blood! the mangled limbs! the mutilated and dead carcasses of men, strewed all over the plains! The horrible sight of it is sufficient to make demons turn away with disgust! But who are engaged in this human butchery? who! again who!! Christians (by profession) are there side by side with the worldly and profane! But it is the private church member. Yes, verily; and not only so, but the professed Minister of the Gospel is there also! One who was an editor of a religious periodical said to his subscribers that he had no time to attend to religious subjects; he must away to Matamoras TO FIGHT THE GOOD FIGHT OF FAITH!!!

But again: what is the object to be obtained by this wholesale slaughter? To extend and perpetuate American slavery with all its abominable contingencies; to multiply misery and woe, whips and gags, iron collars and thumb screws, hand-cuffs and balls and chains, to crush and brutalize and chattelize MAN, whom God so loved, as to give his son a sacrifice to redeem! to sever for ever the dearest ties that bind man to man—to sell children by the pound from their kind mother's embrace—to sell husband from wife, parents from children, brother from sister, friend from friend!

But are Christians engaged in this barbarity? Those who profess to be Christians are—from the private membership, through all their different orders up to the Bishop himself! Oh lamentable, truly lamentable to relate! to behold the minis-

ter come from the pulpit and sell his fellow, his brother, and perhaps cast his price into the treasury to send Bibles and ministers to the heathen! But is not this spoken of by the church as wicked? No; the great men of the land, the Doctors of divinity, Ministers of the Gospel, generally affirm that slavery is a divine institution, that God approves of it, that it is sanctioned by the Bible!

Now let me close this letter by putting forth one problem. How long, in view of this state of things, will it require to introduce a temporal millennium, if the church has been laboring (as they say) for eighteen hundred years to bring to pass that happy period wherein no war, no slavery, no intemperance, shall have place!

W. SILK.

Fulton, N. Y. Jan. 27th, 1847.

Voices of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, MARCH 3, 1847.

CHEERING INTELLIGENCE.—The cheering letter from Bro. Mansfield, in this number, will be read with joyful interest by all who, like the angels in heaven, rejoice in the salvation of sinners. And that joy will be greatly increased in reading the account given in Bro. Collins' letter of the many who have recently turned to the Lord, in his vicinity.—Who will longer doubt relative to there being mercy in store for all who seek for it? Away with infidel, wicked unbelief: and you who have entertained it, humble yourselves in dust and ashes before the Lord, that you may receive his pardoning mercy, and again become an active useful member of his church. Oh, how fearful and impious is that position which opposes the salvation of perishing sinners, for whom Christ died! Abandon it! abandon it, my brother, or sister, without delay, lest it prove your ruin.—Remember, God will have judgment without mercy, on him who has showed no mercy.

Bro. Mansfield's call for help should be heeded. Some efficient man of God, in whom the brethren have the fullest confidence, should go. Where can such an one be found? and who will aid in defraying the necessary expenses? The Lord direct in this matter.

Time of the Second Advent.

NO. X.

The evidences of the advent near, designed to be presented in this number, if noticed at length in detail, would furnish sufficient matter for several lengthy essays. But as they are generally understood, especially by the majority of our brethren, a simple reference to them will be sufficient.

The moral condition of the church and world, is a very conclusive evidence that the end of all things is at the door. All admit that the entire world is in a sad state of moral wretchedness; but many think there is nothing alarming in the case, nothing more than what has been before. They say the darkest time is just before day, and a great and glorious change, perhaps their temporal millennium, is soon to take place. Mistaken souls! great is their delusion. Would they diligently consider the circumstances under which the church and world are now corrupt, they would see at once that the corruption at no former period has been as deep as it now is.—They would also understand that the change looked for, will be nothing less than the fearful destruction of all the workers of iniquity, at the appearing of the Son of man.

That the church and world at different times have been deeply corrupt, and undergone important changes, we readily admit; but the corruption has been in times of ignorance, which is not the fact now: for we are now living under the full blaze of all the

heavenly light, which the Father of lights has caused to shine upon man's pathway for six thousand years. This light has been rejected; all the motives to holiness, which God in his wisdom has seen fit to give, or ever will give, have not stopped the church and world in their downward course to ruin. No higher motives to reform will ever be presented, than have already been given. Hence there is no hope of a reformation and salvation from the ruin threatened. Destruction is inevitable, to both!—This is the change which the very nature of the case, and the clear word of prophecy, warrants us to look for next. And the question to be decided is, have the church and world reached that degree of moral corruption, in which the Scriptures predict they will be, just before their final doom? By comparing their present condition with a few of the many passages of Scripture which speak on this point, it will be seen that they are in that condition.

The prominent sin of the last days is, not the open and general commission of every species of crime, as some have supposed, but a general rejection of, or a departure from the holy and benevolent principles of the gospel, and a universal prevalence of a worldly, covetous, proud, and pleasure seeking spirit.—That such is the general character of the world, including the nominal church, Catholic and Protestant, no one will understandingly deny. It is as the Savior predicted it would be just before his second coming, viz: with the great mass, a time of 'eating and drinking, planting and building, marrying and giving in marriage,' or indulging excessively in the things of this world. The multitude, the world over, in and out of the church, are 'lovers of pleasure, more than lovers of God.'—'They will not endure sound doctrine,' have 'turned aside unto fables'—are crying, 'Peace and safety'—are 'mockers,' or 'scorners,' saying, Where is the promise of his coming? &c.

This (painful to contemplate) is the condition of the great mass in church and state, of the entire globe. The fashions, pleasures and riches of the world have united and bound both under a fatal charm, which countless mercies, faithful warnings and fearful judgments have failed to break, and which we fear never will be broken until the terrors of the great day shall do it. In a word, this state of things furnishes the Bible student with sure evidence that the end of all things is at hand, or that the harvest of the earth is nearly ripe, and soon will be gathered.

Another sure indication that the coming of the Lord is at the door, is seen in the present attitude of the European powers. It is generally admitted that the universal national peace which has reigned since the formation of the Holy Alliance, soon after the fall of Buonaparte, is clearly a subject of prophecy, in the seventh chapter of Revelation, under the symbol of four angels holding the four winds.—Those winds were to be held until the servants of God were all sealed; then the Lord will come and gather home his children, as the chapter clearly shows. That those winds will not much longer be restrained, amounts to almost a demonstration, to those acquainted with the present condition of the allied powers.

The late marriage of a French Prince to a Spanish Princess, has broken the friendly alliance between England and France. The annihilation of the free state of Cracow, by the united act or consent of Russia, Prussia and Austria, is met with injured feelings and protests, by England, France and Sweden. Finally, such is the state of things, that worldly wise men confidently look for a general European war before the close of the present year. Says the London correspondent of the Boston Atlas:

"An article in the London 'Spectator,' of the 9th Jan., under the head of 'Topics of the Day,' on

'The Coming War in Europe,' has attracted considerable attention. The writer commences by saying that "The year opens with general presentiments of war in Europe, and we cannot deny that the balance of probabilities is against its continuing much longer. Some of our readers may have heard that England's patient obstinacy in maintaining peace has been calculated, by men deeply versed in the science and practical application of numbers, to last only till the year 1847! Certainly the actual posture and tendencies of affairs are not pacific." After speaking of the blessings of peace, and the horrors of war, the writer says, "The question remains, at what point will war break out, when it does come? This question involves not only the difference between that which is inevitable, and that which is not inevitable, but also the difference between what would be a gratuitous and unmitigated calamity, and what might be a rough road to better things." It is found that Russia is the point where war will break out. "Russia, the empire which subsists on the most rude and naked basis of main force, is the grand depository of warlike menaces; and the advance of her encroachment has now reached such a point that the next step seems certain to involve Europe in a war of resistance. Every step has been successful. Province after province has had the Russian mark placed upon it, and has been seized with an advance as steady as that of the backwoodsman with his axe in the forest." These provinces are named, and a remarkable correspondence of the year 1815, is alluded to, in which Lord Castlereagh remonstrated, but unsuccessfully, with the Emperor Alexander against his aggression on Poland! In 1846, we see the annihilation of Cracow, and the absorption of Warsaw! A strong impression, it is said, prevails in London, that Russia is about to pounce upon Austria! Austria is weak on every side, "and when Russia seizes the Christian provinces of Turkey, the aggression will be upon Vienna, rather than upon the Porte. All Germany is indignant at the Cracow blunder. Switzerland is tempting Austria into suicidal projects of intervention, if not of partition. In Italy, Austria is threatened with multiplied dangers. Prussia, too, trembles. Overreached by Russia, she is placed between two fires. In glancing over the volcanic regions on the map of Europe, the "Spectator" finds that in all of them war is imminent—but the advance of Russia on Europe would provoke a war of Europe on Russia."

In view of all these things, who can doubt that the day of redemption of God's people, is near? No one who sees them in their true light, and loves the appearing of his Lord. O, may we be found worthy to be hid in his pavilion in the day of the Lord's indignation, against the workers of iniquity.

Parable of the Rich Man & Lazarus.

We closed our remarks on this parable last week with the statement that its design was, to show the fearful doom of the murmuring Pharisees and the glorious reward of the poor 'publicans and sinners,' who came to Christ, and were received by him, &c. And our object now is to show that the parable, standing as it does, connected in one unbroken discourse with four other parables, can have no other meaning. In detail, the sentiment it teaches evidently is this—

As the rich man, in the parable, is represented as wearing purple and fine linen, and feasting splendidly every day, so did the Pharisees and Scribes. As the poor man Lazarus, covered with sores, lay at the gate of the rich man, desiring to be fed from the crumbs of the rich man's table, and having his sores licked by dogs; so these poor outcasts, 'publicans and sinners,' were morally polluted, from the crown of the head to the sole of the foot, and though they lay at the gate, or were under the teaching, of the Pharisees and Scribes, to whom was committed the lively oracles of God, the balm of Gilead was not poured into their wounds: they were not healed: the despised Samaritans, or even the Gentile dogs, had a deeper concern for their well being, than had the Pharisees and Scribes.

As the poor and the rich man in the parable are both represented as dying, so were Pharisees and

Scribes, and their poor brethren, soon absolved from the law of Moses by its death, or abrogation; which fact seems to be referred to in verse 16. 'The law and the prophets were until John: since that time the kingdom of God is preached.' As the poor man in the parable is represented as being in Abraham's bosom, and the rich man in hell, so after the abrogation of the law, all who received Christ, even those poor publicans and sinners, became Abraham's children, by faith in Christ, while the Pharisees and Scribes, who rejected him, were shut out from the Abrahamic covenant, and subjected to all the wrath which has fallen upon the Jewish nation, and finally to everlasting banishment from the presence of God.

Wrath has come upon the Jews, to the uttermost, and is upon them to this day. They have been, since their final rejection of Christ, in torment, and like the rich man in the parable calling on *Abraham*, in whom they boast, not on God nor Christ, for the water of life; but disappointment has met them at every step. They have been in the condition predicted by Isaiah, viii. 21, 22, 'And they shall pass through it [the law] hardly bestead and hungry: and it shall come to pass that when they shall be hungry, and shall fret themselves, and curse their king and their God, and look upward, [to father Abraham] and they shall look unto the earth; and behold trouble and darkness, dimness of anguish, and they shall be driven to darkness.' Chapt. ix. 5, 'For every battle of the warrior is with confused noise and garments rolled in blood; but *this* shall be with burning and fuel of fire.' The next verse tells why, 'For unto us a child is born, &c. Read the context, and you will see that this state of things was to come upon the *Jews*, for their rejection of Christ. Then it is not difficult to find the anti-type of that part of the parable which represents the rich man being in torment. It evidently is the *nation* of the Jews, especially the Pharisees and Scribes, or spiritual rulers of that nation.

The impassable gulf, in the parable, between *Abraham* and the poor man in his bosom, and the rich man, and the non-intercourse named, doubtless refers to the utter impossibility of the Jews, after the death of their law, ever as a nation, coming into the Abrahamic covenant. Could the Judaizer see the force of this parable, he would no longer advocate the return of the Jew, *according to the flesh*, to the land promised to Abraham: for between them and their father Abraham lies an impassable gulf: they never can inherit the promised land with him.

The *five brethren*, in the parable, are to be understood as the *whole* house or family of the rich man, and doubtless represents the *whole* Jewish nation. The urgent yet fruitless entreaties of the rich man in the parable, not to God nor Christ, but to 'father Abraham,' may represent the unwearied yet fruitless desires and efforts of the blinded Pharisees and Scribes or leaders of the Jewish nation, to save their nation from the judgments which have come upon them. Abraham, or the covenant with him, cannot help them in their unbelief, nor as a nation. For, some at least, if the true heirs are already in his bosom, are in the true faith, and there is no provision in that covenant for any other ones. All who would share in the blessings promised to Abraham, must submit to the terms of the covenant made with him; or, in other words, come to Christ, and be received by him, as some of the poor publicans and sinners did.

'They have Moses and the prophets'—in whom the whole nation professed to place the most implicit confidence; and if the Jew would not hear and believe his own favorite law and loved prophets, no testimony, though one from the dead should give it, would convince them that Christ was the true Messiah. This has actually been proved true in the

resurrection of Christ. The Jews have not believed, though he demonstrated the truth, the divinity of his character and mission, by his resurrection from the dead.

'This we think is the true light of this parable.—In the *detail* it has its anti-type in the history of the *Jewish nation* from the preaching of Christ to their banishment from the kingdom of God, at the final judgment. It cuts them off forever from all the promised blessings to Abraham and his seed, but secures to the true heirs, all who are Christ's, a portion in the kingdom of God.

Some other things relating to this parable may be noticed next week.

Bro. Gross on the Time.

'The household have been asking *bread* on this subject, but too often they have been turned off with a stone,—they *now* ask for the truth, and shall we turn them away to evidences partially given, and thus prevent them looking forward from Sept. 1846? No; give us bread, is the cry; and if the one class of followers hold their peace, yet truth they will have, even though the stones were made to preach the time. The pledge is given under oath to the God of heaven, that 'the wise shall understand how long to the end of these wonders!'

We either live in the last part of the last year of 'the time of the end,' or we do not live in the time of the end. Which will we choose? The Papal power to make war was taken away, *fully done* before May 1802, and has continued thus ever since; if that change did end the 1260, then we are near the close of the 1335 years; but if that change did not end the 1260, then the ending of the 1335 is more than 45 years in the future. Let us be believing, and bold to confess the truth, that we may be confessed before the Father and his holy angels.—Amen.

A WORD TO BRO. MARSH. Dear Brother:—Will you look to certain articles published by you in the 'Voice of Truth,' from March to December 1845, from me; and then examine your remarks on the same; and then decide who has as continually changed as the wind, on the subject of 'knowing the time' of the coming of Christ—and also decide who has become not a safe expositor of prophecy. * * * I have no fears of the result: if it is of God, it will stand, though Pilate and Herod are made friends in fighting against it.'

We regret very much to see these remarks, and the article from which they are taken, of a similar character, come from the pen of one who is looking for the appearing of the Son of man, in April or May next, and published in a paper, a leading object of which is to advocate the same doctrine, or that the advent is near. It is not the sentiment advocated at which we are grieved, but the unkind spirit manifested—and in this respect we are not so much hurt on our own account, as for others. Such things never do any good, but always hurt. They wound the already deeply grieved feelings of our greatly tried brethren, and serve to alienate them from one another more than unite them in truth and love, and prepare them to meet their Lord.

We spoke in kindness when we told Bro. Gross why we could not publish his articles on the time.—We did not cast him off as being unworthy of our fellowship. We only thought him not a safe expositor of the word of God, and gave our reasons for thinking so. He is highly offended at this frank expression. In this we think he errs; and for the peace of our dear brethren, we hope he will see this mistake, and correct it as soon as possible. And may our dear brother, and all of us, remember that it is not only our duty to understand all we can about the *time* of the advent, but, in order to be ready to meet our Lord, we must have his spirit, and not grudge one against another.

Such expressions as 'the household have been asking *bread* on this subject, but too often have they been turned off with a stone'—'though Pilate and

Herod are made friends in fighting it'—&c., do great injustice to those for whom they are evidently designed. We do hope our brethren who may read such sentiments, will not imbibe the spirit which inspired such inuendos, which never should be made the weapons of warfare of him who professes to wield none other than the sword of the Spirit.

The *positive* manner in which Bro. Gross speaks about our living 'in the last part of the last year of the time of the end, or we do not live in the time of the end'—then the ending of the 1335 is more than 45 years in the future,—reminds us of a similar positiveness manifested by our dear Bro. Storr., in the 7th month excitement: he was sure, if the Lord did not come at that supposed Jubilee year, he would not come for fifty years. Such fearful conclusions are unwarranted by the word of the Lord, and always, if persisted in, end in fatal results. They originate in the same principle which leads a man to say—'If this conclusion of mine is not correct, then the Bible is untrue. It is a species of religious gambling: staking the veracity of the *Truth*, the word of God, on the correctness of human calculations. This never should be done: let God be true, though every man be proved a liar.

Relative to the time set, by Bro. Gross and some others, for the advent, if their opinions should be generally received by our brethren, then we should be very confident they would meet with another disappointment, by the event occurring either *before* or after the time they had set for it to take place: for the Savior has said that at such an hour as ye think not the Son of man cometh. Heaven and earth will pass away, but his word will not fail.

Finally, we say to all, we love the time, Bible time, of the Lord's coming—we rejoice in the light which we or any one else has shed upon this fundamental doctrine of the Bible. We are still investigating the subject, and hope others will not be backward in the good work. This glorious truth should be kept before the people; with its kindred truths, it constitutes the meat in due season for these last moments of time.

We cannot say that the Lord *will* come in '47, which any one can and should say without an if, if he has genuine gospel faith that he will come this year: for true faith never suffers its possessor to become confounded, it never disappoints. But we can say that we believe without a doubt that he will come very soon; we cannot see how he can delay his coming beyond this year: and such are the evidences in the case we think we are justified in looking for it every moment. And certainly all who take this position will be as likely to be found ready to meet the Lord at any hour, as those will be, who put his return off to a definite time in the future.—Surely there is not sufficient difference in our views to make it a matter of grief between us, or a breach of our Christian fellowship. Especially those who set the time in the future have no just cause of complaint against those who are really looking for the return of their Lord every hour. Let there be no strife among us, for we are brethren, and the Judge standeth before the door.

CAUSE IN THE WEST.—Read Bro. Chandler's letter, and then decide whether you can do anything, and how much, for the cause in the West. Brother Chandler is well known by our brethren generally, to be a man of worth, on whom funds may be bestowed, with the fullest assurance that they will be devoted to the glory of God. He should be constantly in the field: his efficient labors are greatly needed in the far west, where duty seems to have cast his lot. Who, of the Lord's stewards, will help sustain him in the good work of winning souls to Christ?

Those who may comply with this request, if they choose, may direct their free-will offerings to this office, which shall be acknowledged in our paper, and forwarded to Bro. Chandler. Or, they may be sent directly to Bro. M. Chandler, Emerald Grove, Rock Co., Wis. Ter.

BRO. J. B. COOK.—In the same 'Advocate' in which the article from Bro. Gross on the time is found, is an article from Bro. J. B. Cook on the immortality of the soul, or rather against that dogma. Now, though we may fully endorse the sentiment

advocated by Bro. C., we cannot approve of the unkind spirit, the undue severity, which runs through the whole of his article. Suppose the 'Herald' is in error on this point, it is not our place to deal in bitter words and an unkind spirit towards it. No, no, Christ has told us differently—and the already bleeding cause of our Lord loudly calls upon us all to pursue a different course from this. If we cannot differ in sentiment without calling each other hard names, what better are we than the proscriptive sects around us? Ah, our condemnation will be greater than theirs: for we have greater light.—'By this shall all men know that ye are my disciples,—if ye have love for one another.' O for the spirit of him who said this, to fill our souls, and influence our acts at this perilous moment.

R. R. Y.—Your request relative to leaving the church with which you are connected was overlooked until this late hour. Taking into consideration the circumstances under which you are placed, and certain requirements of the Lord, (2 Cor. vi. 14-18,) we should advise to leave. But do it in love, and never let any other principle govern your acts towards your old brethren, or any one else.

E. M. H.—We are sorry to find you apologizing for Slavery and the Mexican war. So your communication appears to us.

Our correspondents have our warmest thanks for their rich offerings for the columns of our humble sheet. Certain lengthy articles have caused a delay in publishing some of their communications. We crave the indulgence of the writers: hope they will continue their favors, and we will give all a hearing as soon as possible.

Who, of the messengers of the everlasting gospel, will listen to the Macedonian cry from sister Carvin? See a note from her, among the extracts of letters, on another page.

CORRESPONDENCE.

LETTER FROM SISTER E. S. BRYANT.

Dear Bro. Marsh:—Our number here is very small, but we are not disheartened on that account, for we remember that it is the little flock to whom the kingdom is promised, and that our blessed Savior has promised to be where the smallest number that could assemble together, should meet in his name, and we often find by our happy experience that he is faithful to his promise and is in our midst to comfort and strengthen us, and our hearts rejoice in the glorious prospect of soon seeing him as he is, having been made like him! Surely such a blessed hope may trials well endure! We have long felt that we have as much cause for gratitude to God for the afflictions he sends upon us, as for the mercies we enjoy; for they are as much a token of his love—they are needful for us and designed for our good. We would not be without chastisement whereof all are partakers, but pray that with every temptation he will make a way of escape, that we may be able to bear it—that we may have strength to endure, and may come forth as gold refined. Surely it is an honor to be counted worthy to suffer shame and reproach for the cause of Christ. I rejoice to be identified with my suffering brethren and sisters, for I have no doubt they have the truth. Who would peril their salvation with a religion which the church and world in this degenerate age of Christianity approve of? There must be a forsaking of all for Christ—a going forth without the camp bearing his reproach. A worldly, temporizing religion will not do; we cannot go to heaven on such flowery beds of ease, nor walk with the multitude down the broad road and enter at last through the gates into the city. If we are not setting our faces as a flint Zionward, and urging our onward course with the feet, in the narrow way, however rugged, our hope will in the end be as the 'spider's web.' May God enable us all to examine ourselves, to see if we

are built on the only sure foundation, if we have Christ formed in us the hope of glory—for all ruses of lies will soon be swept away.

The thought is very painful that multitudes, who have now high hopes of heaven, will soon find them end in utter hopeless despair! Oh, that they would heed the many warnings God is in mercy giving them, and awake to a sense of their true condition, and flee for refuge to the hope set before them in the gospel, for we have every reason to believe, that soon, man's probation will close!

That the earth waxeth old as doth a garment, is very evident from the remarkable phenomena in the air, the sea and the earth itself, all indicating its speedy dissolution. The present threatening aspect of the political world, the suffering and distress endured by thousands, the unparalleled prevalence of crime and the failing of many hearts, looking for those things that are coming on the earth, all show that the end is nigh—that he whose right it is, will soon take to himself his great power and reign.

We still very highly prize the Voice of Truth, as it comes to us richly laden from week to week—but we hope our dear brethren writing for it, will direct their attention more to the state of the living than the dead.

We have a very interesting Sabbath school—but are much embarrassed for want of teachers and suitable books and papers. Have you anything in your office we could make good use of? What hymn books have you? Could we get the Children's Advent Herald from your office?

Your sister, in the faith and hope of the gospel,
ELIZABH S. BRYANT.

We have no hymn books for Sabbath schools. We have a supply of question books, such as you need. The Children's Advent Herald you had better have sent from the Advent Herald office, Boston, Mass.—EDITOR.

LETTER FROM BRO. M. CHANDLER.

Dear Bro. Marsh:—I am still rejoicing in the blessed hope of soon seeing Him whom my soul loveth. I am far from believing that we shall ever see Christ till he comes in the clouds of heaven. A professed minister of Christ said to his congregation but a short time ago, that it makes no difference when the Lord comes—he did not care if he never came! For, said he, I shall go directly to him as soon as I die. I heard a Methodist minister preach but a short time since from Heb. x. 25—'Not forsaking the assembling of yourselves together, as the manner of some is—but exhorting one another; and so much the more as you see the day approaching.' He remarked that it may be asked, what day? He said, not the day when the Lord is to come and burn the world up and annihilate the wicked, as the Millerites tell us; not the day of judgment, for there is a day of far greater importance to us than that, viz: the day of our death. Then what day does it refer to? it may be still asked. The answer was, the destruction of Jerusalem, for Christ told his disciples that some of them should not taste of death till they had seen the Son of man coming, and he gave them signs which should precede his coming, which took place before the destruction of Jerusalem; the sun was darkened before that time and the moon turned to blood, and the stars fell from heaven, and Peter and John lived to see these things, and to see the Lord come at the destruction of Jerusalem! O my God! how long will the shepherds cause their flocks to drink the water fouled by their feet! When will men cease to pervert the word of the Lord? Oh! what a fearful account they must give! How different the doctrines taught by Christ and the apostles! Christ tells us when we see these signs, then know that the kingdom of God is nigh—not the destruc-

tion of Jerusalem! Paul tells us that if the dead rise not, then is our preaching vain and your faith is also vain, and ye are yet in your sins, and they who have fallen asleep in Christ have perished. God by Isaiah hath said, 'Wo unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope; that say, Let him make speed and hasten his work that we may see it, and let the counsel of the Holy One of Israel draw nigh and come, that we may know it. Wo unto them that call evil good and good evil, that put darkness for light and light for darkness, that put bitter for sweet and sweet for bitter. Wo unto them that are wise in their own eyes, and prudent in their own sight.' Isa. v. 18-21. God will soon put an end to all these evils: the Lord hasten it! I thank God that some have been induced to apply to the great Physician for eye-salve, and have and can now see. I find a very few scattered through this Western country who have been enabled to see and cut loose from the wicked influences around them, and are prepared to receive the truth.

I have travelled considerable since I came out here, but my travels have been limited on the account of sickness and for the want of means. I was taken sick the first of September and have been ill for the most part of the time since. We have had considerable sickness in our family, and now I have to labor with my hands to supply the wants of my family for the most part, but I get out when I can. I have been laboring part of the time for a few weeks in Illinois. I find a few brethren there who are looking for their King. Many doors are opened to receive the truth. I have just returned from a place where I gave a course of lectures—where they have never heard before. Some were ready to receive the truth, and rejoiced in it. One infidel attended who had been a great reader of history, and when he saw the harmony of prophecy with profane history, gave up his infidelity and is much interested in the coming of the Lord. One Universalist also was ready to receive the gospel of the kingdom.

I think much good was done; some precious souls were plucked as brands from the burning. I should be very glad to devote all of my time in travelling if I could be sustained. I feel that time is short, and all that is done must be done quickly. There is a large field here and but few to occupy it. The Lord open the way that the true light may shine. Every thing around us speaks in thunder tones that the Lord is at hand! My prayer is, come quickly!

Yours as ever looking for the King,

MOSES CHANDLER.

P. S. Bro. Daniels is in Springfield, Ill., and Sister Parks is in the vicinity of Buffalo Grove, Ill.: both are doing good. The Lord bless them and give them souls for their hire. M. C. Jamesville, Ill., Feb. 8th, 1847.

LETTER FROM BRO. J. S. BALDWIN.

Bro. Marsh:—I have felt unhappy that I have not been able to forward you the money for the Voice of Truth before now. There has been a multiplicity of reasons, all of which may not be expedient to name now; some however may be proper. There are a few laboring in this territory against a corrupt public sentiment on the subject of American slavery, on account of which they have not unfrequently been obliged to abandon their pulpits and put to the expense of moving to another place. There is at the present time a mighty struggle between the true friends of God, and the oppressed, down-trodden, despised and bleeding humanity, and the pretended friends of each. Does a minister believe in the second advent being nigh, he is not in his sane mind, especially at this stage of the advent cause when the funeral sermon of Millerism has long since been preached. Even some are so fearful

lest they will be esteemed adventists they will not mention the awful scenes of the judgment. Oh! how many there are who love the praise of men more than the praise of God. God is placing men in circumstances in which their true characters are being developed; seemingly he is trying their hearts, and every effort is made by them not to commit themselves on either of the above named subjects, but are determined to keep on the side of popularity. Such we feel cannot inherit the rest which is in reserve for those who are waiting the return of their Lord.

Your paper is a welcome visitor, for I deem it based on the principles of unaltered truth. God will sustain you, my brother, for he will uphold the true and the right. J. S. BALDWIN.

Vernon, W. T., Jan. 21st, 1847.

LETTER FROM DR. J. B. COLLINS.

Bro. Marsh:—I do most cordially agree with you in the position you take on the subject of time: it is the true gospel position.

We have of late had one of the most glorious times here. The subject of the near approach of the advent of our Lord and Savior had lost all its influence in this section, except with a few individuals. The churches too were in the most cold apathetic state imaginable, until about the first of January, '47. The people seemed to wish to hear nothing more on what they termed the delusions of Millerism, when Elder John Green, a Seventh day Baptist, (the same that was mentioned by a Cuba correspondent of your paper,) commenced a series of meetings in this vicinity, declaring his full faith in the speedy coming of the Lord: and such a time of revival in all the churches and through the entire community, I never before witnessed. In the space of four weeks, there were nearly 100 converts baptised, and more than treble that number of dead or cold professors brought to life, and the progress still continues and is extending. Holiness to the Lord, seems to be the motto; and there never was a time when the people seemed so anxious to hear or learn the truths of the gospel as at the present, since my residence in this place, which is 27 years!

Yours in the bonds of affection and in full faith, steadfastly looking for the return of our absent Lord,

JOHN B. COLLINS.

Alfred, N. Y., Feb. 10th, 1847.

Sister L. Carvin, Botetourt Springs, Va., Jan. 25th, writes:—

The expectation of soon meeting my Lord and Savior is a source of unbounded comfort and joy, whilst contending with the fiery trials of time and sense. The anticipation of soon being delivered from all this world's pollutions and receiving the reward of the righteous in the mansions of eternal bliss, where the wicked cease from troubling and the weary are forever at rest, makes my soul leap for joy, and my constant cry is, Come Lord Jesus, come quickly, and take thy ransomed people home! O that the whole world could see and understand, and do the things that pertain to their eternal welfare! But O, the dreadful state of the wicked! this awful thought draws a gloom around my brightest joys, and I can only say, Lord, have mercy on them and bring them to a speedy repentance.

Will you endeavor to send some brother to this destitute region, where the people are sleeping on the verge of the great day, perfectly secure in the love of this world? Let them come in the strength of the Lord, He will not desert them.

— M. B. Hart, South Reading, Jan. 28th, writes:—

I am led to ask where are those faithful ones, who were willing to bear a part of the burden of the glorious work which you are engaged in? I

am fearful that the friends of Jesus are diminishing rather than increasing. It is true that of the many who started with us, few only can be found sustaining the word of God. Oh, how many there are who would have been led joyfully to the stake in '43, who now cannot endure the trial of watching for one short hour. Such may sleep on a little longer, but their rest will be short: the Judge stands at the door! they will soon be awakened from their slumbers.

Sister P. Neal, Fort Hill, Ill., Dec. 31st, writes:—

The appointed time for the end of all things has not yet arrived, yet we know that He is faithful that has promised, and when the times are full the vision will speak. Yes, then the day so long expected will at length have dawned—the waiting saints whose hearts had grown almost weary will then be gathered—death will be swallowed up in victory, and the glorious restitution spoken of by all the prophets since the world began, will make the earth like Eden again.

"O glorious hope! O best abode!
Shall I be there and like my God?"

It does seem that time cannot pass far into the future. May the Lord help us all to stand ready, that if this night the trump should sound, we may escape the things that are coming to pass, and stand before the Son of man.

Bro. A. P. Barringer, Troy, N. Y., Jan. 29th, writes:—

There are a few in East and West Troy who still cling to the true hope of the gospel, that will be realized when 'this mortal shall have put on immortality,' and, besides, believe that the day is near at hand. Bro. Preble preaches in the above places as regularly on Lord's days as the health of his family will permit. Prayer-meetings are held steadily week day evenings. Bro. M. Batchelor of Pownal, Vt., preached to us last Sunday three discourses, and again on Monday evening to great acceptance, edifying the brethren much. Bro. B. is one of the Lord's chosen ministers truly, as I think all the brethren and sisters will testify who have heard him. Bro. Preble is much endeared to the friends in Troy; his afflictions of late have been very severe by sickness in his family.

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A WORD TO PARENTS.—Parents are taught and commanded to govern children, as much as children are to obey parents; and if these betray their trust, they have to thank themselves if the conduct of their sons and daughters make their houses scenes of anarchy, and themselves ashamed. How the heart aches when we witness the unseemly and irreverent behavior of boys and girls from childhood upwards, toward their parents and seniors. It is hard to keep silent, although in another one's house, from speaking our minds on some occasions. To say nothing about those who make no profession of godliness, what I now write is doubly, trebly, yea tenfold more strongly applicable to many who call themselves Methodists, Christians, Baptists, Presbyterians, and last, but not least, *Adventists and Advent Preachers*. Did not our eyes see and our ears hear what they do? we should be slow to credit the same upon the evidence of others. How can we forbear speaking on this glaring reproach upon the Christianity we avow? Unfaithful Parents! Advent Lecturers!! ye who succumb to the disrespect, the rebellion, the sins of your children, remember the case of Eli. God requires His fear and service in your own households, and if you cannot govern them, where is your fitness to govern the church of Christ? Much more might be added, but a word to the wise &c. &c.

H. HEYES.

Liverpool, N. Y., Feb. 9, 1847.

THE BIBLE ADVOCATE.

I have sent two letters for publication to the editor of this paper, and neither of them have been published. The reason they have not been, I cannot tell. They contained some arguments against a resurrection of all the dead at the coming of Christ. There is no positive Scripture in the Bible to prove that all the dead will be raised at one time, but right to the reverse. For the dead in Christ SHALL RISE FIRST! And they who are accounted worthy to obtain that world and the resurrection FROM the dead [wicked dead] neither marry nor are given in marriage, neither can they die any more. There can be no resurrection FROM the dead if ALL are to be raised at once. But the righteous will be raised FROM and BEFORE the wicked, one thousand years. Better be found in the closet upon our knees imploring wisdom from God, than to be advocating errors for Bible truth.

CHARLES CRAWFORD, Jr.

Fredonia, N. Y., Jan., 1847.

Get this principle wrought in your heart:—
That there is nothing got by sin, but misery; nothing lost by holiness, but hell.

OBTUARY.

"Blessed are the dead who die in the Lord."

DIED, in East Hartford, Conn., Dec. 28th, Mrs. MARY ABBEE, in the 57th year of her age, in the full and glorious hope of a speedy resurrection from the dead to immortality and "eternal life," through our Lord and Savior Jesus Christ. By this afflicting dispensation, the Church of God has lost a faithful and devoted member, and her children a dear and beloved parent. Her's has been a life of trial and affliction, such as, perhaps, very few are called to pass through. Many of these were brought upon her by her adherence and faithfulness to the cause of Christ. At an early age she embraced religion, which alone can cheer the fainting pilgrim on his way, and dry the fountain of his tears. She embraced fully the doctrine of the speedy coming of our Lord in the summer of '43, in Rochester, N. Y., at the time Bro. Himes visited that place with the great Tent, since which time she has been a firm believer and consistent advocate of the same precious faith. Previous to embracing the doctrine, for the space of six years she had been impressed with the belief that the King of kings would soon come. With sorrow have I often read of the departure of the dear saints of God, to sleep awhile, till the power of the great Enemy shall be broken by the mighty Conqueror's arm: but it is now with double sorrow that I tell you of my mother's death. Ever active in the discharge of Christian duty, and ready to give a reason for the hope within her, she failed not to warn of coming wrath, and exhort to flee to Christ. But she is gone to swell the unnumbered throng, and make one more of that mighty host that soon will burst the world's great charnel-house in the eternal Jubilee. I feel not to sorrow as do others, for the great God has said, "Thy dead men shall live." Soon, if I hold to the end, shall I behold her in immortal beauty, with all the risen and redeemed, in the deathless and heavenly land! O! praise the Lord for this glorious hope! Eternal life is the gift of God.

M. M. MUMFORD.

Windham, Me., Jan. 24th, 1847.

PRADELIA ROGERS, wife of Bro. S. W. Rogers, formerly of this city, died at Lockport, Jan. 28th, 1847, aged about 32 years. She was confined to her bed for about two years previous to her decease, eighteen months of which she was blind and not in possession of her senses. But three days before her death she expressed a readiness to depart this life. We trust she sleeps in Jesus and will soon have a part in the first resurrection.—[COM.

European News.

THE FAMINE IN IRELAND.

Of the progress of the famine, the European Times says:—

The eyes of the nation are fixed on Ireland, where death is doing its work through the instrumentality of starvation. The details are horrible, sickening. The poor try to escape, and thousands find their way daily to England and Scotland. Liverpool and Glasgow are overrun with these poor creatures. In the former town as many as 100,000 have received out-door relief in a week! The pressure of local taxation on the rate-payers is likely to ruin many small house-keepers, and leave them without covering or shelter. The pressure has become so overwhelming that Parliament has been appealed to, but has hitherto given no relief.

A determined effort is being made by the wealthy classes in England to assist Ireland by means of private subscriptions, and by abstaining as much as possible from any superfluous consumption of food. A Queen's letter has appeared, addressed to the Ministers of the church of England, requiring subscriptions to be made, and large sums have thus been collected in every place of worship, and by every form of faith in the kingdom. Unhappily the state of the Highland poor is nearly as bad as that of the destitute Irish.

But the distress is not confined to Scotland and Ireland; there is much at present existing in England. The high price of provisions and the reduction of cotton, are amongst the causes that have aggravated the condition of the operatives in many of the large towns of Lancashire and Yorkshire.

FRANCE.—The scarcity of the last harvest has occasioned great distress in this country, and this distress has led to serious, and even alarming disturbances in many departments, among others Angoume, Ile et Velaine, Cotes du Noad and Cher. At Chateauroux the population rose and destroyed several houses, murdered several persons, and committed acts of gross violence. At Rennes, too, most serious disturbances have taken place. At one time great alarm was felt by the government, but the violent rioting now appears to be calming down. Nevertheless, it is dreaded that there will yet be more violence and bloodshed. The misery of the lower classes is dreadful, and even people comparatively well off complain of the extraordinary dearness of food.

To add to the general distress arising from scarcity of food, a severe pressure has weighed upon the money market.

Although, the present position of this country is really alarming. Its relations with all the great powers are unfriendly, not to say hostile; thousands are literally starving; food is unprecedentedly dear; and there is an extraordinary scarcity of money.

BELGIUM.—The misery in Flanders and other parts of this kingdom, is dreadful—as bad as it is in Ireland.

SWEDEN.—Stockholm, Jan. 22.—Our Government has protested against the annihilation of the free state of Cracow, being entitled so to do as one of the parties to the famous treaty of Vienna.

All throughout Germany great distress exists. Corn and bread are very dear. The Government do all they can, but they cannot prevent great suffering.

RUSSIA.—The Government is concentrating troops on the Polish frontier of Galicia—for what purpose it is not stated; and it is whispered that it is preparing for some grand coup in the provinces of Danube.

SWITZERLAND.—Geneva, Jan. 25.—Considerable agitation exists in the public mind of this country, and there has been some attempts at disorder. On the 6th inst. the discontented and fac-

tious, aided by the inhabitants of Morat—a district distinguished for its Protestantism, but which, nevertheless, makes part of the Catholic Canton of Fribourg—took arms and marched against Fribourg, with the intention of overthrowing the local Government. The authorities took measures for resistance, and were aided by forces sent by Berne, now the Votort. They soon came to blows with the insurgents, and after a short contest, defeated them. The victors then took possession of Morat.

HUNGARY.—Perth, Jan. 15.—According to an official report, several thousand persons are in danger of dying from hunger before next spring. A demand for 50,000 florins was made to the aristocracy, but only 8000 florins were accorded; and yet that aristocracy takes all the wealth of the country, and keeps the people in slavery and misery.

HEATHEN NOTIONS OF CHRISTIANITY.—The following is an extract from the journal of a converted African attached to the mission established under the labors of Rev. Wm. Raymond, in the Mendi country. This heathen convict was sent out to prepare the way for a new missionary station. He writes:

This morning I called 'Bu-raw,' (a chief) and said to him, 'If you please, I want you to call the people together, that I may preach to them in the Mendi language about Christ.' He said, 'What you say is very well; you do not care for anything but book-palaver, and God-palaver. But I cannot call the people together to hear you talk God-palaver, because I am a war man. I have gunpowder and cutlass in my hand to fight with. If I call the people together to hear God-palaver to-day, and to-morrow begin to fight and kill, they will laugh at me. If you want to talk God-palaver, you can call your two men, and if I like I will myself sit down to hear you.'

This shows the utter darkness of heathenism. This benighted chief had not learned that war and fighting were consistent with Christianity, and that in Christian countries clergymen not only call people together to hear God-palaver one day and fight the next, but even pray to God to bless them in the work of butchery. Perhaps he will think better of Christianity when he finds that a profession of its principles does not involve the necessity of throwing away his powder and cutlass.—*N. Y. Tribune.*

THE GENTLENESS OF CHRIST.—What an expression! How much is there in that short sentence! How much to admire; how much to imitate! Christ performed great deeds, such as no one ever did; but not that we should imitate them. He spoke to the tempest, and stilled the rolling billows, but not that we should lift up our voices when the wind blows, and the thunders roll, and the waves are piled mountain high, and attempt to hush them to peace. He stood by the grave and spoke; and the dead man left his tomb and came again to life—but not that we should place ourselves by the graves of the dead and attempt to restore them to life. He opened the eyes of the blind, and taught the lame man to leap as a hart, and the tongue of the dumb to sing—but not that we should imitate him in this, or attempt by miracles to give vigor to the feeble, or health to the diseased. But Christ was meek and gentle, that we might be so too. Christ was benignant and kind, that we might be so too. Christ patiently bore reviling, that we might do it also; he was not irritable, and uncharitable, and fretful, and envious, and revengeful—and in all these we may imitate him. His was a life of benevolence; diffusive like the light of a morning without clouds; a life undisturbed by conflicting emotions; unbroken by a harsh and dissatisfied temper; kind when others were unkind;

gentle when the storms of furious passion raged in their bosoms; and tranquil and serene while all around him were distracted by anger, and ambition, and envy, and revenge. To us may the same spirit be given; and while the world around is agitated with passion, and pride, and wrath, in our hearts may there reign for evermore 'gentleness of Christ.'

THE POOR THURST OUT.—Rev. Theodore Parker has gained the reputation of saying many peculiar things, but the following extract from a sermon which he recently preached before his society in Boston 'on the Perishing Classes,' is altogether too notoriously true to be peculiar:

To make their degradation total, their name infamous, we have shut them out of our churches. Once, in our Puritan meeting-houses there were 'body seats' for the Poor; for a long time free galleries, where men sat and were not ashamed. Now it is not so. A Christian society about to build a church, and having \$50,000, does not spend \$10,000 for making it a church for all, and keep \$10,000 as a fund for the poor. No, it borrows \$20,000 more, and then shuts the poor out of its bankrupt aisles. A high Tower, or a fine-toned Bell—yes, Marble and Mahogany are thought better than the presence of these little ones whom God wills not to perish. I have heard ministers boast of the great men, and famous, who sat under their preaching; never one who boasted that the Poor came into his church and were fed, body and soul! You go to our churches—the Poor are not in them. They are idling and lounging away their day of rest, like the horse and the ox. Alas, me, that the Apostles—that Christ himself, could not worship in our churches till he had sold his garments and bought a pew! Many of our houses of public worship would be well named, CHURCHES FOR THE AFFLUENT. Yet religion is more to the poor than to the rich. What wonder, then, if the poor lose self-respect when driven from the only churches where it is thought respectable to pray!

In the morning, think what you have to do, for which ask God's blessing; at night, what you have done, for which you must ask pardon.

MEETINGS IN ROCHESTER.

* Our meetings in this city, are held three times on the Sabbath, also Tuesday and Friday evenings, in Shaw's New Brick Block, east side of the River, corner of Main and Stone streets; entrance from Stone street. The Lord's Supper will be administered in the afternoon of the first Sabbath of every month.

BUSINESS NOTES.

H. Childs—\$5 for West India Mission, forwarded to W. Ide, 111 Wall-st., N. Y.

S. G. Clark—The letter was received &c.
C. R. Griggs—J. Stickney commenced with vol. v. no. 6. His whole debt to close of vol. xiii is \$3.57. With that just received his credit is \$1.25, which pays to vol. xiv no. 11. If he thinks he has paid more and will say how much, we will give him credit. There was a mistake in the bill.

A. Freeman—The mistake is ours; the paper is now sent.
R. Opliant—She owes to close of vol. xiii \$1.37; the other amount of which you speak is \$2.63. The letters are delivered without trouble; we are pleased with the music.

L. Carroll—The mistake was made in transcribing our books; the credit was not carried on to the new book. You are paid to vol. xiii no. 11.

H. N. Ho. 11.—Is Starbridge your Post Office? we have no such office as Holland on our books.

Bro. Moses Chandler wishes to be addressed Emerald Grove, Rock county, Wisconsin Ter., having moved from Milwaukee to that place.

Receipts for Week ending Feb. 26th, 1847.

A F Ober \$1; C Stebbins; W G Proctor \$1; E S Blakeley; A Twist; H H Corbin \$1 and for Mr. Haywood \$1, all right; A B Dibble \$2.13; J Randall \$1; S Flagg; J B Collins \$5; E Phelps \$3; A Avery \$1; C S Brown \$4; R R York \$1; P H Bank \$1; J King \$1; C B Conklin 50 cts; S G Clark; C R Griggs for J Stickney \$3; B Howard \$2; H Robinson all right; A Freeman; F Thatcher \$3; L O Crocker \$2; M Chandler; D Fargo \$2; L Ashley \$1; J C Bywater; A S Rollins \$1; R H Hines \$1; G Rittenhouse; S G Clark; J Perham; L Carroll \$2; G French all right; A Handrix \$1 and W Carter \$2; R Opliant; G Needham; J P Jacobs for R Hix 50 cts and R Wilcox 50 cts; C Flint 50 cts and for A Tolins 50 cts; O Adams; T P Hoadley \$1 and A McDonald \$1; C T Smith for T Colson \$1; A H Brick \$1; P White \$2; P Jackson \$2; A P Barringer; A Perkins \$1; W Pratt 25 cts, for W G Myers 75 cts; A Forist; S Bennett \$1, pays to vol. xiii no. 8; J Gillyard \$1; W Helm \$1, for G W Lee \$1 and J Maxey \$1; N A Hatchcock; S Sherwood \$1.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XIII.

ROCHESTER, N. Y.—WEDNESDAY, MARCH 10, 1847.

NO. 11.

THE VOICE OF TRUTH,

PUBLISHED EVERY WEDNESDAY

TALMAN BLOCK, BUFFALO STREET, OPPOSITE ARCADE
(Entrance—east end of the building)

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$2 for Five Copies
Without charge to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or remittances for Books, should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscribers' names, with their Post-Office, should be plainly written.

Habakkuk, iii. 17. etc.

Should the days of anguish come,
When the fig-trees cease to bloom;
When the vine no more shall yield,
And no herb be in the field—
And flocks and herds be gone,
Dried the streams, the valleys lone—
Yet will I lift up my voice,
In my grief I'll still rejoice!
He will succor and direct,
He will sustain and me protect,
While the dreadful judgments last,
'Till the indignation's past!

H. HEYS.

The following compilations are made from Jamieson, and from an article by Prof. Stowe, in the Biblical Repository for July, 1840. These representations, however, should be understood as relating to the earliest periods of the church, antecedent to the sad declensions which soon overshadowed the cloudless light in which Christianity arose upon the world, [for about 200 years.]

Primitive Christians.

OF THEIR MODE OF LIFE.

Among the primitive disciples, Christianity made no essential difference in their relations to society and the external world, more than it does among their followers in the present day. Apart from the faith they had embraced, and the altered estimate it led them to form of the scenes and the pleasures of the world, their new views occasioned no change in their rank, their profession, or their outward circumstances in life. In general they lived like other men around them—speaking the same language, partaking of the same fare, observing the same intervals of labor and repose, and in every thing that was honorable, pure, and of good report, conforming to the rules and the habits which custom had established. The mechanic wrought at his trade, the husbandman prosecuted the labors of the field, the merchant repaired to his shop—men went, from day to day, and from place to place, obeying the calls of business and friendship as before; and instead of separating from their former acquaintances, or withdrawing into solitude from the avocations to which they had been bred, and by which they lived, they gave no symptoms, in any of these respects, of a change of habits, except that, being furnished with higher motives, they attended with an activity, a diligence, and fidelity greater than ever, to all the claims of society and the offices of life. In earliest times, indeed, when persecutions were frequent and severe, there were many Christians, male and female, married and unmarried, who, justly persuaded that nothing should come in competition with their fidelity to Christ, and fearing, at the same time, their own inability to remain steadfast and immovable amid the fiery trials by which they were assailed, resolved on abandoning for a time their place and possessions in the world, and fleeing to distant mountains and inaccessible deserts, where they spent

their time in the service of God, and continued, at a distance from temptations to apostasy, the exercises of meditation and prayer. But when peace was restored, and the profession of Christianity was no longer prescribed and dangerous, this measure of prudence was no longer resorted to,—those who had found it expedient, for the preservation of their Christian fidelity, to take such a step, quitted their temporary retirement; and although there were some who having come, through habit, to prefer a solitary life, remained in their adopted habitations in the wilderness, the great majority of these voluntary exiles returned to the circle of their families and friends, and mingled as before in the wonted scenes and activities of life. Indeed, it was no part of the creed of the primitive Christians, that on embracing the religion of Jesus, they were required to give up all concern in the secular business, or to become dead to the comforts and innocent enjoyments of the world.

"We are no Brahmins," says Tertullian, Apol. c. 42, "we are no Hindoo Fakirs, we are not eremites or hermits who flee from life. We are well aware of the obligations we owe to God, our Creator and Lord. We reject the enjoyment of none of his gifts; and seek only to preserve the requisite moderation, and to avoid abuses. We do not live in this world without participating in your markets, your baths, your public houses, your workshops, your auctions, and every thing which pertains to commerce of life. We engage with you in navigation. * * * * * in agriculture, in trade. We engage with you in manufactures, and devote our labor to your benefit."

OF THEIR DRESS AND FURNITURE.

Nothing may appear more purely a matter of indifference, than a choice of the fashion and color of dress; and yet, in the circumstances of the primitive Christians, articles of that nature did acquire such an importance in their eyes, that they gradually fell into a style of clothing peculiar to themselves; not that they affected any singularities in their personal appearance; and Christians, whether they were found in the high, the middle, or the lower ranks, were accustomed to equip themselves in a manner suitable to the decencies of the state or professions to which they belonged. But, looking to the moral influence of dress, desirous of avoiding every thing that might minister to vanity, or lead the wearer to forget, in attending to the outward man, the ornament of a meek and quiet spirit, they studiously rejected all finery as unbecoming the humility of their character, and confined themselves to a suit of apparel, remarkable not so much for the plainness of the material, as for the absence of all superfluous ornament. Every thing gaudy or sumptuous, that partook of the costly stuffs, or the crimsoned dyes that suited the luxurious state of the times, was discountenanced by the spiritually-minded followers of Christ; and, though many of them were entitled by birth or otherwise to appear in the flowing folds of the graceful toga, yet, even that favorite garb, while it was retained for the valuable privileges it conferred, was looked upon as too gay and splendid for ordinary use, and was by most, if not by all Christians, laid aside for the common pallium or cloak, to which the preference was given on account of the air of greater modesty and gravity that was supposed to belong to it.

The same simplicity and plainness reigned throughout the domestic establishment of the Christians. Most of the primitive disciples, indeed, were in circumstances that offered no temptation to indulge in the splendor or variety of ornamental furniture. Their inventory of goods embraced only a few simple articles of use, which their personal and family wants required, and it may be supposed, therefore, that there was nothing remarkable in the absence from their houses, of all traces of pomp and elegance, which they neither possessed the means, nor entertained the hope of acquiring. But even those of their number, who were persons of rank and opulence, amply provided with resources to gratify a taste for ornament, chose to content themselves with such things as were recommended by their utility rather than their elegance, and calculated to answer the purposes of necessity and comfort, rather than to gratify the lust of the eye and the pride of life. Seats and cabinets, finished with the costly veneering of tortoise shell, and couches ornamented with the rich embroideries of Babylon;—vessels of gold and silver, the numberless statues and other graceful accompaniments, of all sizes and forms, which adorned the chambers, the porticoes, and the gardens of the rich, and indicated the epicurian taste that distinguished the age, disappeared from the houses of the Christians, as inconsistent with a humble and mortified life; and however refined and exquisite the taste which, through education and the habits of society, any of them had acquired, they learned to subject it to the higher principle of denying themselves of every thing that tended too much to captivate the senses, and increase their love to a world, the fashion whereof they thought was soon to pass away.

But to a people on whose minds the doctrines of Christianity had burst with all the force and vividness of a new and important discovery, and among whom the impression almost universally prevailed, that the years of the world were about to close, it was natural to regard with jealousy and treat with neglect all the forms of earthly pomp and beauty, that tended to supplant their desires for the objects and glories of that better world on which their hearts were fixed.

(To be Continued.)

Life and Death.

NUMBER III.

How can we understand the text commented on in a former communication, except in this sense? [Col. iii. 3.] Death and life are here set in antithesis—the one is exactly the opposite of the other. Yet we are living beings, in every possible sense a Christian can be in this world. I can see no other possible position, except the one I have taken. Surely, I feel no partiality for this particular view: but I can understand the word to teach nothing else. I am driven to the conclusion, and as an honest man and lover of truth, I can but adopt it.

But why attach so much importance to it? Because we want the TRUTH: all truth, or the truth on every subject is important. It saves us from error. Error, in a dreadful blighting form, has been promulgated as a motive to repentance, to holiness, to patience, to perseverance. In the first place by adopting the false idea of 'Spiritual Death,' men have been led to make the penalty of the law, no penalty; and then substitute one

of their own. From this point of error, they have gone on, to make *life* a metaphor, and *death*, to be life.

Let us analyze the doctrine. I remark, God no where requires us to believe a doctrine that involves an absurdity. If this, however, does not involve a bundle of contradictions and absurdities, that make darkness visible, I cannot understand language. But a few hours since, I heard a minister say from the pulpit, 'without doubt the text in John v. 25, must be metaphorically understood, as being *moral* death and *moral* life,' and then went right on to beat the Universalists, for adopting the same principle of interpretation, in the 25th verse. Why! I thought (to use metaphorical language,) a Universalist would, 'morally,' have beat, his 'moral' brains out, with the 'moral' cudgel, he had put into his 'moral' hands. Here is one of the benefits of error. Brother, do you want it?

But let us go on: When God said to Adam, 'In the day, &c., thou shalt surely die'—'O yes,' says the spiritualist, 'but that means spiritual death, or death in trespasses and sins—alienation from God, &c.' Here, at last, we have it analyzed. Now, what is alienation from God, but *sin*, or a *sinful* state? Very well: then the penalty amounts to just this, and no more—'In the day thou sinnest thou shalt be a sinner!' What a tremendous penalty! Pshaw! brother do not, for God's sake, thus tamper with and fritter away his word!

Again: When God says, 'The soul that sinneth it shall die'—'Yes,' says the spiritualizer, 'to die, there means, to live forever alienated from God, with the loss of all good.' Again: 'the wages of sin is death'—'that is,' says he, 'eternal life, in conscious torments.' Is it of no account, that God's word should be thus treated? What right have I, to add to or diminish from God's word, whenever it suits my theory or convenience? If God meant the very reverse of what he has said, could he not have told us so? Had 'holy men of old' no words, wherewith to clothe the ideas of the Spirit, without resorting to those conveying an exactly opposite meaning? Let me entreat every dear brother and sister, 'not to add to his words, lest he reprove thee, and thou be found a liar.' Prov. xxx. 6.

Again: But the worst absurdity is that, which makes Christ a sinner! There are some, who are great sticklers for *vicarious* offering, on the part of Christ. If so, their theology or no theology, makes him a sinner.

Let me throw it into a syllogism: Christ suffered the penalty of the law: the penalty of the law is 'spiritual death'; but spiritual death is sin: therefore Christ was a sinner! Render! if you do not like the conclusion, discard, at once, the premises.

Again: Another absurdity that follows at the heels of the doctrine of 'spiritual death' is, a denial of the resurrection. Why not? If the penalty of the law is 'spiritual death,' the recovery therefrom must be by a spiritual resurrection; and can be nothing else. I have known some good brothers and fathers to complain about the views that were some time since promulgated through the 'Bible Advocate,' while themselves were holding with pertinacity, to the very premises, from which those conclusions were drawn. Why complain of the conclusion? It was logical—more; absolutely necessary.

Again: It unhinges the atonement—sets it aside—abrogates it. I use the term atonement in its more general, not in its strict etymological sense. Origen, that Prince of Spiritualizers, held to vicarious atonement. He concluded, that as Christ had satisfied the demands of the moral law, that it could have no more claim on man: therefore all men must and would be saved. A certain class of theologians, seeing the absurdity of such a con-

clusion, yet unwilling to give up their premise—'spiritual death'—take indefinite ground, amounting to just nothing at all: generally expressed by the phrase, 'he magnified the law, and made it honorable.' Never, could I get from one of these men, a definite idea, about the sacrificial offering of Christ; nor can they explain it. I have asked after the *truth* often enough. I was not within the walls of a theological seminary by the space of two years, without making *some* effort, for an explanation of these questions. Yet my present views were called *heresy*. That is an easy way to dispose of a troublesome question: but the whole trouble is, their premises are rotten. Let us plant our feet on the truth and we shall remain unmoved.

G. NEEDHAM.

Where are we?

NEAR THE HAVEN, OR NOT?

How many there are who are making this inquiry among the weary and weather-beaten sailors, who have been sailing for years on the stream of time towards the ocean of eternity: and yet, when we look at the vast multitude who throng that stream and are moving along on its heaving billows as fast as the current of time can carry them, to their eternal destiny, how few there are among the multitude, that appear in any way interested about their near approach to the harbor, and of being in readiness to enter the grand metropolis of the 'Kingdom of David.' But there are some, blessed be God, who are making the inquiry with the deepest anxiety, and who are searching the 'chart' with untiring zeal, to see if they can ascertain where we are—whether we are near the haven or not—whether we have passed all the land-marks or not. Well, my fellow-sailors, where are we? Whereabouts on the stream of time are we sailing? Are there no sure way-marks to tell how near we are to the harbor of endless rest? Methinks there are.

Let us examine the 'old chart.' See, here is the stream laid down on the chart, and on its banks the metallic pillars standing in plain view, so that every passer-by may be admonished, and know how near he is to the great ocean. Now you see we have, from a certain starting place on this stream to its entrance into the boundless ocean: 1st. A pillar of gold. 2d. A pillar of silver. 3d. A pillar of brass. 4th. A pillar of iron mixed with clay: and on a little further we see the pillar of iron divided into ten smaller ones—and the next thing we see is the throne of David which stands in the metropolis.

Now let me repeat the inquiry—'Where are we?' How near the haven? What shall we see next? Have we passed the first pillar? Not one will dispute this. Have we passed the second? Most certainly. Has the third also been passed? O yes, many hundred miles in the rear! And the fourth? Yes, we have passed the large pillar of iron, and the small ones reach down to the end, or to the establishment of David's throne. Now who cannot tell what next will be seen? O, ye weary and tempest-tossed sailors, *cheer up, cheer up, the kingdom of heaven is at hand!* The haven of eternal rest is just before you: we have passed all the way-marks and the light-house, and soon we shall see the Great Pilot heave in sight to conduct us into the harbor. But says a reader, 'when shall we enter the port?' The *definite day or hour* when we shall enter, we cannot tell; but one thing we do know, (if we can put any confidence in the chart; and we can, for it was drawn by the *infallible Pilot*,) that it is 'NIGHT AT HAND.'

But here is something else on the 'chart' that arrests our attention. What is it? Why here we have a road that leads to the 'cleansing of the sanctuary,' or to the establishment of the kingdom, and the length of it given from a certain starting point. What is the length of it? Just 2,300 miles

—and along this road there are mile-stones or way-marks, and the distance between each of them is given. Come, let us reckon, and see how many miles we have traveled and how many more we have got to go. 'O,' says a good brother, 'we cannot tell anything by those numbers!' Why not? 'Because we have been disappointed two or three times in reckoning them up, and we thought we could tell how far we were from the kingdom; but we were mistaken, and therefore we think we can arrive at no definite conclusion from them.' What! shall we not try to understand how near we are to the end of our journey by those numbers, because we have been mistaken before? What means that caption over the 'vision' in such plain language? 'THEREFORE, UNDERSTAND THE MATTER, AND CONSIDER THE VISION.' If we can understand nothing by it, why are we admonished? Suppose you were to travel from Utica to Boston, the distance being 2,300 miles: now when you arrive at the line between New York State and Massachusetts, you find there an infant in a manger: you travel on 53½ miles farther (in the State of Mass.) and you find the infant grown to be a man and hanging upon the cross; go on 3½ beyond the cross, and you find a man upon the house-top in a trance; now you stop and reckon up the distance you have traveled; (for here you find engraved upon a mile-stone the end of the 490 miles,) well, you find you have traveled just 37 miles in the State of Massachusetts, and just 453 in the State of New York—those numbers put together make the 490 miles. Now how much farther have you got to travel in the State of Massachusetts to arrive at Boston? Just 1810 miles. Now how many miles would you travel in all, in Massachusetts, from where you saw the infant in the manger? Just 1847 miles. Well then, just so sure as your chart is a correct one, (and it is,) then you would arrive at Boston at the end of 1847 miles.

Now you see, my brethren, we have the length of time given from a certain starting point down to the consummation. That length of time is 2300 years—and as we are admonished to '*understand the matter and consider the vision*,' where are we? The 2300 years are divided into two grand divisions, 490 and 1810 years. The 490 are divided into smaller divisions of 7 weeks 62 weeks and 1 week. At the end of 7 weeks or 49 years we find Jerusalem rebuilt, 404 years from that time we find the infant Savior in the manger, 30 years from that time we find him baptised in the river Jordan by John, 3½ years more and we find him on the cross, 3½ years more and we find Peter on the house-top receiving his commission to preach to the Gentiles. So you see 453 years (of the 490,) were fulfilled to the birth of Christ, and the remainder (37 years) were fulfilled or reached down to the year A. D. 37. Now how many years remain to fill up the length of the vision? Just 1810 years which brings us to the year A. D. 1847. O, my brethren, I think we are upon the *last* year of earth's great drama. Even so I believe, and for aught I know the last sand may drop from time's hour-glass while I am writing, and the great white throne appear in view! Lord prepare us for that solemn hour. Jesus is certainly '*near, even at the doors*.' Soon the wicked will be hurled over the awful cataract into the dark abyss of eternal ruin! *Let us watch and pray—pray and watch.*

Yours waiting, &c., S. J. RONEY.
Massena, Feb. 20th, 1847.

At the Door!

How full of consolation to the Christian are the words, 'near even at the door.' Our Savior knew the wants of his people, and left on record the above words to cheer and comfort them while contending against the evil influences with which

they would be surrounded, and as a warning to watch and pray, lest coming suddenly he should find them sleeping. It is true there are but very few at present of the immense number of beings now inhabiting the earth, that desire any consolation from the consideration that the Lord Jesus Christ is speedily to be revealed in the clouds of heaven. Why is it so? Ah! there is a voice within whispering the doom which awaits them, unless they keep the commandments of Christ. To them it will be a day of darkness and gloominess—a day of clouds and of thick darkness, when the Lord shall destroy all that know not God and that obey not the gospel of our Lord Jesus Christ.

Every thing indicates the speedy consummation of all things.—‘The distress of nations with perplexities—the sea and the waves roaring.’ Luke xxi. How strikingly has that Scripture in Joel i. 14–17, been fulfilled; causing distress of nations and increasing their perplexities. The sun has been darkened, the moon also, and the stars have fallen to the earth as a fig-tree casteth its untimely figs when shaken of a mighty wind, clearly showing us that the last events of the sixth seal, Rev. vi. 13, 14–17, are about to be consummated, viz: the next in rotation to the falling of the stars—the heavens departed as a scroll when it is rolled together, and every mountain and island were moved out of their places, and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, fall on us and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?’

The second, seventh, eighth, eleventh and twelfth chapters of Daniel proclaim that the time will soon come when all earthly thrones will be cast down, ‘and the Ancient of days will sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame and his wheels as burning fire. A fiery stream issued and came forth from before him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.’

Of late years, the facilities for publishing the gospel in all nations has greatly increased, and evidently has been thus published: therefore we may expect the end will soon come. Truly the angel or messenger, noticed in Rev. xiv. 6, ‘has flown in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people; saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come.’ ‘The four angels standing on the four corners of the earth, are evidently loosing their hold of the winds, (opinions of men) and the great battle of God Almighty will soon, (if he has not already) commence. Rev. vii. 1–3. The term quickly, between the second and third woe, will soon terminate, and the seventh angel will sound. ‘And there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ: and he shall reign for ever and ever. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name small and great, and shouldst destroy them which destroy the earth. Rev. xi. 14–18, compare Rev. x. 7; 2 Tim. iv. 1; Rom. viii. 18, 19, 23; Phil. iiii. 20, 21; 2 Pet. iii. 11, 12; 1 Pet. iii. 3–5, 13; 1 Pet. iv. 12, 13; Jas. v. 7, 8; Math. xxv. 31, 34; Job, xix. 25–27; Col. iii. 4; 1 John iii. 2; 2 Tim.

iv. 8; Math. xvi. 27; Rev. xxii. 12; Heb. x. 36, 37; Heb. xi. 29, 40; 1 Pet. v. 4. ‘The prophetic periods, evidently, are near their termination. Yea, who can say the year 1847 is not the grand point when they will in whole numbers terminate?’

The physical, moral and political state of the world, the signs of the times, fulfillment of prophecy, speak forth in trumpet tones the glorious truth that the coming of Christ ‘is near, even at the door.’ May we all who profess to be his servants, dedicate ourselves anew to his service, and by exhortation and example, encourage each other to diligence in every good word and work, that we may finally hear the words addressed to us, ‘well done good and faithful servant, enter into the joys of thy Lord.’ H. BARRINGER.

Troy, N. Y., Feb. 14th, 1847.

Be ye not Followers of Men.

Brethren, Jesus is coming, and his reward is with him, to give to every man according to his works. Look to yourselves, that ye lose not a full reward for the things ye have wrought. The advocates of Judaism, and of every ism under heaven, are laboring to pervert the truth and draw away disciples after them—follow them not. Satan rages violently, knowing that his time is short, and O how eager his children are to do their father’s will. Let us also do the will of God, and then we will have evidence that we are his children. In the first place let us take heed to the warnings and admonitions of the Lord and his apostles, against false teachers. We can only state a few: ‘Beware,’ says Jesus, ‘of false prophets, which come to you in sheep’s clothing, [soft, fine wool] but inwardly they are ravening wolves;’ ‘ye shall know them by their fruits’—corrupt doctrine cannot produce holiness of heart, nor purity of life, but the reverse, and without holiness no man shall see the Lord. The truth alone maketh free. Lay fast hold of it: for it is thy life now, and leads to endless life and unending pleasures evermore.

Again, when they point to every quarter but the right one, and say, ‘Lo here is Christ, or there’—‘Behold he is in the desert, go not forth; behold he is in the secret chambers, believe it not.’ Why, Lord? ‘For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be.’ Our miscalculations and failures, regarding the day and hour, should teach us caution on that point, but let us beware of rejecting what the Scriptures teach on definite time, or the loss will be irreparable. Certain it is, that the advent of the Lord will be sudden and surprising to saint and sinner, from the flood of glory and divine majesty that will beam forth on our dim, drowsy world. O may we search the Scriptures, and be ready to hail our coming Lord!

Next hear Paul, in reference to the false teachers, which were to arise among the brethren. After speaking of his entire devotion and consecration to the blessed cause, he solemnly admonishes the elders of the Ephesian church, (Acts xx. 28, 30,) ‘Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God which he has purchased with his own blood; for I know that after my departure shall grievous wolves enter in among you not sparing the flock: also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.’ In view of this, he exhorts Timothy, i. 4, 13, ‘Till I come give attention to reading, to exhortation, to doctrine;’ v. 15, ‘Meditate upon these things—give thyself wholly to them, that thy profiting may appear to all;’ v. 16, ‘Take heed unto thyself, and unto the doctrine, continue in them, for in doing this thou shalt both save

thyself and them that hear thee.’ Again, 2 Tim. 4, 1–4, ‘I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and kingdom; preach the word; be instant in season and out of season, reprove, rebuke, exhort with all long suffering and doctrine: for the time will come, [the perilous times of the last days,] when they, [nominal professors, having a form of godliness, but denying the power,] will not endure sound doctrine, but after their own lust shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables.’

How painfully true is this in our experience at the present time. In city, town and village, the groaning pilgrim may see the prophetic portrait, true to the life, as drawn by the inspired penman. O what fearful blindness! what dreadful infatuation has come over the corrupt professors of the 19th century! Can the prophetic features of the sects be changed? Where are the men who will new model and fashion them after the pattern of the apostolic gospel? Where? we ask, and echo answers where?

Now hear Peter: ‘But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of,’ &c. 2 Pet. ii. Now if we would escape the fast approaching doom of these ‘false teachers,’ we must shun their corrupt doctrine and licentious practices; verses 18, 19, ‘For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them that live in error. While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he in bondage.’ This is plain to the simplest capacity: may the Lord seal instruction on our hearts. Jude calls them ‘ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. But ye, beloved,’ says he, ‘building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life, and of some have compassion making a difference; and others save with fear, pulling them out of the fire, hating even the garment spotted with the flesh. If at this late hour we can be instrumental in plucking some as brands from the fire, let it be done in the fear and love of God. Says Paul, ‘Let all your things be done with charity.’ In our efforts, we must, like the apostle, cleave to the truth, speak it in love; but make no compromise with error or errorists.

J. MOFFATT.

THE MAN CLOTHED IN LINEN.

Dan. xii. 6, 7. It has been generally supposed that the man clothed in linen was Jesus Christ; the following facts in the case will show this opinion to be wrong: It is conceded by all that Michael, (xii. 1,) is Jesus Christ—but in chapter x. the man clothed in linen told Daniel, 13th verse, that the Prince of the kingdom of Persia withstood him one and twenty days, or three weeks, as in the 2d verse, which compare with the 12th verse. ‘But Michael came to help him;’ therefore the man clothed in linen was not Michael. Again, in the 21st verse he says, ‘There is none that holdeth with me in these things but Michael your Prince;’ therefore the man clothed in linen was not Michael the great Prince, which standeth for the children of thy people.’ xii. 6. M.O.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, MARCH 10, 1847.

Time of the Second Advent.

NO. XI.

The history and present attitude of the Catholics, or Papal kingdom, must form the subject matter of this number. That this power holds a conspicuous place in the prophecies of Daniel and John, the writings of Paul, and other inspired penmen, will be admitted. To suppose that a power laying the highest claims to infallibility and holiness, yet the most fallible and corrupt, which has martyred millions of saints, and for more than a thousand years has been the chief actor in the bloody drama of the church and the world, is not noticed in prophecy, would virtually be a denial that any opposing power to the true faith, has been a subject of prophecy.—Some of the most prominent points only, in the prophetic history of this anti-Christian power, will now claim our notice.

1. One prominent point in prophecy concerning this kingdom is, that for a certain length of time it should have the power, and would put to death many of the saints. This is clearly predicted in the following declarations:—And the same horn made war with the saints, and shall wear out the saints. Dan. vii. Shall destroy the mighty and holy people. Dan. viii. They shall fall by the sword, and by flame, by captivity, and by spoil many days. Dan. xi. And it was given unto him to make war with the saints and to overcome them. Rev. xiii. From these quotations, it is evident that a prominent trait in the Papal kingdom would be, to make war with, wear out and destroy the saints. This has emphatically been its character; for over fifty millions of the dear saints have suffered the most cruel martyrdom, under its cruel and bloody reign.

2. The power of putting to death the saints, was to be taken away from this kingdom before its final overthrow, as the following predictions will show:—And they shall be given into his hands until a time and times and the dividing of time. Dan. vii. 25. And they shall fall by sword, &c., many days; and some shall fall even to the time of the end. Dan. xi. 33, 35. And power was given unto him to continue, or as the marginal reading is, to make war, forty and two months. With whom? And it was given unto him to make war with the saints to overcome them. Rev. xiii. 5, 7. Here we should carefully observe, (1.) That the saints were to be given into the hands of the Papal kingdom, 'UNTIL' a certain time. (2.) To that time would be 'MANY DAYS.' (3.) And that those many days would reach down 'TO THE TIME OF THE END.' What then? Why of course, the saints would be taken out of the hand of the papal kingdom; and it would no longer have the power to cause them to 'fall by the sword, by flame, by captivity, and by spoil.' Its power of putting the saints to death would be taken away.

Now, leaving the time for the commencement of this prophecy out of the question, say nothing about the manner of computing the time which Daniel and John have marked for its termination, and omitting the date of its termination, we ask, has it not all, in the strictest sense, been fulfilled? It most certainly has. The saints have been given into the hand of the Catholic kingdom. That power, for many days, has put the saints to death. And it no longer has that power. These are no longer matters of prophecy, but historical facts, so plain, so abundant, and so universally admitted, that it would be superfluous to record the evidence in this article.

3. The prophecies clearly reveal that after the

dominion, over the saints, of the Papal kingdom should be taken away, it would then, through policy and craft, prosper, (Dan. viii. 25) or prevail against the saints until the Ancient of Days shall come; (Dan. vii. 21, 22) and would in its last moments, before its final destruction, magnify itself in heart, (Dan. viii. 26) or say in heart, I sit a queen, and am no widow, and shall see no sorrow. Then shall her plagues come, in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God that judgeth her.—Rev. xviii. 7, 8.

Under the long and bloody reign of Papacy, until its dominion over the saints was taken away, it made war against and put the saints to death, by virtue of its civil power; but since the loss of that power, it has only prevailed against the saints by policy and craft. This is the last mode of warfare, to be carried on by the Papal kingdom, against the saints, and it is only to cease with the final destruction of this kingdom, at the coming of the Ancient of Days.—Dan. vii. 21, 22, and 2 Thess. ii. 8. We now candidly ask every observing mind, have these prophecies, concerning this last state of the Papal kingdom had their fulfilment? Stubborn facts say they have, excepting those which relate to its destruction at the actual coming of the Lord. In proof, we offer the following facts.

"It is only about fifty years since the first Papal See was created by the Pope in these United States. It is now estimated that there are in this country 2,000,000 of Papists under the government of the Pope, and that the annual increase is about 150,000.

There is now an Archbishop of Baltimore, 21 Bishops, 16 Sees, and 801 Priests and Clergymen. The number of Churches is 606; Missionary Stations, 530; Ecclesiastical Seminaries, 21; Female Seminaries, 46; Colleges and Literary Institutions, 21; Female Convents, 33; besides 165 other Institutions, such as schools for the Sisters of Charity, day schools and Asylums, with about 15,000 pupils.

The Popish Almanack says, 'We count Canadas, with 2 Bishopsricks, 8 Bishops, 133 Priests, and 500,000 Catholics. French Colonies, 240,000 Catholics; three Spanish Colonies, with 1000; Mexico, Guatamala and South America, with 14 Bishopsricks, and 23,000,000 of Catholics. Total, for the new world, 74 Bishopsricks, and 26,541,000 Catholics.'

In the Rhenish provinces, the Roman Catholic population amounts to 1,678,745. In the whole Prussian dominions, inclusive of those provinces, the number is 6,000,000. In Nassau, they form nearly three fifths of the population. In Austria, they constitute the mass of the community. Such, also, is the case in France, Spain, Portugal, Italy, Belgium, Poland, Silicia, Sardinia, South America, Madeira, parts of Greece, Ireland, the Azores, the Cape de Verd Islands, the Phillipine Islands, Martinique, Isle of France, &c. &c. The number of Papists in the world, is not less than 156,000,000; the number of Bishops is 818; the number of Priests 400,000; the number of Monks and Friars, 600,000. Thus in every part of the world, Popery is pursuing its triumphant course, is trampling on the consciences of mankind, rendering whole countries desolate of the Word of God.

The same elements which are at work in other countries, giving Popery such victories, are at work in this new world. The priests are equally diligent; the public press is, to a very great extent, in the hands of the Papists; men in high offices in our land are disposed to assist them. Modern Liberalism, Infidelity, ultra High Church doctrines, the principles of Expediency—all these things have joined to help popery forward in its prosperous and triumphant career. There are other symptoms of extraordinary zeal and activity.

Money from the Leopoldine Institutions of Austria, and from the Propaganda.

In 1841, the subscriptions collected by the Associations for the propagation of the Papal faith throughout Christendom, amounted to 1,752,214 francs:—in France, 1,479,434 francs; Bavaria, 210,000; Ireland, 195,000; Belgium, 159,000; England, 33,000; Portugal, 48,000; Holland, 18,000; the Roman States, 77,000; Naples, 61,000; Switzerland, 33,000;

Prussia, 85,000; Tuscany, 41,000: and finally, the sums received from other countries of Europe, from the Levant and America, amounted together to 110,000 francs.—*Presse*.

The following statistics are from the papal paper, the Freeman's Journal, published in the city of New York.

From the May number of the Annals of the Propagation of the Faith.

The last appropriation of money for this new world

	FRANCS.
For the establishment of the Redemptorist, in Baltimore, - - - - -	54,120
Right Rev. Dr. Loras, Bishop of Dubuque, Iowa Territory. - - - - -	41,820
Right Rev. Dr. Lefevre, Coadjutor Bishop of Michigan. - - - - -	10,600
Right Rev. Dr. Parcels, Bishop of Cincinnati, Ohio. - - - - -	41,820
Right Rev. Dr. Fenwick, Bishop of Boston Mass. - - - - -	19,894
Right Rev. Dr. Kendrick, Bishop of Philadelphia - - - - -	19,680
Right Rev. Dr. Wheelen, Bishop of Richmond, Va. - - - - -	24,900

Congregations and Missions.

The congregation of the Fudites, in the diocese of Vincennes, Ia. - - - - -	20,000
The missions of the Fathers of Mercy - - - - -	24,000
The missions of the Lazarists - - - - -	35,000
The missions of the Jesuits, in Missouri - - - - -	40,428
The missions of the Jesuits, in Kentucky - - - - -	15,000
The missions of the Lazarists, in Texas - - - - -	25,000
Besides the following given to the missions of British America. (Canada, &c.) - - - - -	44,140—196,680—34,410—14,770—19,680

Fellow citizens and Christian brethren! What are we doing to check these invaders of our civil and religious liberties?—*Bapt. Record*.

THE COLLEGE OF THE PROPAGANDA.—"This College is located at Rome, and is designed for the education of Roman Catholic missionaries. The natives from all quarters of the globe are brought here, and thoroughly indoctrinated in all the principles of the Papal Church, and are thence sent back to their several countries, by which means the whole body are bound together by indissoluble ties. The College contained in May, 1842, ninety pupils: of these as we learn from a foreign quarterly, 5 were Chinese, 10 Chaldeans, 6 Armenians, 4 Georgians, 5 Syrians, 5 Maronites, 4 Egyptians, 9 Greeks, 5 Albanians, 3 Bulgarians, 1 Illyrian, 3 Wallachians, 4 Germans, 6 Dutchmen, 4 Englishmen, 5 Scots, 5 Irishmen, and 6 Americans. After a pupil has been six months at the establishment, he is expected to bind himself by an oath to devote himself to the foreign missions. The usual period of study is ten years, but this is frequently shortened. When the pupil has finished his studies, he enters into priest's orders, and is furnished with the means of returning to his native country, where it is intended he should devote himself to the duties of his vocation as a missionary."

About all the languages in the known world are taught in the above institution.

FINANCIAL STATISTICS OF THE CHURCH OF ROME.—An English paper calculates that the Romish clergy in Ireland, receive upwards of 7,000,000 of dollars per annum: say \$1,500,000 for concession, \$150,000 for christenings, \$300,000 for unctions and burials, \$1,800,000 for marriages, \$500,000 for purgatory prayers, \$2,500,000 for collections at chapels. Out of such taxes the clergymen are paid, churches repaired, and all provisions made for public religious service.

These statistics were published in our paper for Jan. 1844. The estimate then was that the annual increase of the Catholics in the United States is 150,000. It was thought that they then numbered 2,000,000; then according to that estimate they now number 2,450,000. This estimate however is evidently far too low, for doubtless they now number in these United States over 3,000,000. The following statistics from the recent Pastoral Letter of Bishop Hewes, Bishop of the diocese of New York, will give some idea of the rapid increase of the Catholics in our country. Says the New York Evangelist:

"The Bishop gives his flock some statistical information which may be of general interest. He tells that when he was charged, in 1839, 'by the supreme authority of the church,' with his episcopal office, the number of his clergy was less than fifty. They have since increased to a hundred and twenty. The congregations have not only more than doubled their number, but have become larger in themselves, and nearly sixty new churches have been erected. At the period of his installation, 'there was not either a seminary for the education of candidates for the holy ministry, or a college, or a religious house of education for the youth, male or female, of our growing Catholic population.' In the mean time, a college has been established at Fordham, a few miles from New York, at an expense of more than \$100,000, with 'the rank and privileges of a university'; a theological seminary has been instituted with suitable buildings, &c. at the same place, at a cost of nearly \$10,000; and 'houses of religious and enlightened training have been established for the education of our female children.'"

In a discourse recently delivered in this city by Bro. Himes, the following startling facts were mentioned, viz: That Rome has organized a UNIVERSAL GOVERNMENT, and divided the world in several provinces, and appointed her Jesuitical emissaries, secretly to carry out her designs as soon as possible. By a decree of the Pope, all Catholic children are withdrawn from Protestant schools, and all the Protestant children which can be secured, are educated in Catholic schools. In England, France, and doubtless in all parts of the world, Rome has appointed a litany, a solemn form of prayer, to be used every week for the conversion of England to Catholicism. England, the soul, the centre, the strength of Protestantism, is the prominent object of attack of the Mother of abominations. If she can gain this point, conquer this strong hold, this citadel of Protestantism, she is pretty sure of easily gaining the victory over the entire globe. Well, what are the present prospects in the case? *Twenty-four Peers of the realm, twenty-three Barons, fifty wealthy country gentlemen, and forty members of parliament are Catholics, and the British House of Commons is now under Catholic control, and out of sixteen thousand priests of the established church, twelve thousand are Puseyites!*

In view of all these facts, and many more of like character, what can be the hope of the Protestant world at this fearful crisis? According to their views of the very remote period for the coming of Christ, they can justly have nothing to hope, in this respect, but much to fear: they can but fear, as Dr. Beecher said near five years since, that within ten years the Catholics "will conquer the world, unless they meet with some unforeseen check in their unparalleled success." They have met with no check whatever, but have increased in numbers, strength, wealth, extent of territory and boldness, in a manner to show every understanding mind that Dr. Beecher's prediction, to all human appearances, will prove true before his ten years shall end. In a word, facts, stubborn facts, prove beyond a doubt that the Catholic power has actually reached the exalted position clearly predicted by the angel in Rev. xviii. 7, 8, that she would occupy just on the eve of her final destruction, at the revelation of the Son of man.—She now 'saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.'

Nothing can be more certain, from this and other like prophecies, and their literal fulfillment in the Catholics, than that the day of her destruction is at the very door; and consequently the revelation of the Son of man; for her destruction takes place at his appearing. Who then can longer doubt that the coming of the Lord of glory will soon, very soon, be witnessed? 'Those who rightly understand these

things cannot. No, no, they are, by these infallible evidences, made stronger and stronger in the precious faith and blessed hope of the gospel. Then lift up your heads, ye children of the Bridegroom for soon your Deliverer will come.

Parable of the Rich Man & Lazarus.

In our previous remarks on this parable, the object has been to give its simple meaning, without stopping to notice certain objections which some urge against its being a parable, and the improper use some honestly make of it, to sustain the doctrine of an intermediate state of conscious being, between the death of the body and the resurrection.

If it is not a parable, but a simple relation of certain facts, in the past, then there can be no good reason assigned why those facts were named by the Savior at this time of reproof, as he was, the murmuring Pharisees and Scribes for condemning him for receiving publicans and sinners. Luke xv. 2. But when it is viewed in the light of a parable, the very best of reasons may be offered for its being given at the time and under the circumstances it was.

If it is said that it is not a parable, because it commences in the positive, 'There was a certain rich man,' &c., then two other parables, in the same discourse, which can be viewed in no other light than parables, are not parables, because they begin in the positive. We refer to the parables of the prodigal son and the unjust steward. One commences, 'A certain man had two sons'—the other, 'There was a certain rich man who had a steward,' &c. The parable of the lost piece of silver, in the same discourse, is not called a parable, but no one doubts that it is such.

The true light of the case appears to be this: The Savior commenced and closed his conversation without saying anything about any part of his discourse being a parable. But Luke, the historian, understood his Lord's manner of address so well, that he knew he spoke in parables; hence he commences the narration by announcing this fact, 'And he spake this parable unto them, saying'—xv. 3. Then follows the parable of the lost sheep. When he speaks of the next parable, the lost piece, Luke does not say—'and he spake another parable,'—but simply gives the words of the Savior, 'Either what woman having ten pieces,' &c. The same rule is observed by the historian through the remainder of the discourse. The three remaining parables, though not named as such, are nevertheless evidently parables, from the circumstances under which they were spoken, and the manner in which Luke records them, and the preceding ones in the same discourse. The account therefore about the rich man and Lazarus can be nothing more nor less than a parable.

But, says one, I admit that it is a parable; but as parables are made up of real matters of fact, then the doctrine of a conscious state of the dead is true: for the facts in the parable clearly prove this. And besides, it is contended that if it is not true, the Savior, instead of speaking a parable calculated to strengthen that view, would have corrected it.—We admit that there is some plausibility in this reasoning, but still

We think it is incorrect, because the Savior did not always correct the erroneous doctrines of the people when he alluded to them. For an example see John ix. 1-3. 'And as Jesus passed by, he saw a man who was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him.' The error was, a belief in the transmigration of souls; that is, that the soul of the blind man had existed in some other body, and

that the blindness of its then present body was a punishment for some sin he, or his parents, had committed, before the birth of the blind man, or the existence of the soul in its blind body. That this was the gross error of the time, see Dr. Clarke on this text. Also, Enc. Rel. Knowl., art's *Hindooism, Metempsychosis, and Pythagoras.*

In his answer Christ did not teach that this doctrine was untrue, but simply said, 'Neither hath this man sinned, nor his parents,' leaving them to understand that the blindness came for the reason named, 'that the works of God should be made manifest in him,' without intimating that the transmigration of souls is an error. Perhaps it was with the apostles at this time as at another, when Jesus said unto them, 'I have many things to say unto you, but ye are not able to bear them now.' John xvi. 12. At any rate, the doctrine was an error, and was not corrected by the Savior at this particular time.

So we think the parable of the rich man and Lazarus was drawn from a popular but erroneous doctrine of the times, without designing to approve or disapprove that error, but to show the Pharisees and Scribes who held to this error, their fearful doom, which in reality awaited them, for rejecting Christ. It would be, not a punishment in their imaginary *hades*, but, the sorest calamities on their nation, and their final rejection from the kingdom of David, the inheritance of their father Abraham.

Again, All will admit that the parable of the rich man is used to illustrate or impress the mind with the greatest, the most severe punishment which God will ever inflict on man. Very well, then the parable can be drawn from that real punishment, no more than the type can be the anti-type, or the shadow, the substance. It is true of parables, that the lesser object is always taken to illustrate the greater. Then the things named in the parable of the rich man cannot be the reality, nor as great as the things represented, but it must have been drawn from some object or doctrine inferior to that of which it was a type; and we think that the fabled yet popular error of an intermediate state, called *hades*, was that very doctrine, from which the parable was taken.

Whether Christ corrected or not the error of the transmigration of souls, and their conscious existence in *hades*, no truth can be more clearly demonstrated than that which says they are both not doctrines of the Bible, but of heathen origin. Our object is to disprove the latter, to do which we give the following testimony.

1. The Bible no where directly teaches such a doctrine. The only evidence which ever has been or can be drawn from that book to sustain it, is mere inferences; and we think they are more the conclusions from wrong premises, than legitimate deductions from the word of the Lord. No doctrine can be considered sufficiently proved to be a subject of faith, that is solely dependent on inferences: this is the case with the doctrine under consideration, therefore we are not called upon to believe it.

2. If this is not a doctrine of the Bible, then from whence did it originate? The following testimony will tell.

"Before the Captivity, and the Macedonian and Roman conquests, the Jews observed the most profound silence upon the state of the deceased, as to their happiness or misery. They spoke of it simply as a place of silence, darkness, and inactivity. But after the Hebrews mingled with the Greeks and Romans, they insensibly slid into their use of terms, and adopted some of their ideas on such subjects as those on which their oracles were silent. Hence the abodes of Elysium and Tartarus became familiar amongst the Jews; and as the Greeks and Romans had their gardens and fields of delights in *hades*, and their *Tartarus* in the same region; so the Jews assimilated to them, and had their garden of Eden, or

Paradise, and their Tartarus, all within the boundaries of Hades. So Abraham's bosom, or Paradise, was the abode of the happy separated spirits, and Tartarus the abode of the wicked.—Alex. Campbell's New Test., Appendix, No. 31.

It is due to Mr. Campbell to say that he is a believer in the intermediate conscious state of the dead, and that the design of the note, from which this extract is taken, is to prove that doctrine. But all will readily see that the facts in the case are decidedly against him: for they clearly prove that the entire theory of *hades* being a place for the abode of departed spirits, is of *heathen* origin; and of course is *not* a doctrine of *divine revelation*. This conclusion is unavoidable, and as a matter of course incontrovertibly proves that the parable of the rich man and Lazarus is founded, *not* on real facts revealed in the oracles of God, but on things taught in the false yet popular religion of the times, supposed to be facts by the murmuring Pharisees and Scribes, whose fearful doom the parable was designed in a special manner to portray.

3. Certain expressions in the parable, are very good evidence that it is not the real language of disembodied spirits, but a parable drawn from the mistaken sentiments of the times. For a disembodied spirit to cry for 'mercy,' to 'Abraham,' instead of God, to call for another disembodied spirit to dip 'the tip of his finger in water' to cool the 'tongue' of a disembodied spirit—for Abraham to talk about the 'lifetime' of a living disembodied spirit, and other like expressions, we seriously think cannot be reconciled with the view that the account is a relation of real facts, but they can be reconciled with the supposition that it is a parable, drawn from the false theory of the times.

4. If it is not a parable, or if it is a parable founded on real facts, then it should be applicable to *Gentiles* as well as *Jews*; for we presume it will not be contended that there will be a distinction made between Jew and Greek, in the, so called, spirit world. The parable makes no provision for the case of the *Gentile*, but it does for the Jew. A lost Gentile spirit would not be very likely to call Abraham his 'father'; neither would Abraham be likely to call him his 'son,' which never was the fact. Neither would Abraham be likely to say that the Gentiles 'have Moses and the prophets,' which in fact were never given to the Gentile world.

These and other equally strong objections, seem to us to lie as immovable barriers in the way of applying this parable to support the conscious intermediate state theory: but they perfectly harmonize with the view that it is a parable, drawn from the *incorrect theory of the times*, and was designed to have a direct bearing on the *Jews exclusively*, and especially the Pharisees and Scribes, whose wicked murmurings caused the Savior to speak it.

PRIMITIVE CHRISTIANS.—The article in this number, on the Life, Dress and Furniture, of the early Christians, with other similar valuable articles, compose a pamphlet of 24 closely printed duodecimo pages, published by Bro. D. I. Robinson. Price, \$4 per hundred copies.

Bro. Robinson has also published another pamphlet of the same size, 12 ps., on the Character of the "Christian Ministry." Price, \$3 per hundred copies. They can be had at this office, or of D. I. Robinson, Cleveland, O.

Bro. D. I. ROBINSON, Cleveland, O., Feb. 24, writes:—"I expect to leave for the east in a month or two. If any good brother can come and labor for the cause in this region, he can do good and live. There is more opening for lecturers in this field of labor than for two years past." Who will occupy that important field? Truly, laborers are few—O Lord send forth more faithful laborers into the field already ripe for the harvest.

CORRESPONDENCE.

TIME OF THE ADVENT.

I have been listening to the arguments for the advent of the Lord next spring, soon after the time of the Jews' passover. While I think we acted as fidelity and love would dictate, in looking with feelings of great interest at every former point of expectation, according to the best light we had, I think there is clustering around this future time, evidence, which if seen and rightly understood, would cheer up the fainting spirits of the household of faith. To promote this object, I beg the privilege to present, through the Voice of Truth to the brethren scattered abroad, the following inquiries and brotherly salutation:

1st. Did the 69 weeks of Daniel end till after John was put in prison? See Mark, i. 14, 15. 2d. Was John cast into prison till after the passover in the spring after Christ's baptism? John ii. 13; iv. 24. If not, will not next spring be the proper time to look for the end of the 2300 days, with all that assurance of expectation that we looked for the end last fall, on the supposition that the days ended at Christ's baptism?

Now look at the date for the taking away of the Papal dominion and commencement of the time of the end. Would it not more properly be when the negotiation between the contending parties was fully accomplished, and the Concordate ratified by the French as well as by the Roman government, and when it took effect as the law of the nations? If so, would it not be proper to move the time of expectation from the fall of 1846 to the spring of 1847? If 1802 is not the right date for the taking away of Papal dominion and commencement of the time of the end, or 45 years, shall we not have to acknowledge that we don't know anything about when it was or will be? And if our most definite expectations are to be based on the signs, what to us will be the 2300 days, about which the loved Daniel labored and prayed and fasted for our benefit? 1 Pet. i. 11, 12. Or what will be any of the periods of prophetic calculation but prophecy of private interpretation? 2 Pet. i. 19—21. Sealed not only to the time of the end, but to the end itself. And will it not be true that the opposers of our hope, that have scoffed at the idea of our calculating the time of the advent from the prophetic numbers of Daniel, are rather to be entitled to credit as the wise? While we ought to be careful about being positive when supported only by inferential evidence, I hope we shall not be afraid nor ashamed to declare truth properly supported by Bible testimony, on account of any preconceived opinions or any mistakes in the past, but keep a straight onward course from Babylon to the Canaan we love, giving meat in due season to the household, till the blessed Lord shall say, 'Come ye blessed of my Father, inherit the kingdom.' May the Lord have mercy on us for his mercy's sake—Amen. H. C. ROBBINS.

Westford, Ct., Jan. 30th, 1847.

LETTER FROM BRO. N. A. HITCHCOCK.

I have not time to say all I would, but I will write a few things. With reference to the past I find many things over which I mourn. I find during my connection with the advent movement, a period of a few months during which I was tossed by the tempest of conflicting elements until I had lost almost all confidence in every one but God; and I never saw my own weakness so clear as under these circumstances, and never before so manifestly hid away from self and every one but God, and felt as though I never could relinquish my hold upon his arm, though I might die in the struggle. Although these perils have been the most trying of any connected with my own experience, still I have no judgment to pass upon any; I shall leave this with Him whose

right it is, and who will soon make manifest the counsels of every heart. I have ever felt that the spirit of judging and denouncing was repugnant to the word of truth, and have had no communion with it.

That there has been an error in adopting the view that the work of intercession by Christ was closed up in the autumn of '44, and thus the door of mercy or of access to God through Christ shut forever, I am sure. It appears clear to me that Isa. xxvi. 20, Matt. xxv. 10 and Luke xiii. 25, will be fulfilled in a moment, at the sudden appearing of Christ.

I presume to think that some of my brethren have inquired after me; I think so because the inquiry often arises with me thus, concerning many of those living and spiritual-minded ones that I once knew and so frequently heard from. Where, O where are all those dear brethren that were rejoicing previous to the memorable 10th day? But in answering the inquiries of brethren concerning me, I want to say I am in the far West, in Wisconsin—have been here a little over six months. With respect to temporal things, I am permitted through the opening hand of my heavenly Father to enjoy all I need from day to day. I claim the promise that I shall have enough. He who takes care of the ravens will also take care of me and my little family, while we trust in him.

When I arrived here, my friends seemed willing to assist me. One of them said if I would settle near him, he would give me a deed of forty acres of land; another said he would give me all I wanted: these were generous offers truly.

On removing to this country, I have ever felt that God directed my steps, and in locating I feel the same; but I have accepted of no portion here further than to find a comfortable dwelling for my family; this has been provided through the assistance of my friends, where I have the privilege of staying as long as duty shall direct.

With regard to my present position, concerning the advent movement, as it has been denominated, my decided view is that it is stamped with the most incontestible evidence as being of God, and will fulfill the predicted purposes of himself, with reference to alarming and moving the world on this point in trumpet tones, being the last work of God on earth before the separation of the wheat and tares; it is saying intelligibly 'the great day of the Lord cometh!' it is nigh at hand! It is saying the Bridegroom is coming, make ready! That it will accomplish his purpose in preparing a people to receive with joy, the long absent but returning Lord.

Some are inquiring again, where are you? Have you fallen? What is your state of mind? How are you prospering in spiritual things? and what are you doing? O how I love to hear brethren thus inquire! I can but believe they are in a similar manner inquiring after others; this is right. Let me here say again, I want to know where you are? Are you conscious of being ready for the soon coming one? Is it not right that brethren should give a short testimony upon this point?

"Let strife far ever cease,
And envy quit the field."

In answering the inquiries of friends with regard to myself, my testimony is, that my mind is at rest. I never felt so calmly stayed upon God and his truth as at the present time. I never had so few cares, and my care was never so great. You will understand this, when I tell you this care is to understand and do the will of my heavenly Father; I find this to be the best position I ever occupied. Let men be tested upon this point and they may find where they are. It is sure the greatest enjoyment is with the mind, sanctified to God. O, what peace this is, how precious, how free, how pure the atmosphere! it is religion

sweetened ten-fold. Some of my brethren at heart, scattered abroad, know what this is. You ask what am I doing? I am in the field—our work is not quite done. There are gleanings at least—there is a finishing up of God's moral government on earth among men, preparatory to the establishment of his everlasting kingdom under the whole heaven, which kingdom will be given to the people of the saints of the Most High, at the revelation of the Son of man in the clouds of heaven! which event, so full of glory, must terminate the indignation of God, which has given the earth and people of God to be broken and trodden under foot unto 483 years from the going forth of the commandment to restore and to build Jerusalem unto the baptism and anointing of Christ, and from this point 1817 years. How near we are this point! how sure it looks to me!

The Lord willing, I will soon write again—I will give a little account of present labors here, the effect and the general state of things in this country so far as I know. I leave this place this afternoon to attend an appointment, and give three discourses on the second coming of Christ, where the subject has never been publicly presented.

A companion of all that fear God and keep his precepts. Ps. cxix. 63.

N. A. HITCHCOCK.

Milwaukee, Feb. 3d, 1847.

LETTER FROM BRO. M. BATCHELOR.

Dear Bro. Marsh:—I returned last evening from Troy and Albany, where I have been for a few days preaching and visiting. While I was at East Troy on Sunday and while seeing such a good congregation as I saw of attentive hearers, I thought of a communication that was published in your paper some months ago, from a brother that passed through Troy. He stated that there were no meetings of the adventists in East Troy. He must have called at the wrong place, as an advent lecturer did, who was there last Sunday. I was informed in the evening that there had been a Bro. B. there through the day, but he never came near us.

The truth of the case is this: at the time of the seventh month movement, there was a large congregation, but Peavey, Williamson, and others of like faith and spirit, lay round there until the band was about broken up. Those who believed with them met privately, the others knew not what to do; they had a large rent to pay and of course gave up the place of worship, and for two or three months had no regular place to meet; but since that time have held meetings at Benton's Hall and the Market Hall. For some time past they have been at the Market Hall.

I preached at West Troy in the morning to a good congregation, and best of all, the Lord was there. In the afternoon and evening I was at East Troy; I should think there were 100 hearers who listened to the word of life; but if that brother had called at the same place as he did when there before it is likely he would have been told that there was no advent meeting there; but praise the Lord there is—such a meeting now composed of those who love the blessed hope and who are disposed to help those who will endeavor to help themselves. I preached at West Troy Monday evening to a full congregation, and I was never more satisfied of the truth of our position than this, viz: that the Lord is near, and that the day of reckoning will declare that good was done. Tuesday evening I met with the brethren at Albany. There was a good congregation considering that the devil had so many calls on the people that evening of various sorts. It was a melting time, and it could well be said, it is good to be here. Upon the whole this visit has done me good, and sharpened my appetite to go out again as soon as I can, believing that others had their appetites sharpened for glory—and

I hope that some will be led to look at the subject clothed in linen, &c., and in the 16th and 17th and prepare to meet their God.

My object in writing this is, chiefly to correct the mistake in reference to East Troy, because some who are travelling that way may pass by, thinking there is nothing to be done there. I am as ever yours in love,
M. BATCHELOR.
Pownal, Vt., Jan. 28th, 1847.

PROSPECT, Ct., Feb. 1.

Well hath it been said, 'buy the truth and sell it not,' for it is not only in and of itself the greatest blessing, but it puts a right construction upon all things else. Surely if men are wise, they will buy the truth, for without it they are slaves: slaves to fashion and lust—slaves to the enemy of all unrighteousness, and enemies to God and their best earthly friends: therefore let us buy the truth and be free. Let us improve our time according to the will of God. Let us 'be diligent in business and fervent in spirit, serving the Lord. Let us obey the command, 'Six days shalt thou labor and do all thy work, and if we can gain any time let us not spend it in vain conversation, but in searching for the truth, that we may know what the mind of the Lord is—knowing that he will soon call us to an account for that which he has committed to our trust. I used to think that God exercised no special agency in the secular concerns of men, but only required that a portion of the time should be spent in prayer and at meeting—but thanks be to his blessed name, I have since learned that the Bible is a rule, designed to measure every act of a man's life, and that whatsoever he does may be done to the glory of God. How is it brethren, that there are so many on this busy stage of action that become involved in difficulties in various ways? I can speak for one, for I have been involved in years past. Was it because I idled away my time? No; but because I did not manage my affairs with discretion. I did not order my goings according to the instructions of my heavenly Father. I did not realize the necessity of consulting his word in matters pertaining to the necessities of this life, and therefore every thing worked against me. My expectations were continually defeated, and I know by experience that the way of transgression is hard; and I believe the same to be true of others, who have and are experiencing similar affliction. Still if we should get along without chastisement, we should have no evidence that we were sons; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Therefore, let us endure chastening, and faint not when we are rebuked of him. My object in writing these few lines is, to impress the minds of my brethren with the importance of being obedient—not in pretence, but in reality. Let us not be hearers only, but doers of the word, always remembering that faith without works is dead being alone; and if therefore 'we have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?' Now faithfulness consists not altogether in doing a great deal, but in doing it as we are commanded, that God may be honored and his people blest.

E. S. BLAKESLEE.

THE KING—DAN. XI. 36, 45.

Bro. Turner thinks the 12th chapter of Daniel ought to have been placed between the 9th and 10th chapters. The following reasons will show that he is mistaken: The 10th chapter, 1st verse says, 'In the third year of Cyrus, king of Persia, a thing was revealed unto Daniel, and the thing was true; but the time appointed was long.' Now there is no time appointed in this vision unless it includes the 12th chapter. Again, commencing with the 4th verse, Daniel says, 'As I was by the side of the great river Hiddekel, then I lift-

ed up mine eyes and looked, and behold one verses he speaks of two like the similitude or appearance of man or the sons of men; then the one clothed in linen gives a prophetic history of events down to the resurrection—after which Daniel looked and behold there stood other two, the one on this side of the bank of the river and the other on that side of the bank of the river; and one said to the man clothed in linen (the same as described in the 10th chapter, who gives the prophetic history) how long shall it be to the end of these wonders? and the time appointed, which Daniel says was long, was given as the answer.

Again, Bro. Turner says, 'Now having followed Popery from her beginning quite down to the resurrection, and consequently to the coming kingdom, &c., some other power must be presented in verse 36, which actually continues until the indignation is accomplished, which indignation, he thinks, refers to the last hours of this world. If this position is correct, then how can the king of the north remove this king or power before the time of trouble, at the standing up of Michael, at the resurrection?

The characteristics of this king or power might perhaps well be applied to Mahomedanism, if all the other facts in the case would harmonize; but I see not how they can be made to do so from the above considerations.
M. O.

COVETOUSNESS.—How blinding is the sin of covetousness! Not long since I read in your paper a letter from an individual upon time, *yes, upon time*, and to look at it one would suppose he was waiting for the Lord, and expecting him within a few months, confidently. And this same individual has treasures laid up in money to a large amount, besides owning land worth thousands of dollars, but unwilling to part with one dollar to the relief of needy brethren, or the advancement of the cause of God. Yes, he could give a thousand dollars to the proposed English mission, and still be a rich man. Repent, before it is too late.

OBITUARY.

DEAD, of Typhoid Lung Fever, at Sugar Hill, N. H., Feb. 5th, Bro. Moses Atwood, in his 41st year. He died full in the faith of the glorious resurrection near, and informed his brethren at the last meeting he attended, that his work was about done. Although we deeply feel our loss, yet we sorrow not as those that have no hope, for we believe that those that fall asleep in Jesus will God bring with him.

His last admonition to his brethren in public, was to carry out the principles of pure and undefiled religion, which he said was to visit the widow and fatherless in their afflictions. We doubly feel the force of his exhortation, since he was then in perfect health; and now, after a painful sickness of one week, has left a widow and eight sons, many of whom are quite young. He was a man strong in faith and powerful in exhortation and prayer. He never was ashamed of the blessed hope, but vindicated the cause any where and every where with great zeal and energy. He read the Bible much and with great delight, and it thoroughly furnished him with arguments that were hard to resist. He has often reminded me of Daniel of old, who prayed with his windows up, while his voice was heard in prayer every morning, in deep humility before God in his family. His funeral was attended on Sabbath by a large concourse of people, many of whom were mourners indeed.

Sermon on the occasion by the writer, from Isa. lxi. 1-3. May God's blessing rest on the surviving friends.
I. H. SHIPMAN.



Lord's Prayer.



Fine.

Our Father who in heaven art, Hallowed be thy name; Thy kingdom come. Thy will be done, In heav'n and earth the same. Come, my Sa-
 D. C. Thou wilt we sing our sull'rings o'er, And praise thee ever more; Then wilt we sing our sull'rings o'er, and praise thee ev-er more.

viour, O my Sa- viour, Come and bless thy peo- ple now, While at thy feet we hum- bly bow, O come and save us now, D. C.

II
 Give us this day our daily bread:
 Our trespasses forgive:
 As we forgive our fellow-men,
 May we thy grace receive.
Come, my Saviour, &c.

III
 And in temptation leave us not;
 From evil us defend:
 For thine, O Lord, the kingdom is,
 For ever, without end.
Come, my Saviour, &c.

IV
 Thine is the power, O Lord, to bring
 The kingdom down to men:
 Thine is the glory, now and ever,
 And kingdom without end.
Come, my Saviour, &c.

V
 In that glad day shall all thy saints
 A joyful tribute bring,
 Of praise, and pow'r, of joy, and song,
 To their exalted King.
Come, my Saviour, &c.

MISCELLANY.

THE SECRET.—'Mother,' said a girl of ten years of age, 'I want to know the secret of your going away alone every night and morning.' 'Why, my dear?' 'Because it must be to see some one you love very much.' 'And what leads you to think so?' 'Because I have always noticed that when you come back you appear to be more happy than usual.' 'Well, suppose I do go to see a friend I love very much, and that after seeing him, and conversing with him, I am more happy than before, why should you wish to know anything about it?' 'Because I wish to do as you do, that I may be happy also.'

'Well, my child, when I leave you in the morning and the evening, it is to commune with my Saviour. I go to pray to him—I ask him for his grace to make me happy and holy—I ask him to assist me in all the duties of the day, and especially to keep me from committing any sin against him—and above all I ask him to have mercy on you, and save you from the misery of those who sin against him.' 'Oh, that is the secret,' said the child: 'then I must go with you.'

THE POPE'S PASTORAL LETTER.—The recent pastoral letter of his Holiness the Pope, "to all the patriarchs, primates, archbishops and bishops of the Catholic church," contains the following blasphemous directions relative to prayer:

"And that the most merciful God may more readily bear our prayers and grant our desires, let us have recourse to the intercession of the most Holy Mother of God, the immaculate Virgin Mary, our most sweet

mother, our mediatrix, our advocate, our firmest hope, the source of our confidence, and whose protection is most powerful and most efficacious with God. Let us invoke also the prince of the apostles, to whom Christ gave the keys of the kingdom of heaven, whom he chose for the foundation stone of his church, against which the gates of hell shall never prevail, and his co-apostle Paul, and all the saints of heaven, who, already crowned, possess the palm, that they may shed down upon all Christian people the treasures of divine mercy."

ROMAN CATHOLICS.—The Catholic Almanac for 1847, says that the number of priests in the United States is eight hundred and thirty-four, being an accession of ninety-eight in one year; and also that there are eight hundred and twelve churches, seventy-two of which were erected this year. In addition to this number, there are five hundred and seventy-seven stations visited by clergymen, but as yet without any commodious place of worship.

WHAT NEXT?—The Nashville (Tenn.) Union, of the 12th ult. contains the following choice item of intelligence:

"At a Missionary meeting held in the Methodist church, on Monday night, funds were raised for making Gen. Taylor, Col. Campbell, Col. Anderson, Capt. Cheatham and Capt. Foster life members of the Conference Missionary Society. These compliments will be duly appreciated by the brave officers, who are winning laurels on the field of battle."

We have heard of people stealing "the livery of heaven to serve the devil in," but this is the first instance that has come under our notice, in which a society of professing Christians have furnished the aforesaid livery unsolicited and gratis. The next piece of intelligence that we expect to be called upon to record is, that active measures are to be taken

for raising the necessary funds in order to constitute Gen. Taylor and all his subordinates, including Captains Coy and Cullum, as Life Members of the AMERICAN PEACE SOCIETY.—*Christian Citizen.*

MEETINGS IN ROCHESTER.

Our meetings in this city, are held three times on the Sabbath, also Tuesday and Friday evenings, in Shaw's New Brick Block, east side of the River, corner of Main and Stone streets; entrance from Stone street. The Lord's Supper will be administered in the afternoon of the first Sabbath of every month.

BUSINESS NOTES.

J. B. Mitchell—We never decide before seeing an article.
 A. H. Brick—Paid to vol. xv no. 3.
 T. Hoscoury—Close of vol. xiv.
 A. Perkins—You have paid to vol. xiv, no. 7.
 A. P. Barringer—We have none of v. 5: we send the others.
 J. Clark—Your debt at close of vol. xiii will be \$1.
 D. I. Robinson—\$2.50 in full for books. Please give Bro. Morgan's address that we may credit him the dollar. This paper is not sent to Cleveland.
 J. Tryon—The paper is sent.
 T. Hanford—The dollar was received.
 J. S. Townsend—We have credited S. Jones \$1.50, which pays to close of vol. x.
 E. S. Blakesteed—The money was received and credited to your account, which it pays to vol. xviii no. 7.
 C. Flint—\$2 for Bro. Chandler. L. Jackson's paper is regularly sent to Yorkshire Corners, not Yorkshire. He is paid to close of vol. xl.

Receipts for Week ending March 5th, 1847.

J. B. Mitchell for Z. Taylor \$1; E. Brisbin for C. Starks \$2, and E. Cooley \$1; J. C. Welder; H. Hill \$1; J. S. Hook 50 cts and E. Riston 50 cts and J. E. Hazen for R. Hazen \$1; Post Master for J. Guernsey \$2; Mrs. M. Waterman \$1; A. Perkins for Boutwell \$1; S. J. Roney; J. Shipman \$1; J. Clark \$1; H. A. Parks \$2, for W. Putnam \$1, D. S. Morse \$1 and J. Row-wood \$1; J. Holloway; D. I. Robinson for E. Matthews \$1, C. Merrim \$1, E. Adams \$1 and Bro. Morgan \$1; E. O. Allen \$2, yet due \$1.50; E. Marsh all right; J. Weston; H. Heyer; R. Oliphant; B. Morley; J. W. Clark; W. Farnsworth \$1 and for J. Gleason \$1; C. K. Fay \$3; J. Miller; J. V. Hines for Breed and Partridge \$1, D. Waterman \$1, S. G. Goodrich \$3, S. B. Pratt \$1, E. Pratt \$2.50, M. A. Carpenter \$1.50 and C. Wilgus \$1; J. Moffatt; T. M. Preble; R. W. Wells; G. Z. Bliss \$2, pays to close of vol. xii; A. E. Cony \$2; J. Chamberlin \$1; R. Humphries; B. Starr; J. S. Townsend \$2 and S. Jones \$1; G. W. Wesley \$1; H. P. Hill; A. Pierce \$2.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XIII.

ROCHESTER, N. Y.—WEDNESDAY, MARCH 17, 1847.

NO. 12.

THE VOICE OF TRUTH,

PUBLISHED EVERY WEDNESDAY

TALMAN BLOCK, BUFFALO STREET, OPPOSITE ARCADE
(Entrance—east end of the building)

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 12 Numbers. \$2 for Five copies
Without charge to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or
remittances for books, should be addressed to JOSEPH MARSH,
Rochester, N. Y., post paid. Subscribers' names, with their Post-
Office, should be plainly written.

The End of Time.

"The groans of nature in this nether world,
Which Heaven has heard for ages, have an end.
Foretold by prophets, and by poets sung,
Whose fire was kindled at the prophet's lamp.
The time of rest, the promised Sabbath, comes.
Five thousand years of sorrow have well nigh
Fulfilled their tardy and disastrous course
Over a sinful world; and what remains
Of this tempestuous state of human things,
Is merely as the working of a sea
Before a calm, that rocks itself to rest;
For He, whose ear the winds are, and the clouds
The dust that waits upon his sultry march,
When sin hath moved him, and his wrath is hot,
Shall visit earth in mercy; shall descend,
Propitious, in his chariot paved with love;
And what his storms have blasted and defiled
For man's revolt, shall with a smile repair."

Behold the measure of the promise filled;
See Salem built, the labor of a God!
Bright as a sun the sacred city shines;
All kingdoms and all princes of the earth
Flock to that light; the glory of all lands
Flows into her; unbounded is her joy,
And endless her increase.
From every clime they come
To see thy beauty and to share thy joy.
O Zion! an assembly such as earth
Saw never, such as heaven stoops down to see.

Come then, and, added to thy many crowns,
Receive yet one, the crown of all the earth.
'Thou who alone art worthy!' It was thine
By ancient covenant, ere nature's birth;

Thy saints proclaim thee king, and thy delay
Gives courage to their foes, who, could they see
The dawn of thy last advent, long desired,
Would flee for safety to the falling rocks."

WILLIAM COWPER.

Primitive Christians.

THEIR DIET AND MODE OF TAKING THEIR MEALS.

The tables of the primitive Christians were distinguished by the greatest frugality and temperance. Their grand principle was to eat and drink in order to satisfy the cravings of nature, and invigorate their bodies for a renewal of their necessary labors; and while, on the one hand, they knew nothing of the austere and painful abstinence, which after ages of ignorance and superstition came to practice and extol as highly meritorious, they were equally careful, on the other hand, to check the indulgence of a nice and fastidious taste in the gratification of the palate. There was nothing, indeed, which they seem to have been more solicitous to avoid than any imitation of the excessive luxury and epicurean habits of their contemporaries; and justly accounting all excess, whether in eating or drinking, as incompatible with the maintenance of purity, and attention to spiritual duties, they inflexibly adhered to the rule of abstaining from every thing that tended to inflame the passions, or to engender any hankering after the pleasures of sense. On no species of food did they lay an interdict, except on things strangled, and on blood, according to the counsel of the apostles, which, for many ages, continued in force among the Christians,—and such high-seasoned viands as were henting to the frame. Those of the East, indeed, who, living in a warmer climate, were always distinguished by their habits of austerity and abstinence

beyond Christians in other places, preferred the flesh of fish or fowl to the grosser and more succulent flesh of quadrupeds. Many of them even lived wholly on a diet consisting of preparations of milk, or of vegetables, or such light food as figs and dates;—to have made sumptuous preparations for the table,—to have betrayed much anxiety about the cookery, or produced a great variety of viands and spicery at their entertainments, would, in those early days of Christianity, have brought discredit, if not ruin, on the religious character of the individual. And yet there were no austerities then in vogue among the Christians. Looking upon all the creatures of God as good for food, they deemed themselves at perfect liberty to make use of them as suited their convenience and their taste, at such times and in such a measure as temper, constitution, or age, required; and they never dreamed of imposing any limits to the enjoyment of the comforts of life, beyond what reason and religion prescribed. But justly accounting an ill-regulated and luxurious appetite as the source of innumerable evils, and placing their highest ambition and pleasure in the attainment of spiritual excellence, they practiced the greatest abstemiousness, confining themselves to the plainest and simplest fare; and then never carrying their indulgence in the pleasures of the table further than that temperate use of them which was necessary to repair the bodily vigor, and which left the mind free and ready, as occasion offered, to engage in prayer or other exercises of religion. The object they proposed to themselves by the practice of such singular moderation was that of mortifying the senses, and enabling them to wield with a firmer hand the reins of discipline over the motions and appetites of their corrupt nature; and they entertained not the most distant idea of making a vain and Pharisaic parade of their abstinence, or were accustomed to regard it in no other light than as simply a means of promoting the great end of their moral and religious improvement. Thus admirably did the primitive Christians observe the golden mean, by avoiding equally the extremes of sordid penury and luxurious gratification of the senses. Their frugal diet acquired a relish from their previous labors; and while they never denied to themselves any of the good things of life, as far as was consistent with the ends of sobriety and religion, they considered it their duty always to keep within the bounds of that "temperance which is a fruit of the Spirit."

The manner in which they conducted their repasts was itself an effectual preservative of temperance, while at the same time, it was eminently characteristic of the piety and spirituality of the primitive age. When dinner had been served, and the family had taken their seats at the table, the master of the household, with a grave and solemn voice, and in a prayer of considerable length, acknowledged their dependence on the care of their common Father, expressed their gratitude for the past tokens of his bounty, and invoked him to bless, for their health and comfort, the provisions of which they were to partake. During the progress of the meal, some member of the family entertained the company with select portions of the Scriptures; for so strong and insatiable was their appetite for spiritual food, that they could not rest satisfied and happy without providing suitable refreshment for the soul at the same time that they were enjoying the comforts of the

body. The viands being removed, the family circle was drawn more closely together,—for now were unfolded, and put into the hands of all, the precious scrolls in which, in those days, the Scriptures were written. The head of the family then read aloud a few passages, both from the Old and New Testament, accompanying them with some plain and simple admonitions of his own, or recalling to the memory of his audience the public exhortations which, on the preceding Sabbath, had been founded on them in the church; or he taught the younger branches of the house to repeat after him the beautiful prayer which was dictated by the lips of the Savior; and told them, in simple phrase, of the love which God bears to the young, and of the blessedness of remembering their Creator in the days of their youth. These readings and exhortations were always short, and diversified, at intervals, by sacred music,—of which the primitive Christians were passionately fond. Sometimes one, distinguished by taste and talent for spiritual songs, sung some favorite piece of sacred melody; at other times, the shrill voices of the women and the children were blended in full chorus with the deeper tones of the men,—till, as the hour set apart for refreshment drew towards a close, the venerable parent, whose look and attitude called for momentary silence, gave thanks to the Giver of all good, for the enjoyment of their natural and spiritual comforts, and prayed that his presence and blessing might be with them during the succeeding period of labor and duty. Thus, among the primitive Christians, their ordinary refreshments were sanctified with the Word of God and with prayer; and thus were the words of eternal truth interwoven, in the most agreeable and captivating manner, with the habits and pleasures of everyday life.

THEIR DAILY DEVOTIONS.

Instead of consuming their leisure hours in vacant idleness, or deriving their chief amusement from boisterous merriment, the recital of tales of superstition, or the chanting of the profane songs of the heathen, they passed their hours of repose in rational and enlivening pursuits, found pleasure in enlarging their religious knowledge, and entertainment in songs that were dedicated to the praise of God. These formed their pastime in private, and their favorite recreations at their family and friendly meetings. With their minds full of the inspiring influence of these, they returned with fresh ardor to their scenes of toil; and to gratify their taste by a renewal of these, they longed for release from labor, far more than to appease their appetite with the provisions of the table. So far were these sacred occupations from being regarded as mere matters of routine by the primitive Christians,—so much were the sentiments and the melody of the sacred songs engraven on their memories and dear to their hearts, that after they had left the family group and repaired to their respective employments, they were wont to cheer themselves in private, amid the various processes of labor, with repeating the songs of Zion. Young women sitting at their distaff, and matrons going about the duties of their household, were constantly humming some spiritual airs. And Jerome relates of the place where he lived, that one could not go into the field without hearing the ploughman at his hallelujahs, the mower at his hymns, and the vine-dresser singing the Psalms of David.

But it was not merely at noon, and in time of their meals, that the primitive Christians read the Word of God and sang praises to his name. At an early hour in the morning the family was assembled, when a portion of Scripture was read from the Old Testament, which was followed by a hymn and a prayer, in which thanks were offered up to the Almighty for preserving them during the silent watches of the night, and for his goodness in permitting them to meet in health of body and soundness of mind; and, at the same time, his grace was implored to defend them amid the dangers and temptations of the day,—to make them faithful to every duty, and enable them, in all respects, to walk worthy of their Christian vocation. During the day, they had, like the Jews, stated seasons, at the third, sixth, and ninth hours, corresponding respectively to nine, twelve, and three o'clock, according to our computation, when those who had command of their time, were wont to retire for a little to engage in the exercises of devotion. In the evening, before retiring to rest, the family again assembled, when the same form of worship was observed as in the morning, with this difference, that the service was considerably protracted beyond the period which could be conveniently allotted to it in the commencement of the day. Besides all these frequent observances, they were in the habit of rising at midnight to engage in prayer and the singing of Psalms,—a practice of venerable antiquity, and which, as Dr. Cave justly supposes, “took its origin from the first times of persecution, when not daring to meet together in the day, they were forced to keep their religious assemblies in the night.”

While the Christians, in their family capacity, observed these periodical seasons of devotion, they laid hold of many opportunities, both stated and occasional, of *praying in private*. In addition to the secret supplications which every morning and evening they addressed to the throne of grace, they were accustomed, on every proper and convenient occasion, to begin and terminate all their actions with prayer,—either audible or silent, according to circumstances. On receiving any personal or domestic token of the divine goodness, when engaged in any important undertaking, such as sowing their seed, or reaping their harvest,—laying the foundation of a house or taking possession of it,—placing a web in the loom, or putting on a new suit of clothes,—entering on a journey, or going into a bath,—forming a new relation, or parting with a friend,—mingling with company,—at the beginning or closing of a letter,—they indulged in the aspirations of prayer: and so much did they familiarize themselves with its spirit and its sentiments, that they seemed to have cultivated the habit of constant mental intercourse with their heavenly Father. Prayer, indeed, was the grand element that pervaded the life of the primitive Christians; for that spiritual exercise, being not so much a separate and formal act, as a habit and frame of mind, and consisting of all the various elements of praise and thankfulness, confidence and hope, obedience and love, so these principles of a new nature, being established in their minds, and diffusing a sanctified influence over the whole tenor of their walk and conversation, gave vigor to their faith, stability to their virtue, and fed, like a perpetual spring, all the streams of Christian activity and excellence, for which they were so remarkable.

The epistle to Diognetus, written early in the second century, contains the following description of Christians: “They are not distinguished from other men by their place of residence, their language or manners. Though they live in cities of the Greeks and barbarians, each where his lot is cast, and in clothing, food, and mode of life, follow the customs of their country, yet they are distinguished by a wonderful and universally as-

tonishing walk and conversation. They dwell in their own native land, but as foreigners; they take part in every thing as citizens, they endure every thing as foreigners. Every foreign land is to them their native country, and their native country as a foreign land. They live in the flesh but not after the flesh. They dwell on the earth, but they live in heaven; they obey the existing laws, but by their life elevate themselves above the laws. They love all men, and are persecuted, misunderstood, and condemned by all. They are slain and made alive; they are poor and make many rich; they suffer want in every thing and possess abundance in every thing; they are cursed and they bless. In one word, what the soul is in the body, that Christians are in the world. As the soul is diffused through all the members of the body, so the Christians are spread through all the cities of the world. The soul indeed dwells in the body, but it is not of the body; so Christians dwell in the world, but they are not of the world. The invisible soul is shut up in the visible body; and so men know Christians as inhabitants of the world, but their life is hid with Christ in God.”

“Be ye Perfect.”

BELIEVED BRETHREN:—We have all broken the holy law of God—a law indited by infinite wisdom—prompted by infinite love, and given to us for our own good. This, too, we have done willfully and often. The penalty of this law is death—eternal exclusion ‘from the presence of God and the glory of his power;’ yet the reverse of this penalty is all that we need—all that wisdom can desire. The worth of eternal life is more than the mind of man can estimate. What is eternity? The giant thought, laden with this inquiry, leaves all the past and flits away, with more than ten times lightning speed, into the mystic regions of futurity—it passes quick the bounds of millions on millions of ages and millions heaped on millions more; still, on it speeds—and on—till weary with the flight, it wastes itself away and brings no message back! Another messenger is then despatched, and where the other failed there it begins. Acquainted with the former’s fate, it clothes itself with greater strength, and swifter speeds away. Supported by ambitious hope, it long boars on its course with rapid, tedious flight, till having gone far, far beyond all measurable bounds, it pauses in its course to take a backward look upon its measureless path—when, lo! it finds itself not half a span removed from where the inquiry first arose, and still eternity stretches on, far—infininitely far beyond the reach of keenest gaze. Insolvable extent! What, then, is eternal life? God only, who is eternal, can estimate it; and yet we have carelessly forfeited our right to it.

Who can heal the breach he has made in God’s holy, inflexible law? God himself cannot heal it. The act once put forth can never be recalled—the law once broken must remain broken eternally. This is self-evident. The Eternal Godhead might die in our stead, (were it possible) and thus suffer the penalty of the law for us, yet that would not make the broken law unbroken. Who among us has not broken the law of God? Not one! Who then is without sin? (sin is the transgression of the law—1 John iii. 4.) None: ‘no, not one.’ ‘If we say we have no sin, we deceive ourselves and the truth is not in us.’—1 John i. 8. If we say that we have not sinned, we make him (Christ) a liar, and his word is not in us.—ver. 10. The law says, ‘The soul that sinneth it shall surely die,’ and the word of God says, ‘There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no not one. Their

throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips: whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways: and the way of peace have they not known. There is no fear of God before their eyes.’—Rom. iii. 10. This, Paul says, includes ‘both Jews and Gentiles, that they are all under sin.’—ver. 9. ‘There is not a just man on earth that doeth good and sinneth not.’—Eccl. vii. 20.

Who then shall be saved? ‘for all have sinned and come short of the glory of God,’ (Rom. iii. 23) and it is the irrevocable decree of heaven, that ‘without holiness no man shall see the Lord.’ ‘Be ye holy, even as your Father who is in heaven is holy,’ is a requirement of the law whose penalty is death. How can we escape the penalty? This is the most important question that ever agitated the mind of man. Therefore, if I attempt to answer this question, I trust I shall not be accused of wasting ink and paper and time, if I do not do the subject great injustice.

Do you say, ‘we all know the way and need not to be told?’ I am heartily glad if all who are looking for the coming King know the way and follow in it perfectly. But as there is only *one* way, and as many who say ‘Lord, Lord,’ and who will claim in the last day to have done ‘many wonderful works’ in the name of the Lord, will be rejected as strangers to him,’ (Matt. vii. 23); it becomes him who ‘thinketh he standeth,’ to ‘take heed lest he fall,’ and be counted in that number. I do not pretend that the way is hard to be known; but so great is the ‘deceitfulness of sin’ that we are apt to be flattered by it, and duped and ruined. God gave ‘his only begotten Son’ to suffer the penalty of the law for us, and has promised, if we will come unto him, to ‘cover’ our sins, ‘blot’ them out, ‘remember’ them no more against us, ‘impute’ them not to us, and to ‘cleanse us from all unrighteousness!’ so that, as far as we are concerned, (although we are sinners still against the law,) we shall be as ‘free from the law of sin and death,’ as though we had never known sin. ‘Where then is boasting?’ It is excluded; it is all of the ‘free gift of God’—‘all of grace.’ Glory to God for his love to us, ‘in that while we were yet sinners Christ died for us.’ Here the day breaks in. The former scene was dark and gloomy; but now the sun has risen in his glory. ‘Glad tidings of great joy’ have come. Sin and death have found an opposing foe. Their shackles are broken off from every captive who is willing to be free. The ‘way’ is opened and ‘all the ends of the earth’ are invited to ‘come and be saved.’ Hallelujah!

Now God has done all that is necessary on his part for our salvation; but the chain is not yet complete—an all-important link is lacking yet. We have a part to perform. The way being opened, and the means provided, it remains for us to ‘work out our own salvation with fear and trembling.’ It all depends now upon our own exertion. If we do our part we have no business to meddle with God’s faithfulness to perform all that he has promised. Here is a dangerous error. We are apt to expect and ask of God to do the very things which he has commanded us to do. We are commanded to ‘turn ourselves from all transgressions,’ ‘make ourselves a new heart and a new spirit,’ (Ezek. xviii. 30, 31.) ‘sanctify ourselves,’ (Lev. xx. 7.) ‘keep ourselves pure,’ (1 Tim. v. 22.) ‘work out our own salvation,’ (Phil. ii. 12.) ‘save ourselves,’ (Acts ii. 40 and 1 Tim. iv. 16.) and to *save others*, (1 Cor. ix. 22 and 1 Tim. iv. 16.) The whole work while we live is our own. True, God has promised to do all these things for us; but only on condition that we be ‘co-workers with him.’ God will attend to his part. It is enough for us to attend to our own, and not leave any minute part for God to do

alone, but take hold of it ourselves, and then God will join and help us—not before.

Does any one ask, 'What shall I do? and how shall I know how much it is my duty to do? since there is such difference of opinion in the world about 'Christian perfection.' I answer, first cast away from you 'the doctrines and commandments [comments and creeds] of men,'—which are a usurpation of God's right—and take for the man of your counsel the 'words' that 'shall judge you in the last day'—the pure, unsophisticated word of God; which, alone, of itself, is the complete furniture of the Christian, and is 'able to make you wise unto salvation.'—2 Tim. iii. 15-17. All the opinions on Bible doctrines, of the wisest and holiest uninspired men that ever wrote are worth less than nothing. They may be correct, and they may not. If they lead us to truth they have accomplished no good—the Bible would do that without them. But, if they lead us into error, the hurt is immense. All who rely on the doctrines or comments of men, reject the greater number of them and receive a part, while others reject those they receive and receive those they reject.

Those learned men who have written comments on God's comments (as though they were wiser than God and could comment better than he on his own word,) tell us that the popular version of the Scriptures gives the sense of the original as near as it can be expressed in our language. Having given us this assurance they should have stopped. What they have done more than this has been arrogating to themselves the right to think for others, and correct God! Why have they written? For the specious pretence of making the word of God plainer. And for this purpose they have heaped up volume on volume of intricate writings that would require a thousand more commentators to explicate them: thus, in these 'last days' have been 'heaped up teachers,' a hundred upon one and thousands upon the hundred. Follow not after them, or you are bewildered and lost. Come far back, from whence they started, and once more place your feet upon the firm, pure word of God—the whole word of God—and nothing but the word of God. There is no mystic Scripture that is not somewhere made clear, in the Scriptures. God has attended to this. See 2 Pet. i. 19-21 and ii. 1-3. If you would know 'what is truth,' 'search the Scriptures,' and compare Scripture with Scripture. And 'if any among you lack wisdom, let him ask of God,' and not of men. Give no heed to any man's inferences or opinions of Bible doctrine; no matter who he is or how plausible his argument. If he brings plain Scripture for proof then believe that; but not his inferences, in any case. If he says this Scripture is figurative or this not, be sure, before you credit his assertion, to learn how he knows so, from Scripture.

After this is done, we are then just ready to learn our duty from the Bible, and receive its instructions, because they are contained in the Bible, and not because they are incorporated into our creed or the doctrines of our denomination, without which we should be bound to reject them. We will then be ready to learn that it is our duty to 'awake to righteousness and sin not;' (1 Cor. xv. 34,) to 'be holy and without blame before God in love;' (Eph. i. 4,) 'not having spot or wrinkle or any such thing; but holy and without blemish;' (v. 27,) to 'serve him without fear, in holiness and righteousness before him, all the days of our life;' (Luke i. 73-75,) to 'be perfect, even as your Father which is in heaven is perfect;' (Matt. v. 48,) to be 'as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy;' (1 Pet. i. 14-16. Herein

is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. 1 John iii. 17. Little children let no man deceive you; he that doeth righteousness is righteous even as he [God, ver. 3] is righteous.' 1 John iii. 7. If we are the temples of God we must be pure. If we have fellowship with the Father and are one with him and the Son, we must be holy, for 'what fellowship hath righteousness with unrighteousness?' It is the word of inspiration that he who has hope of seeing God, 'purifieth himself even as he is pure;' and none but 'the pure in heart' have any promise that 'they shall see God.' Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh has ceased from sin—that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles. 1 Pet. iv. 1-3. For in that he [Christ] died, he died unto sin once; but in that he liveth he liveth unto God. Likewise reckon ye also yourselves to be dead INDEED unto sin, but alive unto God through Jesus Christ our Lord. Rom. vi. 10, 11. How shall we that are dead to sin live any longer therein?—ver. 2. This is a strong figure. Language could not express greater freedom from sin. We are required to do no more sin than if we were dead. Entertain not for a moment the thought, that if we live not up to this requirement, God will make allowance for our infirmities and the temptations that flesh is liable to. Such an expectation has no foundation in the word of God. It is an acknowledgment that our strength is not in God. God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. 1 Cor. 10, 13.

(Concluded on page 91)

Life and Death.

NUMBER IV.

(Concluded.)

Tell me where in God's word, the law—'Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself,' demands death?—death in any sense? I have yet to find it. No, brother, that law remains unsatisfied. Christ has not paid the demand—he could not. The sinner must repent and believe on the Lord Jesus; that will satisfy the demand of the law, and that alone. Then he does just what the law demands. But if Christ suffered the penalty, which the sinner must have suffered without such intervention, then the penalty is satisfied, and the law can demand nothing of the principal.

But that law was a specific one. 'Thou shalt not eat!' was the fiat of Jehovah. 'If thou dost, death is thy doom.' He did eat, and death was his doom. But for the interposition of Christ, that would have been death without a resurrection—utter extinction of being.

'But men die now: how then did Christ satisfy the penalty?' Ans. 'As by one man sin entered into the world and death by sin, so death passed through to all men, because all have sinned.' Here we are taught it is for their own sins that men die: but to 'those who receive the overflowing of grace and the gift of righteousness,' it is only a suspension of animated existence—they 'shall reign in life, through the one man Christ Jesus.' I believe we are all agreed that this is a consequence, both upon the righteous and the wicked; the latter, however, suffer the second death, which is a positive infliction for the rejection of 'the overflowing grace,' or offer of life through Jesus Christ.

I utterly deny the doctrine that Christ's death 'magnified the law and made it honorable.' It

is not taught in the word of the living God! Read for yourselves the 19th, 20th, and 21st verses of the 42d chapter of Isaiah. Not one word is here said about the death of Christ. But his whole life was one continued exemption of the law. This is what is here foretold.

Here is one class of theologians, frittering away the atonement entirely, yet professing to believe in vicarious offering. On the other hand, is another class, holding the same sentiments about death, who have been driven, in order to be consistent with their theory, to make Christ suffer 'all the elect would have suffered, eternally in hell torments.' Both these classes equally set aside the true offering of Jesus Christ. How simple, yet how forcible are sound words—'Christ hath abolished death, [rendered death ineffectual—Macknight,] and brought life and immortality to light through the gospel.' Here Death and Life are set opposite to each other. We have only to inquire: Did Christ die on the cross? Yes. What death did he die? There is but one answer—extinction of being. This must have been the sinner's doom.

Again: The original words all convey the simple idea of Life or animated existence, and Death or cessation of animated existence. If 'spiritual death' is alienation from God, 'spiritual life,' it's opposite, must be love to God. Now where the word Life is used, even metaphorically, I find, (and these are few) the simple idea of consciousness, animation, or something kindred to it, is maintained. I will give some of the original words used in the New Testament, and rendered 'life,' 'immortal,' 'never dying,' etc.:

Zoe:—Life, animated existence, etc.

Aphtharsia:—(fr. alpha, neg. and phtheiro, to destroy,) incorruptibility, incorruption, immortality.

Aphthartos:—Incorruptible, immortal, eternal.

Athanas:—Immortal, ever-living, never-dying, perpetual.

Athanazo:—(fr. alpha neg. and thanatos, death) to deify, immortalize, to free from death.

Athanasia:—Immortality, endless life.

In more than six hundred places, where the words life, live, etc., are used in the Old and New Testaments, not one of them will warrant the idea of 'Spiritual Life.' I glory in the fact, that the time will come, when the saints of God will be made 'spiritually alive.' That time will come in the resurrection—but it is not now, although it is at hand; praise the Lord! Amen. 'It is a faithful saying,' says Paul, 'if we be dead with him we shall also live with him.'

In conclusion: After a most patient and thorough search, I am satisfied the doctrine of 'Spiritual Life and Death,' is not taught in the word of God. It ought to be scouted. It is the source of misification and confusion. I have no objection to using the terms, metaphorically, to express the wakefulness of Christians, to the subject of religion, or the opposite. This is all very well; but when we put them into God's word, and then undertake to make the one a penalty of disobedience, we are about fearful business. To call disobedience a penalty of disobedience—hatred a penalty of hatred—alienation a penalty of alienation, and such like, is too great an outrage on the reason, intelligence and understanding of man and the word of the all-wise God, to be borne in silence. When will you, my brethren, burst the bonds of heathen philosophy, of scholastic theology, of the divinity of metaphysics? When will you cease to praise Socrates for discovering a falsehood, flatly contradicting the word of God? O for emancipation for all my brethren! O for a repudiation of heathen philosophy, and a new consecration to the word of God!

G. NEEDHAM.

Oswego, March 4th, 1847.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, MARCH 17, 1847.

Letter from Charles Beecher.

[The following letter from Bro. CHAS. BEECHER was written in answer to a private note of ours on business, and perhaps was not designed by him for the public eye. But as it chiefly relates to the Advent faith; and as the writer is evidently laboring under mistaken views relative to that faith; and as we have good reasons to suppose that truth is his object, we therefore take the liberty to make public his frank and friendly letter, with a few remarks.]

FORT WAYNE, IOWA, JAN. 29, 1847.

BROTHER MARCH:—

The articles to which you allude are in publication in the "Watchman of the Valley," from Cincinnati, O. There are ten numbers now out—which I fear will be of little weight to you, for which reason I am the more anxious that you should see them.

I do believe in the near approach of our Lord's return—even hoping at times I may be permitted to "remain unto it." But have never ventured to fix day and year, wherein I think you sin. I also believe that the Covenant People will be restored to their own land, (a portion at least,) and will be converted by "looking upon Him whom they have pierced."

That portion will go back (rather *are now* going back—for the movement is begun,) in unbelief;—and will be subjected to a crisis of unparalleled suffering. The balance will be gathered by the Lord after his appearing.

I am disposed to censure the Advent papers generally for a wrong course in this matter.

1. Unwillingness to look at the evidence of this subject; and fear to spread it before their readers.

2. Total direction of their own principles of interpretation. Applying to the promises made to Abraham, and to his seed, and to Judah, and to Israel, principles of spiritualizing, exactly the same with those used by the *Post-millennarians* in denying the *Pre-millennial Advent*.

So long as you spiritualize all the strong language to the natural Israel, you cannot blame them for spiritualizing language not a whit stronger as to the advent. You furnish them all the principles they require. They are on the high road to infidelity, but you started them. You are only a little way behind them. Thus

1. Spiritualize all the prophecies of Restoration of Jews.—One step.

2. Spiritualize all promises of a Millennium connected.—2d step.

3. Spiritualize all 'promises of his coming' connected with Restoration and Millennial era.—3d step.

4. Spiritualize all promises of the Res'n or conflagration connected with Millennium.—4th step.

5. Here Bush and Swedenborg & Universalists come in and take all remaining *promises of his coming* and spiritualize them.—5th, and this is the last step.—There is no coming—no Judgment.

Now, whoever takes the first step must take the second; and whoever takes the 2d, the 3d; and so on. There is no stopping place, and the only thing that keeps you from running through, is an inconsistency more creditable to your piety than your logic.

Excuse this freedom. I speak plainly, but sincerely—and am your Brother.

In the patient waiting for Christ.

CHARLES BEECHER.

REPLY TO MR. BEECHER.

DEAR SIR:—There is a difficulty in replying to your letter, from the fact that the reasons you give for "censuring" the "Advent papers" are not specific enough to be specifically met. In replying to a general charge, we are in great danger of "beating the air;" from not knowing the evidence, either actual or supposed, on which the accusation is based.—Thus you think that

1st. We are unwilling to look at the evidence of the restoration of the natural Jews, and fear to spread it before our readers. Were this the case, we should certainly be worthy of reprobation for such a course. We think your conclusion on this point

must have been arrived at, without having been fully aware of the extent of our examination and presentation of the evidence in question. We speak of the "Advent papers" as a whole, because you thus refer to them. We believe that we have carefully examined all the arguments which have been adduced by all the various writers, who advocate the Jew's restoration; and we also believe that both sides of that question have been very fairly and fully presented in the "Advent papers." This was particularly done in the "Signs of the Times," (now "Advent Herald,") published in Boston, in 1841 & 2, the first two years of its publication. In the establishment of that paper, the Jew question came up very prominently for discussion, and the columns of that paper were open to its discussion, until the great body of Adventists in this country were fully settled in the position we occupy. Since that time, the same question has frequently come up, and as frequently been heard and met in the "Advent papers." And the only reason why the arguments, on the side the reverse of which we hold, are not now presented and canvassed, is because we know of no arguments on that side of the question, but what have been fully and sufficiently met. The evidence we believe has been examined with a prayerful spirit, and with a willingness to arrive at the truth. For it is our sincere wish, if we can fathom the desires of our hearts, to know the truth, and to conform our opinions to the teaching of the Bible. If we are in error on this question, we can certainly gain nothing by persisting in it. The truth, and not our opinions, will avail us anything. But as advocates for truth, when we discern a want of soundness in the argument by which any view is sustained, we cannot present it as sound reasoning, or give it publicity without also pointing out its defects in point of logic.

2d. In the second place, you think we depart from our own principles of interpretation, and spiritualize the promises made to the Jews, the same as "Post-millennarians" spiritualize the Scriptures which sustain the "Pre-millennial Advent." If this were the case, we should certainly be very faulty in so doing. We must not apply principles of interpretation to one portion of Scripture which we may not to other portions. No doctrine can be scriptural, which is sustained only by a rule of interpretation, which would not be valid when applied to other doctrines. If then your view of the Jew question is sustained by the same mode of argument, that our view of the pre-millennial advent is, it must be equally valid.—The question here arises, wherein do we depart from our principles of interpretation? As the charge is general, and not specific, we hardly know how to meet it. Had we been shown wherein we spiritualize the promises to Israel, it would be very easy to meet the objection, and show the uniformity of our principles of interpretation. As the objection has not been specifically presented, we can only meet it in a general manner. We would therefore argue that,—

1st. When we deny that prophecies, which manifestly were fulfilled in the Babylonish restoration, can have respect to a future restoration of the natural Jew, we neither spiritualize them, nor depart from our literal principle of interpretation, in showing their true application.

2d. We neither spiritualize, nor depart from our principles of interpretation, in denying the application of prophecies to the chronology of the second advent, which were fulfilled in the first.

3d. We are not liable to the above charge, when we apply the promises made to Abraham and his seed, as they are applied by the inspired commentators—the writers of the New Testament.

4th. The same is true, when we regard the neglect to comply with the conditions of conditional prom-

ises, as invalidating those promises. And
5th. We are also guiltless, when we apply to the righteous portion of the whole house of Israel those promises which can consistently, only be fulfilled in them.

In one or other of the above classes we believe all the scriptures come which are applied to the restoration of the unsanctified Jew; and consequently instead of proving recreant to our principles, when we approach the Jew question, we conceive we are pursuing the only course we could pursue, and legitimately carry them out. As therefore we are not conscious of taking the 1st step in your series of steps, we do not conceive that we are in the road they lead, and recognize no issue upon them. We have not here taken up the various scriptures, applied to the restoration of the natural Jew, and shown how they belong to the above classes, because you have not adverted to any scriptures as sustaining their return; and although we might occupy much space in such classification, we might still have omitted the ones which bear the strongest in your mind, in favor of that view. We will therefore content ourselves by noticing the only text you have quoted,—viz: Zech. xii. 10. "They shall look upon me whom they have pierced." This you apply to the second advent. But the inspired John (xix. 37) expressly applies it to the time of the crucifixion, and quotes it as then fulfilled. Speaking of the crucifixion, he says:—"For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith,—They shall look on him whom they pierced." Now when this is expressly applied, by John, to the crucifixion, have we a right to say, as one advocating its application to the second advent once said to us, "I beg leave to differ from the Evangelist"? No one will accuse John of being a spiritualizer. If he was not, we do not spiritualize in adopting his interpretation.

We might proceed to point out the many contradictions of scripture necessarily involved in the theory of the restoration of the natural Jew. It might however be here a work of supererogation. As we have shown why we are not liable to the objections you advance, we will close by expressing our belief that ours is the only consistent scriptural view of the prophecies which point to Israel and the Advent. If there is a more perfect way we should be glad to see it, and walk therein.

Our Position—Bro. Gross, & the "Bible Advocate."

Some few of our good brethren object to the Bible position on time, "nigh, even at the door," because they think it is not sufficiently definite. Now my brother I presume you will admit that we should never object to a doctrine or theory until we are prepared to show its absurdity, and can present a better. This we have done, in reference to the day and hour theory, and the nigh-at-the-door: we have shown from infallible testimony that the day and hour theory is defective, and, from the same kind of testimony, that the one we have presented is according to truth. But you have not done this; you have not, to our knowledge, attempted to tell what the Savior did mean, in the expression "nigh, even at the door;" neither have you told us what your more definite position is. Now, truth is what we desire above all things else, and if you have got it, we would most kindly thank you for it. Understand us: we do not call for an expression of your feelings, impulses, fears, your dreams, affirmations, or opinions; but truth, Bible truth, and facts. To such testimony we will joyfully submit, and gladly lay it before our readers, and no other.

We say you have not told us what your more definite position is. We readily admit that you repeatedly and confidently affirm that you believe the year

may be known; and you also say you fully believe the true '47 will be that year, and that it is your strong conviction that *this year* is the true '47.—Now this is about as positive a position as we have been able to get any one to take, who talks so much about our *in-definite* and *then definite* position on the time.

Now, according to our understanding of the meaning of 'nigh at the door,' we think that our position is more definite or *positive* than the one above named. We believe the grand prophetic periods will end and the Lord come in the true '47; and it is highly probable that this is that very year, but we are not positive that it is. But we can be no more positive about anything than that the Lord is at the door; and with us, at the door means, and will mean,—*now, now*, until the Lord shall come. Let the wise judge whose position is the more definite, positive, and more according to the word of the Lord. The fact is, the contention some seem disposed to make here, is a mere splitting of hairs, and is a work in which we should not be engaged: it is incompatible with our profession, as believers in the near advent of our Lord, to be found doing such things.

Again, Some few whom we know, and others we do not know, honestly we suppose, think we are opposed to having much if anything more said on the prophetic numbers. This is not so: and we have repeatedly given assurances to the contrary, have published all, with one exception, which has been furnished on this subject, stand ready to publish more, and shall, the Lord willing, soon speak on the prophetic numbers ourself. This complaint we suppose has arisen from the fact of our refusing to copy from the "Advocate" Bro. Gross' articles on the time. Some have thought that those articles were sent directly to our office, but this is a mistake: they were sent to the "Advocate," and we were requested to copy them. We declined, *not* on account of the time advocated, but the *manner* it was advocated; and besides we had published nearly or quite the same articles from Bro. Gross' pen, in a former volume of our paper. There is no just cause for complaint here. We want it distinctly understood that we have rejected no one's article on account of the time it advocated. But we did reject Bro. Gross' articles for the reasons named, and as a Christian, a brother, he should not treat us unkindly for doing this. Has an Editor no rights? must he publish everything which every one requests him to publish? and if now and then he declines an article, should he be rebuked, chastized, and unkindly treated, and that too in a paper which professes to be a co-worker in the same good cause? Let the candid answer.

Another point the good of the cause makes it necessary to notice here. We learn that a prejudice is being waked up to some extent, *against* the "Advent Herald" and "Voice of Truth," and in *favor* of the "Bible Advocate," on the time of the advent. We do not say that any person, or number of persons, have, designedly, been engaged in producing this prejudice, but we do say, if we are rightly informed, that it is groundless. We are told that the *conductors* of the "Bible Advocate," in the main, agree with the "Herald" and "Voice" on the question of time; and we have seen nothing in that paper to convince us that this information is incorrect.—It is true the "Advocate" has published communications from correspondents, who take a different view from ours on time. But this is no more than the "Voice of Truth" and "Herald" have done. But the opinions of correspondents do not decide what are the sentiments of the *conductors* of these respective papers. The question to be settled is, do the *conductors* of these papers take the same, or essentially the same position on the time of the advent? We say they do. If we are mistaken, we hope the

"Advocate" will show wherein; but if correct, then we request it to affirm the truth of what we say. We make this request not on our own account, but for the peace of our greatly tried brethren at this perilous moment.

We do not say that the "Advocate" has been in the fault in this case; but we do think that when the *conductors* of that paper are informed that such evils exist, it will be their pleasure as far as possible to aid us in removing them, that *imaginary* causes of trial may speedily be taken away from among us.

Finally, we do most earnestly entreat our dear brethren, one and all, to guard at this time of sore trial against the wiles of the devil. He will divide and scatter you if he can. His work of darkness will be done in a manner you least expect. We say again, Beware of his devices, lest you lose the crown, when you are so near possessing it. If you have not the spirit of Christ you are none of his. His spirit leads its possessors to love one another, not in word and in tongue, but in deed and in truth. Oh, how many are deficient here! May they see their poverty and wretchedness before it shall be too late to obtain the true riches.

A HOPELESS CASE.—The advocates of a temporal millennium fully believe that wars of every kind will cease before that long looked for day shall dawn upon the world. They confidently expect, too, that the world will be converted from the spirit of war, through the preaching of the gospel by the ministry of the present church. But their cause is a hopeless one, as the following facts, with a vast amount of other infallible evidence, clearly show:—

THE FUNERAL OBSEQUIES.

"Yesterday was certainly the most beautiful day of the season. At near 3 o'clock the procession began to move from the Battery up Broadway.—The military escort, with appropriate music, made a grand but solemn display; then followed the clergy, and behind them the remains of the lamented soldiers who fell gallantly fighting at Monterey. First, the remains of Captain Morris, with eight colonels as pall bearers; second, the remains of Captain Field, with eight captains as pall bearers; and third, the remains of Captain Williams, with also eight captains as pall bearers. The procession moved through Broadway, Chatham and Chambers streets, then down Broadway, into St. Paul's Church. The three coffins were placed on settlers in the central aisle, that of Capt. Morris next the pulpit. As these were carried into the Church, a clergyman led the way, reading in a solemn tone the service of the Episcopal church, beginning, 'I am the resurrection and the life.' &c. To this the low plaintive tones of the organ lent their solemn accompaniment.—The pulpit was occupied by the Rectors of St Paul's and Trinity. The choir sang the anthem 'Glory be to the Father and the Son,' after which the 15th chapter of 1st Corinthians, beginning at the 20th verse, was read. The ceremony was the reading of the solemn service for the dead peculiar to the Episcopal church. This was conducted by Dr. Berrien, of Trinity. There was evident disappointment in the immense throng, three fourths of which were ladies, as a sermon was expected. Much praise is due the efficient corps of officers for the order that prevailed. Nor was it all a cold and formal show. Every heart beat in unison, and all had a place in their affections for the memory of the brave who purchased so glorious a victory at the cost of such valuable lives. After the ceremonies, the bodies were removed to the City Hall, where the City Guard held watch over them all night. At an early hour this morning they will be taken to the Albany boat."—[N. Y. Sun, Saturday morning.]

In view of these blasphemous acts, who can hope that the ministry and the church can ever convert the world from the spirit of war. No one, of a sound enlightened mind. Instead of converting the world from the murderous spirit and practice of war, the 'clergy,' and of course the flocks of their care, sanction and uphold these wicked things. They cu-

logize and almost canonize those who have fallen on the field of bloody strife, covered with the blood of those who have fallen by their murderous hands!—O my God! what blindness has come over this professedly enlightened age. The church and the world are hand in hand on the verge of destruction, and they know it not! O that they would see and flee from the inevitable ruin that lies but just before them.

THE MEETING AT SPRINGWATER—which we recently attended, was one of deep and joyful interest. A good number of brethren from abroad attended, strong in the faith, and joyful in the hope of the gospel. The meeting had been in progress one day when myself and Bro. Smith of this city arrived.—We found Brn. H. H. Johnson and — Stocking on the ground, well engaged in the good work. The many fervent prayers and warm exhortations, from brethren and sisters, during the meeting, were very good evidence that their religion consists in something more than a mere theory or outward show: we trust they love not in word and tongue only, but in deed and truth. Our communion season Sabbath afternoon, was a joyful and strengthening moment to the happy guests who then came around the table of their absent Lord, to show forth the Lord's death until he come. May all be counted worthy to eat bread with all the redeemed in the kingdom of God.

Sabbath evening was a time of deep interest.—The power of truth reached the heart of the impatient and unprepared to meet the Lord; a number rose for prayers, and some confessed their backslidings from God. May all these humble seekers after salvation, and many more in that region, be saved in the day of the Lord Jesus.

The cause in Springwater has suffered much from the disgraceful scenes which have been acted there by the Spiritualizers of that place, and those who congregated with them from other parts of the country. But they became divided amongst themselves; denounced each other, and scattered to the four winds, leaving the blight of death behind them, and one family and a relative or two, in the place, as monuments of the sad consequences of a departure from the word of God. We think we now have good reason to hope that the bleeding cause of our soon coming Lord will again raise its drooping head in Springwater, and exercise a healthful and saving influence over at least a portion of the inhabitants of the place, and of the surrounding country.

We left Brn. Johnson and Stocking to continue the meeting, and hope soon to hear that their labor has not been in vain in the Lord.

Our remarks on the time of the second advent and several valuable communications from correspondents, are necessarily deferred for another week.

—000—

The Alarm.

We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling,
To be living is sublime.

Will ye play, then, will ye dally,
With your music and your wine?
Up! it is Jehovah's rally!
God's own arm hath need of thine.

What! still hug thy dreamy slumbers!
'Tis no time for idling play;
Wreaths, and dance, and poet-numbers,
Flout them—we must work to-day.

Fear not; spurn the worldling's laughter
Thine ambition trample thou;
Thou shalt find a long hereafter
To be more than tempts thee now.

Ou! let the soul within you
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages—tell for God!

(Continued from page 91)

Instead of complaining of infirmities, and making them an excuse for trampling under foot the requirements of God, do like Paul: he says, 'I besought the Lord,' etc.—and he said unto me, 'My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak then am I strong.' 2 Cor. xii. 8-11. How many precious promises God has left on record, for this present life, to those who will do his commandments!—so many, and so great promises, that many have held the doctrine of 'once in grace always in grace,' notwithstanding there is no promise to any but those who *endure to the end*: and it is said, 'When the righteous turneth away from his righteousness and committeth iniquity, he shall die in the sins he hath committed, and all his righteousness that he hath done shall not be mentioned,' etc.—Ezek. iii. 20 and xviii. 24, and xxxiii. 12, 13, 18.

I will not stop to enumerate the many baneful influences that are in the world, at the present day, which tend most powerfully to lead the humble followers of Christ away from the God he loves. We cannot be mistaken that 'perilous times' have come, and that every power of the Christian is in need of being exerted to the utmost to keep him alive to God. Streams of pollution arise from thousands of sources, and, all combining, rush, in one mighty flood, across the way of holiness, uprooting every 'green tree' that is not firmly 'rooted and grounded in love.' Yet these circumstances furnish no excuse to any for not being 'steadfast, immovable, always abounding in the work of the Lord;' but to the contrary they afford a powerful inducement for the child of God to cleave closer than ever to his 'Rock of defence.' We have been forewarned of these things; (2 Tim. iii.) and if we suffer ourselves to be moved by those influences the fault will be our own. The most dangerous of all those influences is, that which leads us, first, to the use of 'idle words' and 'foolish talking and jesting;' then 'profane and vain babblings,' which 'will increase unto more ungodliness,' such as 'evil speaking,' 'filthy communications,' 'tattling,' 'backbiting,' 'cursing,' and, finally, 'blasphemy!' Oh, that I could give to this danger a voice of roaring, louder than Sinai's thunders, that it might awake the child of God to a full sense of terribleness, before it should come near enough to crush him, like the car of Jugernaut, beneath its deadly wheels. The danger is entirely avoided by heeding our Savior's command: 'Let your communications be yea and nay; for whatsoever is more than this cometh of evil.' Use no words, dear brethren, only such as are 'with grace' and 'unto edification;' for, 'if any man among you seemeth to be religious and bridled not his tongue, that man's religion is vain.'—James i. 26.

If any one doubts that I have applied the text, 'there is none righteous,' etc. according to the design of God, let him read Romans 3d and 8th chapters inclusive; for these are all taken up with Paul's comments on that text. They are better than any uninspired comments. Read, also, 1st John.

'Abstain from all appearance of evil, and the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.' 1 Thes. v. 22-24.

R. W. WELLS.

Elmira, March 1st, 1847.

Souls of the Dead Unconscious.

A word in answer to Bro. Lathrop upon the article, 'Souls of the Dead Conscious,' published in 'Voice of Truth' Feb. 10th. In the first place, we need to see well to it that *love*, and the spirit of Jesus, characterize our productions, and then though we differ in sentiment, our zeal which we manifest on the side of what we think is truth, will not cause schism in the body of Christ. I think no one of our friends who love Jesus' coming, has a desire to 'burlesque the truth of God' on any subject, and much less the one under consideration.

I think the good brother has failed to prove his three positions. His texts presented, with a few exceptions, militate against his own views, or else have no particular bearing upon the subject. The soul or spirit he understands does not become unconscious like the body at death. In the first place, he errs, while blending the soul and spirit together. The soul and spirit are not the same: therefore Paul prays that the whole spirit, soul and body may be preserved blameless unto the coming of the Lord Jesus Christ. 1 Th. v. 23. But to the law and the testimony, Gen. ii. 7—'And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.' We see that God formed man and he was lifeless; God then breathed into his nostrils the breath of life and then man became a living soul. The body was not a soul without the spirit, neither was the spirit a soul without the body; but spirit and body united constituted a soul. Adam was lifeless and knew nothing till the breath or spirit entered into him; (spirit and breath are the same: see Eccl. iii. 20, 21,) and now if our brother will tell me how much the breath or spirit know before Adam had it, then I will tell him how much a man knows when he is dead: for God says in Eccl. xii. 17—'Then shall the dust return to the earth as it was (before God formed Adam,) and the spirit returns to God who gave it.' This I firmly believe; so we see that Adam has no more consciousness now than before he was created.

Job xiv. 14, is quoted to prove the conscious state of the dead. The connection gives us the plain meaning of the text; read from 10-14; he is speaking of the resurrection, and asks to be hid in the grave and to be kept secret till thy wrath is past, and wants a set time to be remembered, and then asks the question: If a man die shall he live again? and then adds, 'all the days of my appointed time will I wait, till my change come.' Where will he 'wait?' In the grave where he is now 'hid.' What appointed time will he wait for? For the time when they that die shall live again. Whon is that? At Job's 'set time,' when God 'remembers him.' And when is that? 2. Tim. iv. 1, 'At his appearing and kingdom; 1 Thes. iv. 15-17, 'When the dead in Christ rise first.' I think this is the truth in the case. The brother says, 'The notion that the soul becomes unconscious at death has no foundation in revelation.' Let us see: Eccl. iii. 19—'For that which befallth the sons of men befallth beasts, even one thing befallth them, as the one dieth so dieth the other; yea, they have all one breath: so that a man hath no pre-eminence above a beast. All go unto one place—all are of the dust and all turn to dust again. See Psa. xlix. 15—'God will redeem my soul from the power of the grave.' It must be in the grave or else it could not be redeemed. Psa. lxxxix. 48—'Shall he (man,) deliver his soul from the hand of the grave.' Psa. cxv. 17—'The dead praise not the Lord, neither any that go down into silence;' and consequently they are 'unconscious.' Psa. cxlvi. 4—'His breath goeth forth, he returneth to the earth, in that very day his thoughts perish.' Eccl. ix. 5—'The living know that they shall die; but the

dead know not any thing.' 1 Cor. xv. 16—'For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain, ye are yet in your sins; then they also which are fallen asleep in Christ are perished.' This must be unmeaning language if the third position of our brother be correct.

If the person at death enters upon an eternal consciousness of divine approbation and enjoyment, he would not perish though he had no resurrection. Though I love our brother, I must believe God's word, and place my only hope of 'divine approbation and enjoyment,' in the resurrection of the just. Take this away and like the brute we perish. Let us search the Scriptures to see whether these things are so.

Luke xxiii. 43 is presented to prove the position of our brother. The thief asked to be remembered when Jesus should come into his kingdom. Jesus answered in the following manner: 'Verily I say unto thee, to-day shalt thou (or thou shalt) be with me in Paradise.' Punctuate this passage as it should be, and all is plain. But was Jesus in Paradise that day? Not without you call the grave Paradise. The other texts have no particular bearing upon the subject, only that we shall have life by believing in Jesus, and consequently no life if we have no faith. I believe we have eternal life by faith in Christ Jesus, but no immortality till the resurrection. Impartially receiving the testimony of our Savior, in Luke xvi. 19-31, I find a difficulty in harmonizing it with either view so as to satisfy the objector; but it will be seen to be quite as difficult to apply it to the conscious and unconscious states—for if to the conscious, we must admit that a spirit has hands, a bosom, and can talk and hold conversation, and consequently must be in the resurrection state. I admit a difficulty, but the great amount of Scripture is upon the side of God when he says, 'The dead know not anything.'

Again, Phil. i. 21-23 is quoted. I am of Paul's mind, to die (or sleep in Jesus) would be gain—I then should be done with the trials of life and sweetly repose in my Jesus till the resurrection. He would rather be with Christ, and who would not? But Paul did not expect his crown until the appearing of Jesus Christ. He said he was ready to be offered, (and so is every Christian,) and that the time of his departure was at hand; but he did not say that the crown was then to be given—but he does say that it will be given at the appearing of the Savior. 1 Pet. v. 4, says, 'When the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away.'

Rev. vi. 9-11. This text, I admit, is difficult to harmonize with the above view—but as I said above, the Scriptures abound in proof that the 'saints sleep in Jesus' till the resurrection, and 'them that do sleep in Jesus will God bring with him;' and if they sleep they are unconscious, for what does a man know when he is asleep? I answer, nothing.

'In relation to the perpetuity of future rewards and punishments being placed on a par,' I will say that the texts quoted prove nothing to the point, (as I understand them) for if their worm don't die it will prey upon them till they are destroyed—and if their fire is not quenched, it will burn them up. For an illustration take the house all on fire—if the fire is unquenchable, or can't be put out, it will burn the house to ashes: so with the wicked, they are to be burned up, root and branch; and if this be so, there is nothing left that looks like consciousness more than in the stick of wood that now is a heap of ashes. O! that men would let go of tradition's deadly grasp and believe the word of God as it is.

The good brother says the SOUL at death enters upon an ETERNAL consciousness of divine enjoyment or of misery. Does he forget that God says, 'The SOUL that sinneth it shall DIE!

Ezek. xvii. 20. And does DIE mean LIVE? Dan. ii. 35, says, 'The stone smote the image on the feet and it was carried away, and no PLACE FOUND FOR IT. Bro. L. where is it? If the wicked are in existence it is some where: but God says NO PLACE found for it. Job xviii. 18, declares that they shall be driven from light into darkness, and *chased out of the world!* We read in the 37th Psalm that they 'shall be like the fat of lambs; they shall consume, into smoke shall they CONSUME AWAY.' If this be the case, where in the universe of God can they be found? But I forbear, hoping that nothing has been said that shall wound the feelings of the honest inquirer after truth and praying God to bless the truth and save us from error, and deliver us from the portion of the wicked, that we may reign in the peaceful and happy kingdom of our God forever.
C. R. GRIGGS.

CORRESPONDENCE.

LETTER FROM BRO. C. R. GRIGGS.

LORRAINE, N. Y., Feb. 13, 1817.

Dear Bro. Marsh:—As I am about to bid farewell to my present field of labor and the friends of Jesus in this section of country, I have felt that the cause of God demanded and his children would be comforted, with an account of things as they were six months ago, and as they now are. Two years ago there was a band of about fifty. 'Spiritualism,' as advocated by Mr. Peavy and others prior to his going to the 'Shakers,' was what divided the once happy company, and left them as sheep without a shepherd. A few however remained steadfast, and continued to meet together to comfort one another with the words that Jesus was coming. Six or eight held on to the strong arm of God, and still looked for the blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. In this state I found the friends at Lorraine. We commenced our meetings with a desire to do good; some good we are satisfied has been done; but how much we cannot tell—eternity alone must decide the question.

Bro. Pinney's visit and the truth presented by him some weeks since, we feel has been blessed of God to the good of souls. Since that time a goodly number have given up their 'shut door' views, and are now united in the common cause of our Redeemer with those 'who have stood stiffly for the word of God,' amid the storms of mysticism and fanaticism, which have pervaded our ranks for the last two years. For this we praise our good Lord, and tremblingly hope that they may so remain, daily growing in grace and in the knowledge of our Lord and Savior Jesus Christ, till the Lord shall come.

In Adams I labored in company with Bro. S. Bragg, about four weeks. Some embraced the truth and are now looking for Jesus. In Copenhagen I preached three weeks; held meetings every evening but two. Some that never before had heard upon the advent, came out to hear,—some were converted to the truth as it is in Jesus and are waiting his coming from heaven—but the great mass of the people are fighting Jesus and his truth. Some of those that became interested under the labors of Bro. Pinney some weeks ago, are now pouring their contempt upon God and his truth, and those too, who occupy a high standing in the professed church of Christ! O, how true, that truth proves a savor of life unto life, or of death unto death. And again, how true, that when truth and light are rejected, it brings darkness, and ruin follows in its train.

From thence we went to Martinsburg. We held a few meetings with them and the Lord was with us. At Watson I spent two evenings with Bro. Bates—the last one, there were six forward for prayers; two or three found the Savior precious to their souls, and the others were resolved

to be for God. The work is going on well under the labors of our devoted brother. May God give him strength and wisdom to labor for his glory. O how needful that the heralds of the cross be deeply embued with the Holy Ghost, and the wisdom which comes from God; and how important that all who are looking for Jesus should be child-like and Christ-like, and daily ripening for the kingdom of God. Soon it will come, and who shall be able to stand when he appeareth? The saint upon whom is found the *spotless robe* of Christ: he, and he alone, will stand amid the conflagrations of the last great day, and with admiration, behold the heavens and earth as they pass away to be here no more.

Yours in expectation of soon witnessing this happy yet solemn scene,
C. R. GRIGGS.

OWEGO, N. Y., Jan. 30.

It may perhaps help to strengthen and confirm the brethren that the end of all things is at hand, to mention that Dr. W., Presbyterian minister, Owego, has preached three sermons to show that there must be a temporal millennium before Jesus can come. I will give his own words, as I took them down at the time. The text was Rev. xx. 6—'Blessed and holy is he that hath part in the first resurrection.' We do not believe that this means a resurrection of the body from the grave, but a spiritual resurrection from nature to grace, from sin to holiness—then the earth shall be full of the knowledge of the Lord, when God shall pour out his spirit on all flesh. He may enable men to convert men by millions: then kings shall be thy nursing fathers and queens thy nursing mothers; there shall be no premature deaths then—deaths will be few and rare—peace shall then prevail—their children shall be all taught of God in the millennium—their children shall be all kings and priests to God, and they shall reign with Christ a thousand years; they will be born in sin, but early raised to spiritual life—no disease in their crops, no murrain among their cattle—in fact, it will be Christ's harvest—souls shall be gathered in: all nations, kindreds, tongues and people, shall be his in the first resurrection. He has been dashing the nations in pieces, but then He will gather all nations to himself. These days are begun; men may do much to hasten these glorious days by joining together in aiding Bible and missionary societies: the Jews also must possess their own land before Christ can come, &c. &c. Enough to show how blind these men are, saying peace and safety, when sudden destruction shall come upon them.

Our faith is strong, and we believe all things are now fulfilled, so that the blessed Jesus may come at any time.
A. NISBET.

NORTH YARMOUTH, Feb. 16.

AT THE DOOR.—Bro. Marsh: As time yet lingers, I feel a desire to give my testimony in favor of the views expressed by you in relation to the time of the advent being near, 'even at the doors.' This view to me looks as clear as the light of the sun at mid-day. I believe this view of the subject to be the *only* one made known in the Bible on which we can rest with unwavering faith. And how evident it is, that in order to possess true faith we must have a foundation for that faith that cannot be shaken.

I know some speak and write against such a faith, and no doubt honestly think they desire something more tangible. They want a faith that will lay hold on some particular time, and such ones think perhaps that those who take the ground first named are not walking in God's truth. In all kindness and love I wish to ask such brethren what views they would have us take of the Savior's instructions, as quoted by you in your articles on the time of the advent? It seems to me the Lord Jesus has given us all the information

we need. If we lay hold on this with increasing, unwavering faith, trusting in God, we need not fear of falling away or of being found off our watch when our Lord shall come. O, brethren, let us *walk every moment* by this faith, keep all the Lord's commandments, and when He shall appear, we shall also appear with Him in glory!
R. R. YORK.

CALAIR, VL, Jan. 25.

The cause of our coming Redeemer is progressing in this vicinity. The saints, all the scattered and persecuted, are looking up and saying, 'Come Lord Jesus!' I have lately attended three conferences: one in Williamstown, one in Bethel and one in Strafford. I found the brethren cut down but not forsaken of the Lord. Those who once gave them the word of life, had left them a prey for the wild beasts. The saints gathered in from the different towns, and the Lord blessed them. Several wanderers came again to Father's house. One sinner found mercy, and gave God the glory. The meetings were well attended: the weeping spirit fell on all present, and there are signs of good yet being done in that vicinity. The harvest is truly great and faithful laborers are few. I hope the dear brethren will remember that those watchmen who cry day and night, and families to feed, need some of the Lord's fullness; 'the earth is the Lord's and the fullness thereof.'
S. W. THURBER.

CHICKOPEE FALLS, MASS., Jan. 22.

I do feel very grateful to my heavenly Father for what he has done and is still doing for some dear souls in this place. There have been very recently three converted to God, and they are looking for and hasting unto the coming of the blessed Lord. There are a few of us in this place who are striving to 'enter in at the strait gate.' The Lord has been with us, and still is with us, and has promised to be with us to the end. Two weeks since Bro. L. Boutell preached the word to us: a few weeks since Bro. Thompson fed us with meat in due season. The Lord rewarded them for their labor of love. O, my heart says 'praise the Lord; let every thing that hath breath praise his holy name.' I expect soon, very soon, if faithful, to meet all of the faithful in God's everlasting kingdom, to go no more out for ever. O, what a blessed hope is ours!

EMILY L. A. HEMENWAY.

FLEMINGVILLE, N. Y., Jan. 24.

I find a number, and even some ministers, who, I think, love the appearing of Christ, who cannot reconcile the 39th chapter of Ezekiel with the common advent faith, and yet do not believe in the old millennium doctrine. Will some competent brother give the true light of that chapter, and also the 62d verse of the 14th chapter of Mark? Did Christ mean those high priests that he then spoke to? and how shall they see him coming in the clouds of heaven? W. BRINK.

NORTHFIELD, Mass., Jan. 31.

We have had a conference here, which commenced Feb. 21st, and held over the Sabbath, and a heavenly time it was! the truth of God had a good effect. Bro. L. Boutell and W. Pratt were here, and truth prevailed over error. In short, the church here are strong in God. The last evening one soul was born again; so we see the Lord is ready to save all that will come unto him.
ANSON GAGE.

HORNBY, N. Y., Feb. 3.

The brethren here are steadfast and have been growing in grace since our conference in Nov. last. We meet every Lord's day to talk of the kingdom that we expect soon to inherit, and pray for the Holy Spirit to direct and keep us in this time of trial, and we feel that God hears and meets with us, and we are looking daily for the realization of our hope.
A. POND.

LETTER FROM BRO. J. R. GATES.
WATERBURY, VT., FEB. 10th, 1847.

Dear Bro. Marsh:—I have fulfilled my appointments, and am now at Waterbury, Vt., on my return home. I have visited and preached to the brethren at Derby Line, Glynes Corners, Barnston, Hatley, Bolton, Farnham, Shefford and Dunham Flats, and Canada East: found them looking steadfastly for the Lord and expecting very soon to see 'the King in his beauty.' I went from Dunham to Richford, Vt., and commenced a conference Thursday, Feb. 9th. Friday morning I was taken with a severe attack of pleurisy, combined with rheumatism, which so prostrated me, I was unable to attend meeting till Sabbath morning, when I preached an advent ordination sermon from these words: 'I have set watchmen upon thy walls, O Jerusalem,' etc. Bro. John Porter, of Waterloo, C. E., and Bro. Jonathan Cummings, of Troy, Vt., were then set apart for the ministry.

I have candidly read the views of some of our brethren upon definite time, and am of opinion, 1st. That the prophetic periods have not terminated as yet. 2d. That they must terminate about this time—and 3d. That your position, 'nigh, even at the doors,' is the true and only safe one; it honors God and is adapted to the capacity of all his creatures.

Yours in hope of speedy redemption,
I. R. GATES.

LETTER FROM BRO. B. B. BRIGHAM.
NORTH PLAINS, Mich., Jan. 23d, 1847.

BRO. MARSH—The Voice of Truth seems a medium by which the scattered flock, the few and far between, can meet sympathetically and mingle their desires and prayers while hastening unto the coming of our Lord Jesus. Not only our Savior endured the cross, despising the shame, but both Old and New Testament saints had trial of cruel mockings, were destitute and afflicted, were made a gazing stock both by reproaches and by becoming companions of them that were so used. Those who are to reign with Christ must here on earth suffer with him—not through popular applause but through much tribulation we enter the kingdom. Neither is it a cause of rejoicing when all men speak well of us, but when they shall revile and persecute for righteousness sake. A crown of righteousness is not for those who hate, but for those who love the appearing of Christ. Not unto them who close their eyes lest they should see evidences that he is nigh, but unto them that look for him will he appear the second time unto salvation. To confess Christ and his word was given as a test of discipleship; those who are ashamed or deny him and his words, he will deny.

It is in this region a dry place and weary land. No watchman that can tell us of the night, or whether the sun of righteousness is soon to rise, or if his glory beaming star yet gilds the mountain tops of our benighted land. The Christian Herald, (a Baptist paper,) for a long time past mentions no revival or protracted meeting in the State. The editor, in his recent prospectus, speaks of aiming at a 'Scriptural revival of religion.' His readers understand his italics to imply that past revivals have not been Scriptural—he is certainly not alone in his opinion. If so, the church is filled with such as have a strong delusion, that they should believe they are Christians when they are not. Awful consideration! May the eyes of the great ones be opened that they may see what means are used in 'Scriptural revivals of religion.' Not many wise men after the flesh, not many mighty, not many noble; but foolish, weak, base, despised, and things that are not, has God chosen to bring to nought things that are; and hides from the wise and prudent, things that he reveals to babes.

That D. D. at the present day signifies the same as Rabbi 1800 years ago, is confirmed by their own definitions. Its common usage in their religious communications is evidence conclusive that they love to be called so. To believe that such can escape the damnation of hell, is no less false than Universalism. Rabbi sits in the temple of God, showing himself lord over God's heritage, making void the word of God by creeds and traditions of men, and blinds the minds of them that believe not, lest the light of the glorious gospel of Christ should shine unto them. But the hail shall soon sweep away the refuge of lies, and the waters overflow the hiding places, when the overflowing scourge shall pass through the land.

In haste I close, expecting soon to hear, as it were, the voice of a great multitude—of many waters—of mighty thunderings, saying: 'The marriage of the Lamb is come, and his wife has made herself ready.' B. B. BRIGHAM.

VERGENNES, Vt. Feb. 5.

We closed an interesting conference at Essex, Vt., last Sunday evening. Like other meetings of the kind it proved an occasion of revival to the waiting children who attended. I wish such meetings were more general through the land. Satan is doing his last work 'in great wrath' and how should we stand? May the great judgment tell that we 'kept God's word and denied not his name,' in that 'awful hour of temptation'—that 'for his name's sake we labored' for one another's good, and fainted not—so that from his lips may descend the blessed welcome, 'enter into the joy of thy Lord.'

Bro. Himes gave us several interesting lectures through this section recently, the result of which is manifestly good, not only with the advent brethren, but several professors who are not with us in our views of the speedy termination of prophecy, were much edified, and some expressed the expectation of Christ's personal advent as their only hope. God speed him and all his faithful servants on their way, till labors and conflicts shall be exchanged for ceaseless rest.

G. W. BURNHAM.

From the Boston Traveler.

Highly Important News from Germany.

We are indebted to Rev. Dr. Baird, who came passenger in the Cambria, for a copy of a "London Universe," of the 29th of January, which contains intelligence from Germany which is of the deepest interest and importance—namely, that the King of Prussia is about to extend to a liberal degree, the religious liberty of his kingdom, and to give to his people the long expected Constitution.

The King of Prussia will, in a few days, issue an edict, or law, granting a very large measure of religious liberty to his kingdom—a measure quite as large as could possibly be expected in the present condition of things in that kingdom, especially under the maintenance, and even the existence of the Prussian National Church.

In a very few weeks the long-expected Constitution will be given by the King of Prussia, and the States-general of the kingdom will be convoked to carry it into effect. This body, it is decided, will be the union of all the provincial assemblies in the kingdom—eight in number. This is a great movement, and may be followed, and doubtless will be, by the most important consequences. May God give wisdom and guidance to all who take part in it! If Prussia should succeed in establishing a wise and good constitutional government, it will be a great thing for humanity entire, and especially for the whole German people. We shall watch closely both the movements alluded to above, and give our readers the earliest and most authentic information respecting them, which may come to our

hands. They are movements to which no Christian—no friend of human liberty and human rights—live where he may—can be indifferent. We are approaching momentous times. Great and extensive changes in the state of the world, are not far in advance of us—or we are wholly mistaken. Come what may, let us hold fast to the true source of consolation and of confidence: "The Lord reigneth: let the earth rejoice, let the multitude of the isles be glad thereof."

POPERY AND THE BIBLE.—In the year 1833, a poor family in Ireland, of the name of M'Gennis, was greatly distressed by the painful illness of a young girl, who, after lingering some time, gave signs of approaching dissolution. She was attended by the priests of the Romish church, to which the family belonged, one of whom discovered, shortly before her decease, that she had repaired for support and comfort in her affliction to a forbidden source. In the wretched hut was a Bible, which the sufferer had received as a reward, at a Protestant minister's free school; and the priest commanded that it should be instantly destroyed. The dying girl shuddered; the aged parent entreated that the book might be spared; but he was inexorable, and demanded that it should be burned in his presence. The father now declared that it should not be done under his roof; and the incensed priest, rushing from the hut with the Bible in his hand, placed it upon a fire of turf, kindled in the open air, and thus deliberately destroyed it in the day-time, in the presence of numbers, and in the high road! Nor is this a solitary case.—Errors of the Times

SLAVERY.—We translate the following from "La-Patria," the Spanish paper published at New Orleans. "In an account of slavery recently published in a Paris magazine, which we have before us, we find the present number of slaves in the Western Hemisphere, to be as follows:

In the Spanish Colonies,	500,000
" French do	250,000
" Holland, Danish and Swiss do	100,000
" South American Republics,	100,000
" Brazil,	3,000,000
" United States,	3,000,000
	7,250,000

Bury not your faculties in the sepulchre of idleness, but those endowments wherewith Providence hath any ways enriched you, let prudence always manage; and evermore endeavor to secure every minute to a commendable, sober, or pious employment.

MEETINGS IN ROCHESTER.

Our meetings in this city, are held three times on the Sabbath, also Tuesday and Friday evenings, in Shaw's New Brick Block, on the side of the River, corner of Main and Stone streets; entrance from Stone street. The Lord's Supper will be administered in the afternoon of the first Sabbath of every month.

APPOINTMENT.

BRO. P. A. Smith appoints to be with the brethren at Le Roy, Sabbath, the 21st instant.

BUSINESS NOTES.

J. W. Clark—The book can be had in your city; if not, we will send.
J. Chamberlain—We presume the dollar was received, but have no recollection of it. As your account now stands on book, you are paid to close of vol. xv.
J. Miller—Due at close of vol. xiii, \$1.50.
M. Batchelor—Your paper has been regularly sent; we have sent the numbers missing.
BRO. CHANDLER—Received \$3 from C. P. Thorn, which is sent to your address.

Receipts for Week ending March 12th, 1847.

L. P. Judson; J. W. Himes; J. J. Porter; H. Reynolds \$3; W. Burnham and S. Rowell 50 cts. each; C. Dubois \$3; P. Wilcox \$1; M. Johnson \$2; J. S. Herman \$1 and for D. Young 50 cts.; G. W. Burnham for B. Locke \$1; H. Brady \$1; R. Porter \$1; N. Budley; J. D. P.—; G. W. Barns \$1; J. B. Pain \$1; J. D. McCurdy \$1; J. Newman 50 cts.; John Newman \$1; W. Sterling 25 cts.; O. Humphrey \$1; J. W. Nixon \$1; E. Wetmore \$1; A. Arnold \$7; T. Hickey; A. Williams \$2; J. W. Selden; S. Bliss; J. P. Huber \$1; R. Lock \$1; W. Mott \$1; G. Needham.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XIII.

ROCHESTER, N. Y.—WEDNESDAY, MARCH 21, 1847.

NO. 13.

THE VOICE OF TRUTH,

PUBLISHED EVERY WEDNESDAY

TALMAN BLOCK, BUFFALO STREET, OPPOSITE ARCADE

(Entrance—east end of the building)

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$2 for Five Copies WITHOUT CHARGE to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or remittances for Books, should be addressed to JOSEPH MARSH, Rochester, N. Y., postpaid. Subscribers' names, with their Post-Office, should be plainly written.

Day of Retribution.

Let the seventh angel sound on high—
Let shouts be heard throughout the sky:
Kings of the earth, with glad accord,
Give up your kingdoms to the Lord.

Almighty God thy powers assume,
Who wast and art and art to come—
Jesus the Lamb who once was slain,
For ever live, for ever reign.

The angry nations fret and roar,
That they can slay the saints no more—
On wings of vengeance thies our God,
To pay the long arrears of blood!

Now must the rising dead appear,
Now the decisive sentence hear!
Now the dear martyrs of the Lord,
Receive an infinite reward.

[We have received several numbers of the Watchman of the Valley, a Presbyterian paper, published in Cincinnati, O., containing a series of letters from Charles Beecher, to his brother, H. W. Beecher, on the Pre-millennial Advent of Christ, and the Return of the Jews according to the flesh, to the land of Palestine, at or near the time of the advent, &c.—We design to select from these letters such portions as have a direct bearing on the pre-millennial advent. At another time we may notice those which relate to the other question. We commence with the first letter in the series.]

Pre-millennial Advent.

BY CHARLES BEECHER.

Eighteen hundred years ago there lived a man upon the soil of Palestine, whose whole career was an inexplicable enigma to the generation in which he appeared.

Himself the centre of all prophetic oracles, he yet seemed to reverse every expectation prophecy had created. Probably no man ever excited such intense and universal expectations. Certainly no man ever so completely changed expectation into bitter disappointment. The nation and the world expected a conqueror and a king. They received only an executed convict, an expiatory sacrifice.

Yet the results of that first appearing, humble as it was, and utterly subversive of the wishes of a world, have developed themselves for ages, and are yet shaking all nations.

If then, a second advent of that same singular personage be nigh, how much greater disappointment of a nation's, yea, a world's anticipation, may it not involve! How much more tremendous consequences may it not produce!

That that "same Jesus shall so come in like manner as they saw him go up into heaven," we distinctly believe. And if that coming should prove to be the beginning and the cause of millennial prosperity, while the universal church are thinking it only the consummation and the close, would not their astonishment exceed that of the church, before his first appearing?

And if that first appearing, without splendor,

without judicial authority, without the manifest assertion of regal power among the nations, has wrought results of wonder, what results might not ensue, should millennial hours be ushered in, not only by the mighty movings of the Holy Ghost, but by earthquake shock, and trumpet note,—by the flaming apocalypse of Him whose face is as the lightning, conveyed by angels of his might, descending with the clouds of Heaven, to stand upon the Mount of Olives.

And if to the previous expectations of the Jewish mind the after developments of the gospel dispensation were a mystery, inscrutable, into which scarce the prophetic gaze of an Apostle might penetrate, how much more may the developments of the regal era, the millennial reign, be expected to be a mystery to the professing church and to the world, until the very splendors of the day itself flash upon their startled eyes.

But is that second coming of the Son of Man, so nigh at hand? Is it, in other words, the commencement and the cause, or the climax and the product of the millennium? This is the simple question now in the providence of God, first claiming the solemn attention of the churches. That He shall return in majesty to judge the earth, we all believe: "For God hath appointed a day in which he will judge the world in righteousness by that MAN whom he hath ordained." The simple question where we differ, is

WHEN?

To the answer of this question, I believe the church is solemnly called. Do you say that it is in vain to pry into unfulfilled prophecy? There is a mode of interrogating prophecy, I am aware, in regard to days and hours and minute details, which savors of presumption. But such is not the nature of this great inquiry. It is a subject on the contrary upon which the church has already pronounced; upon which the popular strain of modern preaching has uttered oracular decision. And it is no longer a question whether it be a legitimate subject of opinion, but which of two opinions already formed and boldly expressed, is legitimate?

It will be my object in succeeding letters, to show by Scriptural argument, that the coming of Christ to judgment is Pre-millennial; and consequently near at hand. In prosecuting which intention, I pray that the Holy Spirit may grant me aid, and enable me to exhibit his mind and will, contained in Scripture, as to arouse attention and inflame the ardor of all true believers, to prepare for the coming of their Lord. And I pray God that our whole soul, and spirit, and body, be preserved blameless unto the coming of our Lord.

Day of Judgment!

For the great day of his wrath is come, and who shall be able to stand?—Rev. vi. 17.

What a solemn day is about to rush in upon us! The apostle says, speaking of that day, 'As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.' All will then, willingly prostrate themselves before God and confess their wickedness, but alas! too late! No Savior nor mercy at that late hour! The harvest is past—no mercy's door to open—it is closed forever!

Again, says the apostle, in that day 'God shall judge the secrets of men by Jesus Christ, accord-

ing to my gospel.' Says our Savior on this point, 'There is nothing covered that shall not be revealed, and hid that shall not be known.' Let us hear him again, 'But I say unto you, that every idle word that man shall speak he shall give account thereof in the day of judgment: for by thy words thou shalt be justified, and by thy words thou shalt be condemned.' 'Rejoice, O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment; for God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.' Viewing the subject in this light shall we not be led to inquire, Shall I be able to stand the test in that solemn day? If we look into the sure word, we shall find there will be many expecting to be saved who will find themselves mistaken, and will be so much surprised at their own deception, that they will plead for admittance into the kingdom on account of their wonderful works. Hear our Lord on this point: 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I know you not; depart from me ye that work iniquity.' Here we see many professors of religion, and those who have in the name of the Lord done wonders, even to the casting out of devils, will be cast off in that day. Says the objector, 'these persons were never converted; if they had been they would never have fallen.' Why not? angels fell—our first parents fell—and the Jews were broken off on the account of unbelief! Paul speaks of those who had made shipwreck of their faith, and had overthrown the faith of others. Now if any man abide not in the vine by living faith till Christ comes, he will be cast forth as a branch, and I fear, found among those crying 'Lord, Lord, open unto us'—we have done many good things. But, says the Lord, 'I know you not.' W. P.

Are the Dead Conscious?

In considering this question, I desire continually to bear in mind that important truth in Psa. cxix. 89—'For ever, O Lord, thy word is settled in heaven.' Hence for me to give rein to 'the unbelieving zeal of nature' and contend for my understanding of that word, or any portion of it, would be folly in the extreme. While 'we know in part' our views of truth will necessarily be imperfect, yet we may collect the clear, literal, positive testimony on any Bible question, with the certainty of finding a manifest preponderance one way or the other; because there is in reality but one side to any such question. Now, since God has caused something to be written in his book on the state of the dead, it is, therefore, a lawful investigation to search it out, and try to understand it.

In the first place—it is evident from the Bible, that the dead are not to be rewarded or punished until their resurrection. Christ assures those who shall make a feast for the poor (who cannot recompense them) that they shall be recompensed at the resurrection of the just. [Luke xiv. 14.] He

also says, 'They that have done good shall come forth unto the resurrection of life, but they that have done evil unto the resurrection of damnation.' [John v. 29.] We have also the testimony of Paul in 2 Cor. v. 10—'For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.' Heb. ix. 27, 28—'And it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation.' 2 Tim. iv. 1—'I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.' Here we have the doctrine that the judgment which comes after death, comes not until the appearing and kingdom of Christ.

Again: At the sounding of the seventh trumpet the saints shall be rewarded; [Rev. xi. 18,] but this is not until the dead are raised, [2 Cor. xv. 52,] at the coming of Christ. [Rev. xxii. 12.] Many other passages might be quoted on this point, but let these suffice with a remark or two: Job, David and Paul do not speak of receiving their reward until their Redeemer stands upon the earth at the latter day—they see his face in righteousness—be made like him—and receive their crown at his appearing. [Job xix. 23; Psa. xvii. 15; 2 Tim. iv. 8.] Abraham and all who have 'died in faith not having received the promises,' will not obtain their reward until they 'obtain that world [which is to come in the restitution of all things] and the resurrection from the dead'—because the world is promised to them: Rom. iv. 13—'For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.' Gal. iii. 29—'And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise'—and they are now sleeping in its dust. Isa. xxvi. 19—'Thy dead men shall live, together with my dead body shall they arise; awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.'

The dead, ~~thou~~ have not yet come into possession of their reward: where, then, are they, and what is their state? That they are not in heaven the following passages prove: John iii. 13—'And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.' Also Peter, in his pentecost sermon, declares that 'David is not ascended into the heavens:' but 'is both dead and buried, and his sepulchre is with us unto this day.'—Acts ii. 29, 34. Dan. xii. 2, seems to teach that all, both righteous and wicked, are sleeping in the dust of the earth, and that many of them [all whose names are found written in the book] will awake when the time for their reward shall have come. Also, John v. 28, 29, teaches, that both righteous and wicked are in their graves, and will not come forth from them until called by the voice of the Son of man. The language of the Bible in describing the state of the righteous dead, is, that 'They also which sleep in Jesus will God bring with him.' 1 Thes. iv. 13, 14.—'We are then informed how it will be done: 'The Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead—shall rise.' How much this sounds like waking up the sleepers. All is appropriate—the morning has come—the Sun of righteousness has arisen—the shout, the voice and the trumpet is heard—'tis time to arise and sing. God calls, and Job answers from his hiding place in the grave—David awakes with the divine likeness—takes one of the harps of God and joins the immortal choir—Daniel stands up to receive his lot—Paul, with all them also

that love his appearing, puts on immortality—a crown of righteousness!

Also the state of the righteous, dead and living, is compared to sleeping and waking: 1 Thes. v. 10—'Who died for us, that, whether we wake or sleep, we should live together with him.' 1 Cor. xv. 51—'Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed.' Now if the term 'wake' or waking, perfectly describes the state of the living, does not the term sleep or sleeping as perfectly describe the state of the dead? And as the sound sleep of a healthy person is a dreamless sleep, so we may infer that those who *sleep in Jesus*, sleep soundly and sweetly. We have no account that Jesus of Nazareth was ever sick, or that he ever dreamed; but that he slept in perfect unconsciousness while the ship in which he lay was tossed upon the boisterous deep. (See Mark iv.) Tradition and a certain kind of philosophy may not agree with this view, but I think they cannot disprove it. The Bible first—philosophy afterwards—and the traditions of men last,—and we shall be less liable to look at the truth through a distorted and a distorting medium. That there are apparent difficulties and objections connected with this subject, I will not deny; but will consider some of them, if the Lord will, at a future time. B. MONLEY.

Buffalo, March 1st, 1847.

Distress of Nations.

When our Lord told us that there should be distress and perplexity of nations foreshadowing his coming, he did not design to leave his people to conjecture and doubt as to the particular season or character of such realities. No! Palpable as other indications, marked and manifest as other fulfillments of his word, would this be, and readily discerned and understood by his simple and believing children. Such a cloud of adversity as now spreads gloom and despondency over the nations of Europe (in particular) has not darkened the world for ages. See France, containing near double the population of the United States, aghast at the gaunt presence of famine! Populous Flanders, Prussia, Hungary, North of Scotland, Ireland, and smaller continental States, together comprising a larger population than the whole of North and South America—still more miserable! The forebodings of monetary crises and commercial stagnation, are exhibited daily in the columns of the press, both in France and Britain: low, deep mutterings of approaching conflict between nation and nation begin to be heard; disasters on the land and sea, by fire, and storm, and tempest, are multiplying: The first thing the King of the French mentions in his speech is the nation's distress! The first thing the Queen of Britain names is distress!! Yes; and the cloud still darkens, portentous of hastening judgment! He who sees not in these calamities tokens of the swiftly approaching downfall of the thrones and dominions of earth, and the introduction of Messiah's reign, is blind! Oh! the multitude of the *Watchmen* are blind!! and had I a voice to reach each minister's ear in the land, I would proclaim 'He who sees not the Lord's coming just at hand is blind!! Better to perish by hunger and disease than endure Jehovah's frowns! Oh! reader, realize if you can the fact, that the great God, the maker and sustainer and Emperor of the universe, is about to visit this earth! Watch and pray always, that you may be accounted worthy to step the things coming to pass and to abide the stupendous scene!

H. HEVES.

P. S. I have been favored with the perusal of some New York daily papers, containing the latest foreign news. The suffering now existing, has no parallel since the destruction of Jerusalem, and is far more extensive. I hope you will publish extracts in the Voice.

H. H.

Qualifications for the Kingdom of God.

Isa. lxii. 6, 7—'I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord keep not silence; and give him no rest, till he make Jerusalem a praise in the earth.'

This is one of the prophecies which declare that before the saints of God shall be glorified, there shall be a class of men called to the work by the spirit of God, who will proclaim to the church and the world the coming of Christ. The 10th verse, gives us the work of these watchmen, 'Go through, go through the gates; prepare the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.' In the 11th verse we have the message—these watchmen will proclaim: 'Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work (margin, recompence) before him.'

Here we have a clear and exact description of the sacred advent movement, for the last few years. It stands forth as an indisputable fact in evidence, that this movement is of God, and that those who have engaged in this work were called of God: we learn also, that however much a corrupt and fallen church may desire and even expect that the voice of these messengers of God will be hushed in silence, still the word of God assures us that they shall never hold their peace, until Jerusalem be made a praise in the earth—until Christ shall come and reward his people.

My object in presenting this subject is to address those who are or have been engaged in this work of warning the world of its approaching destruction, and preparing the hearts of the children of God to meet their judge and king. There are two classes of these men: those who are now doing and have been doing all that they can, and those who have engaged heartily in this work in time past, but now have slackened in their efforts or ceased altogether to cry out in the ears of the world, 'Behold he cometh with clouds, and every eye shall see him.'

To the first class there is every encouragement to go forward and continue faithfully in this work that God has assigned you, and glory, immortality and eternal life, shall be yours in the kingdom of God.

But I wish more particularly to say a few words to the second class: how many there are in this situation, God only knows,—but we do know that some whose voices were once lifted up with strength, in proclaiming to Zion the speedy return of her King, are now doing but little or nothing in this great work. The first question we would ask such individuals is, whether in their labors in the past, while going through the land proclaiming the message, they were called of God? Let this question be decided at once from the light that God's word and providence in connection with the spirit afford you. If the Lord did not call you to the work, who did? The enemies of our glorious hope will tell you that it was the devil. Then Satan would be divided against himself. That Satan has endeavored to entrap and ensnare those watchmen that God has placed upon the walls of Zion, there can be no doubt. That some have fallen beyond the hope of recovery, we know. That some have been so far seduced by this arch enemy as to cease their labors, and no longer trouble Satan's kingdom with this message, is also true; but that Satan ever called a man to this work, I cannot believe. You went because you felt the duty so strongly impressed upon your mind that you could not rest until you had discharged it—you then thought it the voice of God. If you are satisfied that God did not call you, then you ought to confess it to the world, and repent of it before God. Are you prepared for such a position? If on the contrary, you de-

cide you were called of God, where is your authority to cease in this work? God has said those whom he would call to the work, shall never hold their peace day nor night, until he make Jerusalem a praise in the earth. It is the sole and only business of these watchmen to ceaselessly cry out in the ears of the church and world, the coming of Christ. But, say you, I must labor for the support of my family, and therefore I cannot give myself up to this work. If God has ever called you to this work, this must be the talent committed to you, which, if you neglect to improve, you may meet the doom of the slothful servant; where much is given much will be required, and no plea of worldly policy or interest will avail in the great day of account. Obey God and leave the consequences with him—he has promised to provide for your necessities if you trust in him. That the advent brethren have failed in bestowing the Lord's goods in their hands in many cases on the needy preacher, is true; but the preacher is some to blame for not urging home this duty on the brethren and holding up the sin of covetousness in its true light. We have shown in our former articles on this subject, the guilt of hoarding up the treasures of earth; but we would now solemnly ask all of the preachers in the advent ranks, whether they have held up this sin—exposed its delusive influences and its fatal tendencies as they ought? Surely if you have not faithfully discharged your duty on this point, the blood of souls ruined by this sin may be found in your skirts. But, says one, there is now a sufficiency of laborers in the field, and those are but little regarded. But has not God said it should be so, that his watchmen should be but little regarded? Christ was beloved on but by a few, yet his labors were incessant in preaching his own gospel. Peter and Paul and the other apostles were able to gain but a few despised converts to the faith of Jesus, yet they labored on, unwearied by all the difficulties they had to encounter; and shall we, in these last days, when iniquity abounds and unbelief prevails, expect to be more successful than Christ himself and the early apostles? They fainted not, but toiled on though dangers and death stood in their pathway: let us imitate their example and cease not in our efforts till the Master calls us home.

To know if the field is fully occupied, let us look at God's message for his watchmen, and then turn to the world and see if it has been given in every place that God has required: Isa. xl. 1, 2—'Comfort ye, comfort ye my people, saith your God: speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand doubly for all her sins.' Whereby shall we comfort God's people? By proclaiming the return of their King: 5th verse—'And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.' By whom shall the Lord speak? By his watchmen: 9th verse—'O thou that tellest good tidings to Zion (margin) get thee up into the high mountain—O thou that tellest good tidings to Jerusalem (margin) lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God, behold the Lord God will come with a strong hand, and his arm shall rule for him; behold his reward is with him and his work before him.' When is this message to be given? When the people of God are about to be glorified by the coming of Christ. To whom is it to be given? To the daughters of Zion—to the Christian church. How far is the message to go forth? Unto the end of the world. Is there any intimation that God would have the watchmen hold their peace until the glory of Zion shall be consummated? No: for God tells them to get up into the high mountain—to lift up their voices with strength, to be not afraid, and to

never hold their peace until Jerusalem be made a praise in the earth. Now has this message been delivered unto all of the daughters of Zion? I think not. To be sure the sound has gone forth unto the ends of the earth; but a vast multitude have never heard the reasons of our hope. God must have designed that his people should be comforted, by having the reasons of their speedy redemption spread out before them; for how can the doctrine of the speedy coming of Christ comfort them unless they believe it? and how can they believe without the evidence? and how shall they see the evidence unless the faithful watchmen present it unto them? Let us remember our own former darkness, and not condemn those who have not had the evidences of our hope presented to them, of willful blindness.

Let us look first to our own country. In New England we find the tidings have been extensively circulated. But has every town and church been visited by this comforting messenger? We pass on to the Middle States: here too we have considered the work to have been general—but let us stop and point you to one case of destitution in Western New York—we refer to that part between Lockport and Rochester. We find Medina and Albion, considerable villages on the canal, besides other smaller ones. In them are no companies of the waiting saints. Why do we find advent bands in Rochester, Lockport and Buffalo? The answer is plain: these places have had a faithful presentation of the reasons of our hope. On the other hand, but little effort has ever been made in the former places—consequently, the saints of God in those places have not been and are not now comforted by the welcome tidings of the speedy return of Zion's King. Yet God's voice is ringing in the ears of his watchmen, to lift up their voices with strength, and to say unto the cities of Judah or Christendom, behold your God! We pass on to the Western States, and how faintly has the light dawned upon the people. We pass on to the Southern States, and in that dark charnel-house of slavery, we find but faint glimmerings of this glorious light. Surely God has a people in that land of abominable wickedness, or long ere this they would have met the fate of Sodom for their sins: and if a people there, God requires us to comfort them, by proclaiming the coming of Christ. We will not stop in Catholic Mexico, nor the Catholic nations of South America, neither will we look at Asia and Africa shrouded in the darkness of Mohammedanism and paganism, nor Catholic Europe—in them all we may find work for us to do. But we will turn to a nation speaking our own language, the kingdom of Great Britain. There we will find a vast multitude whose ears have not been saluted by the voices of those who are bringing good tidings to Zion.

My dear brother, have you left the walls of Zion, and is the trumpet of alarm feebly sounding in your hands? If so you cannot be guiltless while so large a field of labor is unoccupied both in our own and other countries. Excuse not yourselves by the plea that you must spend your time in earning your food and clothing, for there is enough of this world's property in the hands of his servants to supply all your wants. If ever called of God to this work, the word of God to you now is: To lift up thy voice with strength, lift it up and be not afraid, and to cry out, Behold the Lord God will come with a strong arm, to reward his children and to destroy his enemies.

J. D. P.

(To be Continued.)

Time is the most precious, and yet the most brittle jewel we have: it is what every man bids largely for, when he wants it, but squanders it away most lavishly when he has it.

Nigh even at the Door.

BRO. MARSH—It is with a good degree of consolation that I have perused your arguments on 'Nigh even at the Door.' This to me seems to be the prominent doctrine of the Bible. I for one object to the set time proposition, for various reasons. For instance, suppose we fix on March or April, or some other time—even designate the day of the month for the advent of our Lord; bring this to bear on the mind and our faith seems to centre there: consequently, we seem to put away the great and glorious morn when the consummation of all things shall take place—hence the danger of his coming upon us 'as a snare.' While those that believe that, according to the signs of the times, he is 'nigh even at the door,' their faith is centered there, and they are daily and hourly expecting their release.

I believe that we are warranted in the belief that the signs are all about being fulfilled, and the next great event in historical prophecy is the ushering in of the ~~great~~ *King*. Look at the condition of our world—wars and rumors of wars, distress of nations! When was there ever a time like the present? Look at the old world—scourged with almost every disease, devastation and death. The cholera is destroying its thousands and its hundreds of thousands—famine stalks abroad in Ireland: men, women and children are perishing by hundreds for the want of the necessaries of life. Our own beloved country is also the scene of distress: it is cursed with war, that blight of all human happiness. O how many wives are made widows, and their children fatherless, by this awful scourge brought about by wicked and ungodly men that rule. The sea and waves are roaring—distress upon the land and upon the sea! earthquakes in divers places. Every sane mind must or should discern the signs of the times—they are sure precursors of the near approach of Him whose right it is to reign.

'Nigh even at the door,' yes, how glorious! how consoling the thought that the King of Israel is soon to reign! Then shall the curse be removed, the earth renewed, the tabernacle of God shall be with men. No more distress of nations—no more shall we hear the lamentable cry of poor perishing mortals for bread: no more shall war, pestilence and famine spread their devastating influence over the land: no more shall its inhabitants say I am sick or distressed; but all who are faithful and endure unto the end, will soon bask in its sunshine of glory. O glorious hope!

BRO. M., don't be discouraged; maintain the truth as it is in Jesus. Notwithstanding the labored efforts of some of the writers of the *Day Dawn* to refute the nigh at the door doctrine. O that we all may be wise, that we may be found watching when the Master shall appear. Let us lift our heads and rejoice, for our redemption draweth nigh. Yes, the resurrection, the consummation of the Christian's hope, is soon to be witnessed!

I would just say to all God's children, prove faithful yet a little while—seek to know the truth—be not carried about by every wind of doctrine taught by those who set themselves up as teachers, and way-marks in Israel; but like the noble Bereans search the Scriptures to see if these things are so, and when you have found the truth, cleave, cling to it with undying grasp. Remember that the *Lion* of the tribe of Judah is mighty and will prevail. O Lord hasten on the time when righteousness and peace shall take the place of war, pestilence and famine, sin and death.

A. FORBIST.

Adams, Mass., Feb. 24th, 1847.

Make good use of time, if you love eternity; reflect that yesterday cannot be recalled; to-morrow cannot be assured; to-day is only yours,

which if you procrastinate, you lose, which lost, is lost forever: one day present is worth two to come.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, MARCH 24, 1847.

CLOSE OF THE VOLUME.

This number closes the present volume of the Voice of Truth. We thank the Lord for being enabled to continue it so long. We still crave his blessings in further prosecuting the work before us, and also the faithful co-operation of all who love the appearing of our Lord. Soon he will come—then if faithful here, we shall be called from labor to our eternal and most glorious reward.

"Protestantism a Failure."

Under this caption, in a recent number of the 'New York Evangelist,' the Editor offers some strictures on the discourse preached in this city, Feb. 14th, by Bro. Himes, on Protestantism now being a failure in the world. What is said about Bro. Himes being a member of the Christian Alliance, his visit to Great Britain, the "object he has to accomplish," and the editor's "pity" for him, we leave for Bro. Himes to notice: he will see that justice is duly administered to that part of the article. That portion which is designed to have a more general bearing on the advent faith, properly falls within the jurisdiction of our notice. We will first hear the Editor of the Evangelist. He says—

"Why does he not openly avow, what his system necessarily supposes, that

THE GOSPEL IS A FAILURE?

The bold doctrine that the gospel has done its work, and failed of effecting a world's deliverance from sin, is the ground already taken by believers in the personal reign, and by Millenarians on this and that side of the ocean. They maintain "that the millennium will never be brought about by the means now used." "They have no faith "in the universality of the gospel dispensation;" in the universal spread of the gospel, until a new dispensation shall be introduced, of which this is but preparatory. They maintain that "the gospel itself furnishes a body of evidence against the idea of universality." They teach "that the binding of Satan will not take place during the present dispensation," that "the world will never be converted by the means now used." Look at the language of one of their number: "I think," he says, "that those who set about this work, with this view, propose to themselves an end that will never be accomplished." Another, speaking of religious societies, says, "To assign to them the instrumentality of bringing in the millennium, I regard as a species of idolatry." Says another, "Not one word was ever said by Christ or his apostles about a great and universal change in the world to be produced by the preaching of the gospel."

These testimonies might be multiplied to any extent. They show that there is, on the part of those who hold the second advent views, a radical unbelief in the adequacy of the gospel to convert the world. They do not believe that the world ever will be converted by the preaching of the gospel. Their position is, that so far as the conversion of the entire world to Christ is concerned, the gospel is and will be a failure.

Consequently, just in proportion as these views gain currency, must the work of missions be retarded and crippled. The very basis on which the system of missions is built, is the promise of God to give the whole world to his Son for an inheritance. The friends of missions believe, that according to the Scriptures, the result is to be brought about by the preaching of the gospel. Convince them that these views are erroneous, and at once you put an end to their scheme. Persuade them that the world never can be converted in this way, that Christ is to come as a great conqueror, and dash the nations in pieces as a potter's vessel, that the wicked are to be destroyed, and the earth peopled by colonies of glorified saints from heaven, who are to accompany the Redeemer at his advent to take possession of their bodies at the resurrection, and you put an end,

an effectual end to the enterprises of religious benevolence for the conversion of the world.

Most sincerely, therefore, do we deprecate the prevalence of Millerism, and Millenarianism. Earnestly do we admonish our readers to look at the tendency of these views, before they allow themselves to be carried away by the magnificence of the doctrine of the speedy coming of our Lord, by whomsoever advanced. Most fully do we believe that the gospel is adequate in the fullest degree to remove the evils of sin, as well from the universal world of mankind, as from the individual sinner. Most confidently do we believe that it will yet remove them, and that the earth shall be filled with the glory of the Lord, by the foolishness of preaching. Believing this, we cannot embrace a system which subverts the faith of God's people in these sublime promises and hopes, which makes the word of God of none effect, and gives occasion to the infidel to turn upon the very God of heaven with the sneer—"He began to build, and was not able to finish!"

"THE GOSPEL IS A FAILURE." This is necessarily no more the position of the Pre-millenists than Post-millenists: for the latter no more believe than the former that *all* will be saved for whom Christ died. Shall the editor of the Evangelist, therefore, and all who agree with him in sentiment, be charged with holding doctrines which, if carried to their legitimate conclusion, would lead to the position that "the gospel is a failure"? This would be unfair: for though they believe that the great mass of the human family will be lost, it does not necessarily follow that they should take the position that the gospel is a failure.

Had the gospel been given to save the whole human race unconditionally, then if any were lost, it would be a failure; but there can be no failure if the great mass are lost, when we understand that the gospel makes salvation *conditional*. The failure, if any, is in man—there can be none in the gospel: it is "the power of God unto salvation to every one that BELIEVETH." If all would believe, then all would be saved; but the great mass never have and never will believe, and consequently will be lost. So the Presbyterians, so every so-called evangelical sect, and so we believe; and if one is worthy of being charged with making the gospel a failure, all are. We say neither is guilty of the charge.

Again: We think it is not a necessary consequence, as the Evangelist supposes, that as the pre-millennial advent "views gain currency, must the work of missions be retarded and crippled." It does not necessarily follow, that because we are not assured that *all* for whom we labor, will appreciate or be benefited by our labors, that "an end, an effectual end" is put to all benevolent enterprises to save some. If so, then Christ and the Apostles should have put an end to the gospel dispensation: for they knew that *all* for whom they labored would not be saved. And certainly the missionary "scheme" should long since have ended: for it has aimed, we suppose, at the conversion of the world long before this day, but disappointment has been its lot. Paul did all in his power that he "might by all means save some." Whether the editor of the Evangelist, and all the sects, missionary and benevolent societies included, do or do not act on the apostolical principle of trying "by all means to save some"—it is an undeniable fact that they *have* all acted on this very principle: for they have been trying to "save some." But because they have been the means of saving comparatively but a few of the great mass, they have not charged each other, nor been charged by any but Universalists and scoffing infidels, with making "the gospel a failure," nor of putting "an end, an effectual end" to missionary and benevolent enterprises. These charges as justly belong to every one of the sects, to Paul, to his fellow apostles, and to the Son of God, as to those against whom they are preferred by the editor of the Evangelist: it is unjust to prefer them against either.

Whatever effect the pre-millennial advent faith, in the estimation of others; may have upon its believers, it is an undeniable fact, that according to their numbers and wealth, no people have done as much as they have, since they came into this faith, for the cause of *home* and *foreign* missions. And they are moved to these acts of benevolence, by the very doctrine, of saving "*some*," and which the Evangelist repudiates, and warns its readers to beware of. The opposite doctrine is one of peace and safety, and as a matter of course will not move its believers to do all they can that they "might by all means save some."

We have the *promise* and *oath* of God (Num xiv 21) to justify the hope that the earth will be filled with the glory of God. But, that it will be thus filled "by the foolishness of preaching," we cannot believe on the unqualified though positive assertion of the editor of the Evangelist, nor on his perversion of the inspired word. The perversion to which we allude is of Psa. ii. 8. The Evangelist refers to it in the following words, to prove that the world will be converted. "The very basis on which the system of missions is built, is the promise of God to give the whole world to his Son for an inheritance." We readily admit that such a promise is made in verse *eighth*; and had the Evangelist given the doctrine of verse *ninth*, its readers would have been told in part on what *principle* the world will be filled with the glory of God, or become the kingdom of our Lord. The verse tells us it will be by *breaking* the nations "with a rod of iron," and *dashing* "them in pieces like a potter's vessel," instead of converting them, as the Evangelist tries to make the previous verse prove!

That the world will *not* be filled with the glory of God, by the "foolishness of preaching" is evident.

1. *From all analogy in the case.* The church and the world are now deeply corrupt—We have not an example on the page of either sacred or profane history of a kingdom, city, or government, or institution civil, moral, or religious, when once fallen into corruption, of becoming pure again: *destruction* has been their portion. Then, reasoning from all analogy in the case, we conclude that destruction, and not conversion, will be the inevitable end of a fallen church and corrupt world.

2. *Sound reason.* Admitting, which is far from being true, that the gospel is as pure and unadulterated *now*, as when it fell from the lips of Christ and his Apostles; and that the world is *no more refined, legalized, systematized, moralized and Christianized* in wickedness *now* than *then*—we say, if the gospel failed to convert the world *then*, certainly it will not do it *now*: for it was then attended with miracles, and was proclaimed by the Son of God himself, and the inspired Apostles; but now it is accompanied with no miracles, and, mixed up with the dogmas of men, is proclaimed by an inefficient, uninspired, and divided ministry. Surely, under these circumstances, it is unreasonable to suppose that the gospel will convert the world.

Again: It would be well for the editor of the Evangelist, and all Post-millenists, to look at the work to be done, and the agency they are expecting to do it, before they take the position that the world is to be filled with glory "by the foolishness of preaching." We will name a little of the work.—*War, Slavery* of every kind, *Infidelity, Heathenism*, and every false religion; *all divisions* among Christians, and their impure doctrines and worship; the *covetousness, pride*, and all the sinful practices of the entire globe, must be done away. Who are to do this work? The church and ministry, of course. But it is unreasonable to expect this: for the very church and ministry, by their *example*, countenance and uphold these very sins. We speak advisedly, and fear not contradiction on a single point named.

Sound reason; then, in any and every light in which the matter may be viewed, forever blasts the delusive hope, that the world will be filled with the glory of God "by the foolishness of preaching," especially by the present church and ministry.

3. *The word of God.* "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." *Psa. ii. 9.* The stone "shall break in pieces and consume all these kingdoms." *Dan. ii.* "The same horn made war with the saints, and prevailed until the Ancient of Days came." *vii. 21.* The wheat and tares; righteous and wicked, continue together until the harvest, or end of the world.—*Matt. xiii.* Near the end, the corruption of the world will compare with the corruption of the days of Noah and Lot. *Matt. xxiv. 28, 29; Luke xvii. 26-30.* "In the last days, perilous times" will be brought about by the corruption of the church, or those who have "a form of godliness"—"Evil men and seducers will wax worse and worse"—The church "will not endure sound doctrine, but after their own lusts will heap to themselves teachers, having itching ears, and they will turn away their ears from the truth, and will be turned unto fables." *2 Tim. iii. & iv.* This looks not much like the church and ministry of the "last days" filling the earth with the glory of God, "by the foolishness of preaching."

Again: Under the seventh trumpet and third woe, the kingdoms of this world become the kingdom of our Lord and his Christ. But how? "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were ANGRY, and thy WRATH is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst DESTROY them that destroy the earth." *Rev. xi. 14-18.*—Such testimony as this, and almost any amount more of the same kind, which might be given, forever settles the truth that the earth cannot be filled with the glory of God, as the Evangelist supposes, "by the foolishness of preaching."

4. *The impossibility in the case.* The curse is upon this *literal earth, air, and water*—the "foolishness of preaching" will never remove it, and bring all back to their *Eden state*,—and the glory of God can never fill the *EARTH* until this is done; hence the principles laid down by the Evangelist in this respect must be incorrect.

The principle on which the glory of God will fill the whole earth, is clearly revealed in the inspired word. It is true that the "foolishness of preaching" is a means, or a subordinate work, to prepare for the ultimate end, or the crowning glory of the whole economy of redemption. But the great and glorious work will be consummated by the Lord of glory, at his second appearing, in power and *great glory!* and will consist in raising the sleeping saints and changing the living ones from mortality to immortality and glory; the destruction of all the wicked in the conflagration which will then dissolve and cleanse the earth; the formation of new heavens and new earth, wherein will dwell *righteousness*; the establishment of the everlasting kingdom of God under the whole heavens; the descent of the New Jerusalem to the new earth, in which will be the throne of God and the Lamb. In a word, all the glories to which the sure word of promise points, which will then fill the whole earth.

When this glorious work shall be accomplished, we assure the editor of the Evangelist, "the infidel will have no occasion to turn upon the very God of heaven with the sneer—'He began to build, and was not able to finish.' " But then admiring angels with redeemed millions will more fully see that none

of the wise designs of their God have been frustrated, but that all have resulted in His everlasting glory; and under an enraptured sense of the infinity of his wisdom and boundless goodness, the innumerable host will fill the heavenly regions with the high and joyous shout—"Halleluia! for the Lord God omnipotent reigneth!"

Time of the Second Advent.

NO. XII.

The next evidence which we shall present that the advent of the Lord is emphatically at the door, will be the literal fulfilment of historical prophecy, which commences with certain events, and terminates with the setting up of the everlasting kingdom of God. This kind of proof is abundant, and would fill a volume to give it all in detail: we shall therefore only briefly notice some of the most prominent witnesses in the case.

Dan. ii. will first claim our attention. My brother or sister, do not be unwilling to carefully examine again the important national events most clearly pointed out in this prophecy. We know they have become very familiar to you; but this familiarity, instead of weakening, should serve to strengthen your faith in the sure and speedy fulfilment of the most glorious predictions the prophecy utters, viz; that the kingdom of God will ultimately fill the whole earth.

Take your Bible and carefully read the account of Nebuchadnezzar's dream and its interpretation, and compare the same with the well known and acknowledged history of our world, from the days of Babylon's most powerful monarch down to the present time, and candidly say what the inspired account or prophecy warrants you to look for next. You know that *all* the earthly kingdoms named in that wonderful prophecy have risen and passed away in the exact order predicted, with the exception of the *very* last form of the last one mentioned. Babylon, Medo-Persia, Grecia, Imperial Rome, and Rome divided for *more than thirteen hundred years*, are matters of history. In the days of these divisions, or in the 'days of these kings,' when some would have the strength of the iron, and some would be weak and ready to crumble to ruins, like the brittle clay, then the God of heaven was to set up his everlasting kingdom. That this is precisely the character of the ten kingdoms now, facts clearly prove. Then the *next* thing the prophecy warrants us to look for is, the destruction of these kingdoms by the smiting of the stone cut out of the mountain without hands, and it to become a great mountain and fill the whole earth.

This conclusion is greatly strengthened from the very singular fact that worldly wise men, in every quarter of the globe, have been for a few years past confidently predicting a general revolution in the nations of the earth, and especially in the old world. No one acquainted with the present condition of the European powers, and in fact of the whole world, will doubt that just causes now exist to warrant the expectation of great and important revolutions at a day not far distant. Well, what will that revolution be? Let the sure word of prophecy answer. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." *Dan. ii. 44.*

Another strong evidence to justify the conclusion to which we have come on this prophecy is, the exposition which all expositors give it. We believe it is generally admitted, by the first men in every Protestant sect, if not Catholic, that the prophetic history in the second chapter of Daniel is nearly complete. So Mr Dowling, Dr Cox, and others of equal note, have recently preached or written. There is

no difference between them and advent believers, in understanding the prophecy down to the setting up of the everlasting kingdom of God. Here we differ: They think that the prophecy warrants the expectation of an important change in the kingdoms of this world soon, but think that that change will be the conversion of the world to pure Christianity.—The plain word shows that they are sadly mistaken here: for it says the kingdoms of the world will be 'broken in pieces together, and become like the chaff of the summer threshing floor; which the wind carried away; that no place was found for them.' *Dan. ii. 35.* Common sense knows that this is not the language used in reference to the conversion, but the *utter destruction* of the nations of the earth. Then, the united testimony of our opponents, relative to the fulfilment of this portion of the prophetic word, with the exception of the *nature* of the last event predicted, together with the literal import of the word relative to what that event will be, brings us to the irresistible conclusion that the fearful crisis is at the very door, when the Son of man will come, in the clouds of heaven, with power and great glory, to 'destroy them which destroy the earth,' and to reign for ever and ever over the kingdom of God.

Dan. vii. All the landmarks in this chapter down to the kingdom of God, evidently are passed. The four empires symbolized by the four beasts exist only on the page of history. The division of Rome into ten kingdoms, symbolized by the ten horns of the terrible beast, the plucking up of three of them by the little horn, its rise and bloody reign over the saints for twelve hundred and sixty years, the loss of its civil power, and its prosperity since, for near forty five years—These predicted events are all *all* in the *past*—and the next one in the account is clearly described in the following words—

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.—I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.—And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." *Dan. vii. 9-14, 25*

These glorious words—these exceeding great and precious promises not only tell us what we may confidently look for next, but they, with the context, infallibly assure us that the great, the glorious, the crowning event of all prophecy, is at the very door. Blessed be the Lord for such an assurance, and for the lively hope it inspires. 'Let thy kingdom come;' and may the unworthy writer and the dear reader share in its inestimable and eternal blessings.

Other historical prophecies contained in the book of Daniel, are complete: the things predicted on the unbroken chains of events down to the cleansing of the sanctuary, and the standing up of Michael at the resurrection, when Daniel will stand in his lot, are all matters of history, and leave us on the high road of prophecy, with nothing to look for but the end of our journey in the kingdom of God, for which we joyfully suffer.

The New Testament prophecies should not be

forgotten in this important case. In 2 Thess. ii., a prophetic chain is stretched from the 'falling away' of the church, to the destruction of the Man of Sin by the brightness of the coming of Christ. In the history of the church and world, we can find corresponding facts to every one of the links of this divine chain, excepting the one which relates to the coming of our Lord, and the everlasting destruction of the Man of Sin.

Everything predicted under the opening of the six seals, in the 6th and 7th chapters of Revelation, is fulfilled, with the exception of loosing the four angels, which were commanded to hold the four winds until the servants of God were sealed. And from the present indications in Europe those winds will be restrained not much longer. And when they are loosed, then the sealing time will end, and the great day of the Lord will come—and who shall be able to stand!

The history of the trumpets and woes in chapters 8th, 9th, 10th and 11th, is nearly complete. Six trumpets have already sounded, and 'the second wo is past; and behold, the third wo cometh quickly, and also the sounding of the seventh and last trumpet! We are living, and have been since the fall of the Ottoman supremacy, Aug. 11, 1840, in the fearful moment called *quickly!* and no assurance that it will continue another instant! And what should we look for next? Let the infallible Word answer:

'The second wo is past; and behold, the third wo cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and his Christ; and he shall reign forever and ever. And the four and twenty elders which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, who art, and wast, any art to come: because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them that destroy the earth.' Rev. xi. 14-18.

If such an overwhelming amount of such testimony as this will not convince any one that the coming of the Lord is at the very door, then nothing would. Though one should rise from the dead and proclaim it, or an angel from the upper world should do it, the testimony would not be credited. O let us beware lest there be in any of us a heart of unbelief, and so that day come upon us as a snare, to our everlasting destruction. Let faith, unwavering active faith, live in our hearts, and be made perfect by our works, then we shall please God, and consequently be ready every moment to meet our glorious Lord and King at his sudden appearing.

TO CORRESPONDENTS.—T. T. H.—We think you do not fully understand the subject on which you have written, and besides a controversy on those points would be unprofitable now.

A. G. C.—Your questions if answered might lead to a controversy on a point which could result in no real good. Christ came at his first advent to save lost mortals. At his second advent he will come to judge the world. There can be no salvation to the unaved, after Christ leaves the mediatorial seat.

E. Bellows.—We never laid the stress on "this generation" which some have. Many good critics in the Greek say it means *race*. At another time we may give our views in full on it.

Relative to your other question we say, we have not a doubt that the advent movement, as a general thing, has been of God, but we do think that our errors, our mistakes, our presumptions, have not been of God. Our setting the precise definite times

which we have, we cannot suppose has been of God, consequently, harm has been done; how much, we cannot say. May God forgive our unintentional wrongs, and overrule them all to his glory.

Bro. J. J. Porter, Buffalo, March 4th, informs us that his health is improving, yet thinks it will be some time before he will be able to preach again. The cause is yet prospering in Buffalo, though it is not free from trials.

The brethren at Bath, N. Y., want a conference in that place, and request Bro. J. C. Bywater to say when he will attend, and to make the appointment. This request, by mistake, has been omitted a short time.

We are sorry to learn by a friend from Seneca Falls, that the health of Bro. Pinney is quite poor again; we believe he is 'unable to be out much.' The Lord heal the infirm shepherds of the scattered flock; for the sheep and lambs need their faithful care at this time of dearth and perils.

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Bible Time.

It was time, definite time, which first called us out to investigate this great truth; yet it seems to be by many neglected. They say we cannot depend upon human testimony, and therefore we must not be too positive; and I think they are right in saying so, if we had only human testimony to depend upon. I believe I can give Bible testimony both for the commencement and termination of all the prophetic numbers.

Can I find the true age of the world at the birth of Christ? I believe I can. From the whole age of the world, 6000 years, take 2300 days or years which of course reach to the end, and we have 3700, the age of the world at the commencement of the 2300 days. Now, as Christ was born 453 years after the going forth of the commandment, by adding 453 to the 3700 we have 4153, the true age of the world at the birth of Christ, to which add 1847 and we have 6000 years. I wish it to be remembered that the 60 weeks being fulfilled in A. D. 30 is the key to all the prophetic numbers.

Bible time for the commencement of the 1335 days. It is the same abomination mentioned in Daniel 8th chapter as in Daniel 12th, as I shall show by the following passages: Dan. viii. 13—'How long the vision, the daily, and the transgression of desolation?' Dan. xi. 31—'And shall take away the daily and place the abomination that maketh desolate.' Dan. xii. 11—'And from the time that the daily shall be taken away and the abomination of desolation set up, shall be 1290 days,' &c. The 1335 days are only the latter part of the 2300. Now by finding how many years of the 2300 were past when the 1335 began, I can show you the Bible date of the taking away of the daily, and commencement of the 1335 days. Thus: from 2300 take 1335, and we have 965 years, which reach from the commencement of the vision to the taking away of the daily; and as these 965 years began 453 before Christ, by taking the 453 from the 965, we have 512 which is the true year in our A. D. when the 1335 began—to which add 1290 and we are brought to 1802 full years after Christ, for the ending of the 1290 days, and also the ending of the 2300 and 1335 in 1847 full years after Christ. This calculation is all Bible, and settles at once all dispute about the different dates given in history for the commencement of the 1335 days.

Bible time for the commencement of the seven times: By finding the age of the world at the commencement of the 2300 days, and the age of the world at the commencement of the seven times, we can find the true year before Christ when the

2520 began. Thus, from 6000 years take 2520 and we have 3480, the age of the world when the seven times commenced. Now as I have before shown that the 2300 began the year of the world 3700, from this take 3480 and we have 220 years, then add 453 which began at the going forth of the commandment, and we have 673 B. C., for the commencement of the seven times; then add to 673 B. C., 1847 A. D., and we have 2520.

I wish it to be understood that these calculations do not prove that *this is* the true '47, but they only give a definite Bible time for the beginning and ending of the prophetic numbers—yet I have no doubt but we are living in the true year which will bring the resurrection. May we all be found ready.

R. HUMPHRIES.

Buffalo, March 3d, 1847.

The Time.

I am still of that number that have often to confess they are 'strangers and pilgrims in the earth,' and believing that our Lord will soon permit us to be citizens in the New Earth. For this faith I am called a heretic, fanatic, and the like, to which I do not object, but rather confess that after the 'way which some call heresy, so worship I the God of my fathers, believing all things written in the law and prophets.' Among the 'all things' written in the prophets, I find the prophetic periods which the prophet Daniel says bring to the 'last end of indignation,' and also the time when he expected to 'stand in his lot' at the end of the days: not before the end nor after—but 'at the end,' PRECISELY. He furthermore declares, 'the wise shall understand.' Do the wise understand? I think they do. What do they understand? 1st. They understand these periods have some meaning, and, rightly applied, bring us to the end. 2d. They have not yet run out, for the end has not come. 3d. They think they have the right application, and thus believe with all their hearts. 4th. That they have not rightly understood the time for some wise purpose, I will allow; but as these words have stood out like so many beacon lights—'the wise shall understand'—they have continued to believe and search, being satisfied those periods reach to the end, and that it is the Lord's will that we should know when they end. 5th. The latest dates, or the farthest point to which these periods can be stretched, which all must allow, is to this present spring, with the present application, which we think is correct. Now if the Lord comes this spring, it will be certain we have understood the truth of the matter by obeying his word. Time must decide.

Now the latest point that can be found (all that have written agree) for the termination of the periods, falls on this present year. Some however, think the 2300 days may be prolonged a little space—but no one contends that the 1335 days can be stretched beyond this coming spring, with the application we have made. Now I ask, who believes the application is correct? Very many do. As a body, we hold the same as Bro. Miller: that the 1290 days commenced at the taking away of the daily, (Pagan Rome) and the 1335 commenced at the same point; that the 1290 ended with the 1260, which brought us to the time of the end; 45 from that point completes the 1335. In this all agree. Well, if we are satisfied the application is correct, should we not look with deep interest for our Lord this spring? If we are consistent we must. We must look for our Lord this spring or we must give up the 1335 days; there is no 2 or 3 years dispute in chronology in this matter now; the disputed chronology we have passed, and the data for this period, (1335) to end, cannot reach beyond this spring, unless we have some new light.*

For one I am satisfied we have the right application, and as a consistent man I look for our glo-

rious Redeemer to raise the dead and cause Daniel to stand in his lot at the end of the days, this coming spring. This brings the Lord nigh, surely, and makes our Savior's words of great force, 'nigh even at the door.' Glory to the God of heaven! Amen.

The question now comes home with force to my soul, Are we ready to meet the event? One request I have to make to the scattered flock:—See that you have an entire consecration to God. Keep not back part of the price, but keep your lamps trimmed and your lights burning. To the brethren in the field—permit me to say one word to you: Preach in the name of Jesus the whole truth; covet no man's silver or gold or apparel, but trust in that God who feeds the ravens. He will provide and take care of you all. Amen.

WALTER PRATT.

* We must caution our brethren against coming to such hazardous conclusions. The 1335 days are inspired numbers, and cannot be given up on any consideration. A faith that will lead us to take such a fearful position must be defective some where. We cannot be too confident on the plain word of the Lord—but on our own, or any other one's conclusions or inferences, we should speak with caution. We have good reason to look for the Lord before next April or May, but should he not come until after that time, we can have no reason for giving up the 1335 days, or any other portion of the inspired Word. No, no—let that be true though all of our theories fail.—EDITOR.

CORRESPONDENCE.

LETTER FROM BRO. L. P. JUDSON.

JAMESTOWN, March 18, 1847.

DEAR BRO. MARSH—Our conference, attended by Bro. Himes, closed last evening. We accepted an invitation from the Wesleyan society of this place, to occupy their house of worship, and it was filled—crowded, at most of our meetings. I did not form, nor have I heard, an estimate of the hundreds present, but the attendance was good, notwithstanding the extremely inclement weather which we had on Saturday and Sabbath.

Bro. Himes was much fatigued by incessant labors, yet his expositions were lucid, forcible and effective. On Saturday morning Bro. Bywater, who accompanied him, gave us some very seasonable and timely remarks on the danger of coming short of the inheritance promised. In the afternoon, Bro. Himes gave the saints a rich feast, in an interesting exposition of the 4th and a part of the 5th chapter of Paul's second epistle to the Corinthians—and in the evening, he gave as the argument on time, taken from the age of the world, and the seventh millennium as being the great Sabbath or 'rest,' that 'remains for the people of God.' This argument was presented in such a clear light, and there was so much of the spirit of God in the congregation, that much conviction must have been secured on the minds of many, that the day of the saint's deliverance was 'at hand,' whether they obeyed the truth by acting accordingly or not.

On the Lord's day, in the morning, he presented the heart-rending picture, afforded us in the prophecies and fulfilled in the facts that now exist, in the exceeding degeneracy of the great mass of those professing godliness at the present day; in the afternoon, he showed the very strong probability, if time continues long, that 'the Man of Sin' will wield his bloody sceptre over the world; and in the evening he gave us a view of the flight of the 'angel having the everlasting gospel to

preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come.

Two souls rose for the prayers of God's people, and after the second dismissal the people retired. The meetings were solemn; the spirit of God was present—and much good, we believe, will result from the efforts. Some have already expressed their change of views on various points. 'Brethren, pray for us.'

Yours in the faith,
L. P. JUDSON.

NORTHAMPTON, Ill., Feb. 13.

The cause of our Lord runs low in this country at present, and I see no prospect of its rising unless some of our advent brethren can come over and help us. I do not think that this Christian conference would reject the doctrine if held forth in its full and true light, but we have no one thus minded that is able to do it. If any one of our eastern brethren who is able to come and show himself a workman, approved unto God, &c., I will do my best endeavor to assist him so far as it respects a living; further encouragement I cannot give. If any one should see fit to comply with this request, and will inform me when he will come, I will meet him at Chicago or get some one to do so, and bring him here. If our Lord does not come and help the afflicted out of their trouble before navigation opens in the spring, then I hope that some one of his servants will come over and help us.

There are a dozen or more half believers in the advent doctrine, scattered about here, who have fell asleep or nearly so since 1843, but I think they might be awaked again. Here is a vast field for a faithful laborer, where I think much good might be done.

My place of address is Northampton, Peoria County, Ill.; I am situated 140 miles from Chicago. The expense for any one from the State of New York to Chicago by water cannot be great. From there it would cost nothing, if my directions should be complied with. This is perhaps as healthy as any part of the State.

Z. G. BLISS.

SUTTON, Vt., Feb. 22d, 1847.

The brethren in this place generally are firm in the faith that the Lord is at the door, and watching with intense anxiety to see him as he is, and be made like him. Bro. Benj. Reynolds was with us a few days, week before last, and there seemed to be somewhat of an awakening among the people, and the interest still remains—and our prayer is that we may see the work of God in the salvation of souls. I rejoice while I learn from the Voice that souls are being converted to God; and O that all who are looking for the speedy coming of the Lord, may feel the importance of faithfully laboring for the salvation of our fellow-men. We should not try to excuse ourselves with the notion that they will not receive the truth. We should continue to present the truth in the love of it, that if possible we may induce some to turn to God and live—that at the appearing of Jesus Christ, we may be prepared to hear the welcome sentence, 'Well done good and faithful servant, enter thou into the joy of your Lord.'

J. E. HAZEN.

WHITE PIGEON, Mich., Feb. 7.

It rejoices our hearts to hear from the dear children of God, who are scattered abroad on the face of the earth, but it would gladden us much more to see them. O that the Lord would 'direct the steps' of some of them this way! Tell them they will find a cordial reception at the house of David Rollins, White Pigeon, Mich.

Myself and husband have been members of the

M. E. Church for more twenty years, but have (from a sense of duty, taking the Bible for our guide) withdrawn. We therefore cast in our lot with those who believe in the speedy coming of that dear Savior who is gone to prepare for himself a 'kingdom,' and to return

"And take his faithful children home!"

A. S. ROLLINS.

REDFIELD, Feb. 19th, 1847.

There are only five or six in this town who are looking for the return of that same Jesus as he went away. Some are looking for him spiritually, and some, the great mass of professors, are not looking for him at all. Bro. Enoch S. Tickner preaches for us once in two weeks, and the few who love to hear him appear yet to stand firm upon the rock of their salvation, willing to bear their daily cross and the scoffs and frowns of fallen churches. O, my brother, I feel to praise God that he has a few on earth, scattered abroad, who are looking, waiting and watching for the return of our long absent Lord and King.

A. S. HANDREX.

RAYS HILL, Pa., Feb. 9.

The old and popular doctrines of a millennium before the coming of Christ, the soul going immediately to heaven at death, has a separate existence from the body, together with a multitude of kindred doctrines, have all dwindled into insignificance in my estimation, and I look upon the popular churches, so called, as poor samples of primitive Christianity, and see more and more the necessity of cleaving to the sure word of prophecy. I consider myself a servant of Christ, consequently under no obligations to men that I should serve them, but to serve the Lord Jesus I trust is my meat and drink—and to lay hold on eternal life which is the reward when he comes, for which I wait and watch.

W. G. PROCTOR.

MARRIAGE CERTIFICATE.

BRO. AND SISTER ONGLEY—At the earliest opportunity I sit down to drop you a line, and answer your inquiries. I cheerfully certify to the fact that I married Wm. Ongley to Mrs. Mary Bone, of Brookfield, Stark county, Ohio, I think about twelve years since, in the above mentioned place, and in the house occupied by Mrs. Bone; and I knew her before and after her husband's death, Mr. Bone—and also was acquainted with him at the time of his death. I have not time to write further,—suffice it to say that I am still trying to preach Jesus and live forever.

Yours with respect,

GEORGE SMITH.

Albion, Mich., Jan. 25th, 1847.

P. S. I have in my possession the necessary documents to substantiate the above fact, among my old papers: you will find it certified to and on record in the clerk's office, at Canton, Stark county, Ohio.

G. S.

The reason why we pub'ish this certificate is, Sister Ongly with her husband is constantly travelling and lecturing on the advent of Christ, &c. Mr. C. F. Gillett, whom we recently published, has told in several places that Bro. and Sister Ongley were not married; this certificate corrects this report.—EDITOR.

THE SABBATH.

Some months ago the Sabbath question was presented to me in a manner I felt I could not shun with an approving conscience. Gladly would I have avoided the discussion of the subject, as I would any other tending to discompose the minds of our precious brethren and sisters,

who have already smarted sorely through the various agitating messages, new lights, &c. &c., which have been presented for the last two or three years. Since September last, I have read, reflected and conversed much on this topic, and, for a time, I considered the arguments of our Seventh-day brethren superior to their opponents, and for my own part I regarded the day as binding upon us to keep sacred, and so frequently expressed myself. Now, in honesty, and feeling my mind set at rest on the matter, I disavow the *Seventh-day theory*, and acknowledge the articles in the *Voice of Truth*, published in the year 1845, in reply to Br'n Preble and Whitten, (which I had not seen until very recently,) the main, but not entire, instrumentality by which I have been brought to this decision, which I feel satisfied is an abiding one: and to any who may feel disturbed about this question, I would recommend the candid and attentive perusal of those articles. The main *spoke* in the Sabbatarian theory, being (to my view at all events) therein *seized and broken*. With the heartiest remembrance of my esteemed Seventh-day brethren, I remain still waiting for our coming King.

H. HEVES.

Oswego, March 1st, 1847.

BRISTOL, R. I., Feb. 8.

The Lord is pouring out his spirit in this place in a glorious manner; not particularly among the advent believers, although the brethren are strong in the faith waiting the consolation of Israel; but more especially among the Methodist congregation, where they are holding meetings, night and day, and hundreds are flocking to the altar with a desire to flee from the wrath to come. To God be all the glory. We will rejoice if Christ is preached and sinners are saved, altho' he may employ other instruments than ourselves to accomplish this; but how far the preaching of the *Bridegroom* nigh has been instrumental in leading sinners to flee from the wrath to come, the great day alone will disclose; but of this I am certain, they have been faithfully warned of their danger. We have in time past been destitute of regular preaching of the word, but have made arrangements with Bro. Howell to supply the desk, the brethren coming forward and liberally subscribing the amount necessary for his support.

BENJ. TILLEY.

PRACTICAL THOUGHTS.

Matt. v. 13-15. Christians are compared to salt, and to a light, and to a city. It is said 'they are the salt of the earth,' but salt would be of little use if we could not use it but one day in seven, it would be like the religion of some who appear to be satisfied to have it appear one day in seven, and then to lay it aside as they do their Sunday clothes.

Again: are there not many who for fear of opposition, or for fear of the laugh and ridicule of those in darkness—the ungodly—keep their light (if they have any) under a bushel, so that none may see it? Now what is a light good for if no body can see it? Nothing.

But how many of either class are amongst the advent believers, is not for me to say—God knows—and they that are such may know. Then let every professing Christian consider these things, and examine themselves daily and hourly, to see whether they be in the faith or not, and take heed to themselves. 'Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.'

Brethren, think of these things. If we are compared to temporal things let us strive to equal such things as we are compared to. Oh, for that love and holy zeal that characterized the apostles and primitive Christians, that we may be prepared to endure crosses, trials and persecutions.

A. N. B.

Dr. Bushnell on the Alliance.

"Another result of the meeting at London, which we earnestly deprecate, is that, without having attempted anything in behalf of Protestantism, they have done what they could to tighten the bigotry of Protestantism and modernize its title to odium. It lay with such an assembly, gathered in such an age as this, from all parts of the habitable earth, to make some demonstration of enlarged views and catholic feelings. And above all, when they came together professedly to realize the unity of the Spirit and fortify the bonds of love. Still more, when the love was so manifestly kindled to a living glow in their assemblies. And yet, they dared to love only by their creeds and catechisms. They could not pray and offer praise to their Redeemer, without propositions on their table to sanctify the exercise. Not having it on hand to establish a new church—not undertaking even to be responsible for the Christian soundness of their members, they must yet have a creed as a test of membership. Undertaking only a spiritual and practical unity, they were yet jealous of the spiritual and practical, lest possibly it might appear that some men are able to love God and his people, whose names and opinions they a little more disliked than they did others held among themselves. What could be more frightful than to think of loving God in common with a pious Quaker, Catholic, or Unitarian, who might choose to come into their assembly! No doubt there may be such; this they were obliged to confess, but they were afraid to embrace, in love, all whom God embraces. So to make the unity of the Spirit more select, they must still go back upon their dogmatism, making this the test and measure of that spiritual grace, which is the basis of practical unity; and then, to relieve their predicament, doubling its absurdity, by the formal concession that it is no test at all, and that many are excluded who are as true disciples as themselves. And thus they are seen to have made up, designedly and with their eyes open, a schismatic unity, subjecting themselves to a charge which does not lie against the closest forms of church order—a unity composed of one of God's elect, to the exclusion of another—and this in a grand effort after the very unity of the body of Christ."

Progress of Crime.

The following paragraphs are taken from a recent number of *Eclectic Review*, (an English periodical) which present facts worthy of the profound consideration of every one that has an interest in the well being of his race:

We are weary of the talk about this enlightened age—this advanced stage of civilization—the marvels of the middle of the nineteenth century, &c. &c. In what does the progress of the age consist? What are the merits of our times compared with former times? What new lessons have we learned from the experience of our forefathers? How much of their wisdom have we overlooked to our own hurt? Of course the laudation of our age is pleasant, and the wisdom of our ancestors a joke which may be kept standing in type. However, there is mischief in this talk. It is a way of lauding progress which impedes advancement.

Talk about the wonderful progress of the age, confirms comfortable people in their dislike of confronting the crying evils of the needy and the outcast, with a view to the application of remedies. Few seek, consequently, the blessing attached to considering the poor. Few aspire to the crown of glory won by reclaiming the outcast. Nothing considerable can now be done, but by acting on the convictions of the ruling classes in this country—the persons who derive their opinions and purposes from the press. We wish to disturb the complacency of this class, by asking to look Crime in the face. We would re-

move the beautiful colors of rhetoric which cover the horrors of the age, and silence the eulogies on our intelligence and advancement, by pointing to the dark facts which show the Progress of Crime.

For the sake of a most important, but painful subject, we have wished to disturb the complacency with which many regard the present stage of civilization. We object to pictures of our condition which omit the progress of crime. Last session Sir Robert Peel said in his place in parliament—"From the first record in 1805, down to 1842, when the commitments attained the maximum hitherto recorded, the increase in crime progressed from year to year, until it had extended to above six hundred per cent." Another calculation estimates the increase at two hundred and sixty one per cent. in the last ten years. The statistical calculations which have traced a decrease of crime to a great leniency in punishing it, have, we fear, been found to be fallacious. Substantially the last statistical approximation to the fact of the increase of crime, displays a progress rapid and fearful, of two hundred and sixty-one per cent. in the last ten, and six hundred per cent. in the last thirty-seven years.

PROCESSION OF THE HOST IN LONDON.—For the first time, so far as is known, since the Reformation, and in spite of the statutes which explicitly forbid it, the Popish procession of the Host, the carrying of the consecrated wafer through the streets, was openly performed lately in one of the suburbs of London, with the lights blazing, and in full procession, to visit the death bed of a dying Catholic. The Catholic paper which records the scene, says: "The sensation created among the Protestants in the neighborhood is indescribable. With recollected looks, the women bowed and the men took off their hats, as they beheld, for the first time, with what awful and profound veneration holy Church surrounds the adorable sacrament." Though there are several stringent laws against—one as late as 31 George III. we are glad they are not enforced, and hope this event will lead to their erasure from the statute book of a free and enlightened nation. Laws against the enjoyment of religious liberty, whatever their nature, or against whomsoever directed, are unworthy of the age, and do no good.

EARTHQUAKE AT GREEN BAY!—On Tuesday morning last, a slight shock was distinctly felt in this town—the ground and several buildings trembled for a moment. About three miles south, on the east bank of the Fox River, the shock was more distinctly felt; and we are compelled to think it must have been a petite specimen of an Earthquake!—*Republican, March 1st.*

APPOINTMENT.

17 Bro. J. Pearson appoints to be at Scottsville, Sabbath, 25th instant.

BUSINESS NOTES.

J. C. Stoddard—It is laid over on account of its defects: it should be corrected by a competent hand before published.

L. Bronson—We find L. Jamerson credited in all \$1, which pays to vol. xiv no. 9; and your whole credit is \$3.87, which pays to vol. xiii no. 11. Is this right?

Mrs. E. K. Everett—The dollar sent last fall was received and credited on book.

17 We hardly know what to say to Bro. Judson's proposition about the conference he names. Such a meeting might result in good. Perhaps Bro. Judson had better, through the *Voice*, lay his plans before the brethren for their counsel, &c.

Bro. CHANDLER—Received \$3 from 'a friend.'

Receipts for Week ending March 19th, 1847.

R. R. Knowles: A. N. Boutley for Mrs. W. Allen \$1, B. Gifford \$1, vol. xiv no. 7, and J. Pease \$1, vol. xii no. 13; C. V. Coburn for B. Ferry \$1; J. Wasson \$1; C. Penoyer \$1, Post Master for S. Davling \$1; P. Bromley \$5; S. C. Knowlton \$5; A. C. Judson; J. C. Stoddard; T. Newton \$1; Mrs. S. K. Everett \$2 and H. Flower \$1; H. H. Johnson; W. Silk; R. Cleaveland; J. M. Judson \$1; M. Payne \$1; M. H. Shales \$1, pays to close of vol. xiv; W. E. Hathaway for P. Stungo \$1; J. Plumb \$1; H. W. Clark \$1; B. Lincoln \$1; J. T. L. Makepeace \$1 and S. M. White \$1; A. Wing \$1; L. B. Blood for J. Harris \$2; S. Titus \$2.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XIV.

ROCHESTER, N. Y.—MARCH 31, 1847.

NO. 1.

THE VOICE OF TRUTH,

PUBLISHED EVERY WEDNESDAY

TALMAN BLOCK, BUFFALO ST. OPPOSITE ARCADE,
(Entrance—east end of the building)

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 12 Numbers. \$2 for Five copies
Without charge to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or remittances for Books, should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscribers' names, with their Post-office, should be plainly written.

An Old Poem.

[The following is an excellent translation of a Latin Poem which has received the enthusiastic encomiums of Goethe, Dr. Johnson, Sir Walter Scott and other distinguished men. It is said that Dr. Johnson always wept in reading the 10th stanza.—The Earl of Rochester's eyes expired with the 17th verse upon his lips. The original was written by a Monk in the 13th century. We find the translation in the Newark Daily Advertiser.—Ath. Ev. Jour.]

I.
Day of wrath, that day of burning
All shall melt, to ashes turning,
As foretold by Seers discerning.

II.
Oh what fear shall it engender
When the Judge shall come in splendor,
Strict to mark and just to render.

III.
Trumpet scattering sounds of wonder,
Rending vapours asunder,
Shall resistless summons thunder.

IV.
All aghast then Death shall shiver,
And great Nature's frame shall quiver,
When the graves their dead deliver.

V.
Look where every act's recorded,
All events all time afforded,
Shall be brought and dooms awarded.

VI.
When shall sit the Judge unerring,
He'll unfold all here occurring,
No just vengeance then deferring.

VII.
What shall I say that time pending?
Ask what Advocate's pleading,
When the just man needs defending!

VIII.
King Almighty and all-knowing,
Grace to sinners freely showing,
Have me, Pount of good o'erflowing.

IX.
Think, Oh Jesus, for what reason
'Thou endurest earth's spite and treason,
Nor me lost in that dread season.

X.
Seeking me Thy worn feet hasted,
On the cross Thy soul death tasted,
Let such labor not be wasted.

XI.
Righteous Judge of retribution,
Grant me perfect absolution,
Ere that day of execution.

XII.
Culprit-like, I—heart all broken,
On my cheek shame's crimson token—
Plead the pardoning word be spoken.

XIII.
Thou who Mary gav'st remission,
Heard'st at the dying Thiel's petition,
Cheer with hope my lost condition.

XIV.
Though my prayers do nothing merit,
What is needful, Thou confer it—
Lest I endless fire inherit.

XV.
Mid the sheep a place decide me,
And from goats on left divide me,
Standing on the right beside Thee.

XVI.
When th' accurs'd away are driven,
To eternal burnings given,
Call me with the bless'd to heav'n.

XVII.
I beseech thee, prostrate lying,
Heal it as ashes contrite, sighing,
Care for me when I am dying.

XVIII.
On that awful day of waiting,
Human destinies unveiling,
When man rising, stands before thee,
Spare the Culprit, God of glory.

A. C.

Pre-millennial Advent.

BY CHARLES BEECHER.

To deny the pre-millennial coming of Christ, you must spiritualize every promise of his coming, connected with millennial descriptions, in the Bible.

Fully to show this, I should be obliged to notice every case of such connection. But as this

would task your patience, I shall select a few cases—and challenge any opponent to produce an exception.

1. How often, dear Brother, have we heard our father, and other venerable ministers of the Gospel, apply to millennial times passages from the 102 Psalm.

"Thou shalt arise, and have mercy upon Zion, for the time to favor her, yea THE SET TIME is come, for thy servants take pleasure in her stones, and favor the dust thereof. So shall the Heathen fear the name of the Lord, and all the Kings of the earth thy glory." A little further on, we read that this refers to a time "When the people are gathered together, and the kingdom to serve the Lord." That these are millennial times, I suppose all agree. And if I mistake not, our respected father is one of those, who does not spiritualize the prophecies of the Restoration of the Jews, and who believes that at that time God will truly "Hear the groaning of the prisoner, and loose those appointed unto death, to declare the name of the Lord in Zion and his praise IN JERUSALEM."

But whether this be literal or not, is immaterial. It is confessedly millennial. If it is not the Restoration, it is at least the *Conversion* of the Jews. Now the question is, have we here any "Promise of his Coming?"

If we have, it is probably ver. 16—"When the Lord shall build up Zion, we SHALL APPEAR IN HIS GLORY."

Now the Apostles have well instructed us, that at his first "APPEARING" to set up the Gospel dispensation, these words could not apply. It "behooved him then to SUFFER," and to "enter into his glory" afterwards, when he should "appear the second time, without sin unto salvation." This "appearing in glory" then, of which the Psalmist speaks, and which is still future, is it here made to stand *before* or *after* the millennium? Evidently before. It is "*when the Lord shall build up Zion.*" It is "when the set time is come." Suppose now, like our father, we believe in the literal rebuilding of Jerusalem at that time, I ask, will not the Lord then "appear in glory?" And if so, is not this Pre-millennial? And even if you deny the literal rebuilding of Jerusalem, and mean only the conversion of the Jews, will not that equally identify the TIME of such "appearing?"

To deny the pre-millennial advent then, what is necessary? You must spiritualize this "*appearing in glory.*"

Now the word "shall appear" is the Niph'al of the verb Raah, and refers, if not exclusively, yet appropriately to visible manifestation. For example,

Ex. xvi. 10—"They looked toward the wilderness, and beheld the glory of the Lord *appeared* in the cloud." Gen. xii. 7—"And the Lord *appeared* unto Abraham." 2 Chron. iii. 1—"Mt. Moriah, where Jehovah *appeared* unto David." And what good reason can be given for here divesting it of its usual meaning? Is it not a well ascertained rule of interpretation that the literal and common sense of a word is always to be taken, unless some *reason* exist for substituting another? But what reason is there here, unless it be partiality for a certain theory? But is that a good reason? That is making your interpretation bend to your theory; rather than obtaining

your theory by interpretation. Will you find any reason in the context? "*In his glory?*" But these are the very words to which the "Shekiah" of the later Jews corresponds, and which when united with *Jehovah* denote (says Prof. Robinson) "that fiery effulgence surrounded by dark clouds in which Jehovah is represented as appearing, or God himself surrounded by this effulgence from which lightnings proceed." e. g. Lev. ix. 2, 3—"And the *Glory of the Lord* appeared unto all the people." Compare Num. xvi. 35; Ps. xviii. 10-13; Ex. xvi. 7-10; Ex. xxiv. 16, 17; xxxiii. 18; Lev. ix. 6, 23; Ex. xl. 34; 1 Kings viii. 11; Ezek. xliii. 2, 5, &c.

Let me request you to examine these passages, and then answer this question—When David says that "at the building up of Zion" "the Lord *shall appear in his glory*" what reason have I for denying to these words their obvious and usual signification? Why, unless it be that only thus then can I escape the doctrine of the pre-millennial advent? But if this be spiritualized, then is that unhappy process begun, by which every "promise of his coming," connected with millennial descriptions will be eradicated from the Bible.

The World's Jubilee.

The following rich extract, is from an English layman's letter, addressed to Dr. Raffles, on a hymn composed by him for the "Jubilee year of the Missionary Society." The hymn rejoices in hope of the world's speedy conversion. The writer says:

"But ere I draw this letter to a close, let me ask you one question, Do you considerably believe that the earth is on the advance to such a consummation as your hymn describes?"

I am writing to you with the map of the world suspended before me. The map of this world, of which Satan is the god, and whose right to it, *de facto*, the Bible does not dispute, but recognize. Will you in your study, travel with me over the map or ground plot of the great usurper's dominions, and tell me where it is that you have discovered the cause of such jubilant acclamations as your hymn so joyfully, so sweetly breathes; for I confess that this map is to my eye, like Ezekiel's roll, full of "lamentations, and mourning, and woe."

Where shall we begin? With the dark places of the earth, which by universal consent are full of the habitations of cruelty? Poor Africa! I will not seem as one that mocketh, by asking you whether you find it there—whether, from the Isthmus of Suez to the Straits of Gibraltar, you can find a resting-place for the foot of your happy muse! Well, then shall we coast it down the Western shore, from the Straits of Gibraltar to the Cape? Oh, you exclaim, let us hasten on, for these shores are dyed with blood, so deeply dyed, and the stain so continually, hourly renewed, that the Atlantic waves cannot efface it. Back then, along the Eastern shore, with a sigh, a tear, and a groan for poor Madagascar as we haste along, and another for Arabia, miscalled "the happy," and its stony and its desert region, as we pass up the Red Sea to the point from whence we started. I ask not if we have yet found a spot where we could pause for a moment to chant our "Jubilee Hymn."

Let us then cross this mighty continent—we

shall need no guide. The Pagan, the Mahometan, and the Christian slave-driver have marked ten thousand roads for us athwart the otherwise trackless deserts, and we have only to follow the track strewn with the bones and wet with the blood of poor Africa's children. Should these be not enough to guide us, let us listen to the cracking of the whips, and the shrieks of agony which fill the sultry air, the groans of the fathers, the wailings of the mothers, and the plaintive cries of the hapless children. But we must hasten on—all, all is dark, dark as midnight, gloomy and cruel as the caverns of hell.

But the Cape! you say. The Cape of Good Hope! Well we will return to the Cape, and to some other sweet oases in the great desert of the fell tyrant's dominions before we part company. At present let us hasten on; surely we may not spend many moments in that frightful continent of South America, which seems to look across the ocean to the continent we have left, and defy it to a rivalry of cruelty and woe.

From the Isthmus of Panama to Cape Horn, and from Cape Horn to the Isthmus of Panama, all, all around and within is true and faithful to its allegiance to its hellish master.

Onward, then, onward to the land of the "pilgrim fathers." We need not tarry, I hear you say, in the Gulf of Mexico, to look either to the West on Guatemala, or to the East on Cuba, St. Domingo, or the islands, which for ages have almost concentrated in themselves the groans of creation. Nor will you, I am sure, desire to linger in the slave States of the South, where the "Jubilee Hymn" could not even be heard were it sung by ten thousand voices, for the cry of bitter woe which would drown its notes—where the brutalized tyrant of the South imports and breeds human slaves for his own use, and that of the free-born sons of the pilgrim fathers of the North. Haste we, then, from the sickening scenes which your eloquent tongue and your eloquent pen have often in vain endeavored fully to describe.

And have you the heart to sing the hymn in the land of slave-holding Christians, among men who, even if they believe the black has been washed in the blood of Jesus, will buy and sell him, grind and oppress him, flog, torture, and murder him; and who, if you or I, or any other who knows what liberty means, should take him by the hand and call him brother, would hand us out of the pale of civil and Christian communion; and if we should be bold enough to propose to proclaim liberty to the captive and the opening of the prison to them that are bound, in any other than a spiritual sense, would not scruple to hang us up at the nearest convenient tree?

Linger here, my dear sir, and sing with such a people your "Jubilee Song" if you can: I could not join you if I would; my voice would falter, my tongue would cleave to the roof of my mouth, I should choke with indignation.

O but, you say, they have divines! I know they have, and many sound and good ones; and greater will be their condemnation. But they have among them one whom a monthly journalist describes in most glowing language; one who has just sent across the Atlantic a book called "Anastasis," written to prove that *there is no resurrection of the body*; that all the resurrection there is or ever will be, takes place simultaneously with the dissolution of the soul and body—a mere resurrection of the principle of animal life, and that this principle of animal life will, at the moment of death, pass into the spiritual bodies of the unseen world. I see you quiver, and well you may. Let America emancipate her negro slaves; and then let her talk of freedom. Let her burn in the market-place the books of professors which deny the resurrection of the body; and then let her talk of her divinity. Let her close the doors of infamy in which the 15,000

hapless victims of the sensuality of the citizens of her capital hide their shame and their sorrows (first comparing the number of these unfortunates with that of the adult male population of the city) and then let her talk of religion and morality. Meanwhile, it is no place for the strains of the "Jubilee Hymn," and it is almost a relief from the nausea caused by the scene we are hastening from, to have to pass through the Canadas, and such of the tribes of North American Indians as have escaped the cupidity of the degenerate sons of the "blessed pilgrim fathers," and crossing the Straits of Behring, to enter upon the vast regions of Asia. But where can we stop? In Siberia, or either of the Tartaries, Russian, Independent, or Chinese? In Turkey, Arabia, Persia, Thibet, Hindostan, or China? All, all belongs to the god of this world; all, all is peopled by the children of disobedience. And what of the great islands of the sea, Samatra, Java, Borneo, New Guinea, and that continental island, Australia, and its companions, Van Dieman's Land and New Zealand—what but the same sad, dark, and gloomy scene?

"Oh but," you say, "here we may stop; in Oceana among the sweet little islands of the Southern Sea—isles so green, so tranquil, so simple, so happy"—You need not press me; I sigh for something to remind me of Paradise, however faintly, however feebly. Well, I have brushed off the fly-spots which were mixed in with the happy little isles, and which had increased to my eye their apparent number. Yes, they are green and lovely, and seem almost as if they were rescued from the rent-roll of the great usurper by the hand of the faithful missionaries of the cross; as though the sword were beaten into the ploughshare, and the spear into the pruning-hook, and the reclaimed savages would learn war no more. But, dearly as we all love to be deceived by that which soothes and solaces, can we, I ask you, can we venture to stop even *here*, to sing your sweet song of triumph? It must not be at Tahiti, poor Tahiti, surely—rescued, well nigh rescued from the jaws of the dragon, to become the prey of the great papal harlot and her infidel paramour.

And what will be the fate of the rest of the islands of the Southern Ocean, whether Christianized or Pagan, God only knows; but he who calls himself the Vicar of Christ has marked them out for his own. They are part and parcel of his new diocese of "Oceana;" and Rome has friends, powerful enough and willing enough to aid him in bringing them under the pastoral crook of the hireling shepherd, as we have alas! seen to our sorrow.

Who is ignorant or unobservant of the strides Rome is making, of the energies she is putting forth, to subdue the world to her dominion? He who sees it not must be blind indeed, with the records of the Propaganda open for his perusal, and the scenes at home and abroad acting before his eyes. And who, with the Bible in his hand, knows not of the doom that awaits the Man of Sin, when he shall come in like a flood, and the standard shall be lifted up against him? When come to the full—when ripe for destruction—the Lord shall consume him with the spirit of his mouth, and destroy him with the brightness of his coming. But till Antichrist falls, I have no heart for the "Song of Jubilee." Come the day, and I trust then to join you in it; when the Universe shall hear, as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluiah! for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. Amen. Alleluiah!

But we have yet another part of the globe to travel over ere we have finished the map." It is the seat of the beast itself—civilized, Christianized, enlightened Europe. Let us be here rath-

er more minute, and take a glance at the different kingdoms, as they are composed of infidel, papal, patriarchal, protestant, and papal-protestant materials. Shall we begin with infidel Turkey! Pass on quickly, you exclaim. Shall we stop, then, in equally infidel, though nominally papal, France? Pass on. Italy? Austria? Spain? Portugal? The islands of the Mediterranean? I am not mocking, I assure you, I only want to take in *detail* that which may mislead or mystify if spoken of in the *aggregate*. Well, then, Russia and the lately revived kingdom of Greece, who, taught by the patriarch, and not by the pope, deem it an abomination to worship the *image* instead of the *picture* of the Queen of Heaven—the Mother of God?

True it is, that as we travel northwards, we escape from the denser regions of Christian idolatry; but are you willing to pause in Germany, Belgium, or Holland? In Prussia, Denmark, or Sweden? I deem you would rather be hastening on to the land of liberty—the land of Bibles—our own beloved island, the ocean queen. Oh what a relief! Here at least we can breathe after what we have passed through—

"Such regions dolorous—a universe of death!
Where all life dies—death lives!"

Here at least we may breathe freely. But where, O, where shall we find a resting-place to sing the "Song of Jubilee;" for here surely, if any where on the globe's surface, it may be chanted, and with lute and viol? Where shall we begin the strain? Let us search for a suitable spot. Surely we shall find it where those who represent the aristocracy of the land are gathered in one peerless assembly. Surely among those whom the people have chosen to represent the great community. I would not speak of dignities or of those in authority with irreverence; but I ask you, what would be the reception of the legislator who should propose, in either of those august assemblies, to frame a law on such a simple cardinal principle as this, "Thou shalt love thy neighbor as thyself," and adduce the authority of Jesus of Nazareth as his warrant for introducing a bill framed on such an obsolete maxim?

Shall we look for the spot in the ranks of our bravo soldiers, and invite the accompaniment of the trumpet and the drum? or among our gallant sailors, in some interval of cessation from oaths and blasphemy? Shall we find it with the conductors of our daily press, which leads while it follows the opinions of its millions of readers? Shall we find it in our commercial or manufacturing towns—or among our rural population?

You know something, sir, of both, and could give a description of each which would make us hide our heads for shame and sorrow. O what a tale do the beer-shops of our agricultural districts tell! And were it seemly to speak of those things which are done of the world, the fair-spoken; respectable-looking, well-dressed world, by our cities and towns, in secret, where could we hide our heads, or conceal our shame? You are not ignorant of the statistics of crime, soul-polluting, soul-destroying crime, which have been furnished to the public, of one town, for example—a town where the gospel is proclaimed continually with eloquence and with power, but a town which vies with the great metropolis itself in a sin which increases beyond the ratio of the increase of its vast population. I have before me a pamphlet, in which the philanthropic writer endeavors to grapple with the monster which is ruining its thousands, aye, sending its tens of thousands of our youth, our baptised youth, down quick into the pit—a pamphlet in which the writer avails himself of facts supplied by one of your fellow-laborers, a devoted minister in your town, of our denomination—facts which would seem incredible were they not given on unquestionable authority. Let this one speak for itself: but had

it ten thousand voices, it would not tell one ten-thousandth part of the sorrows, the unutterable sorrows, which it is the key to. Hear it, ye men of pleasure—hear it, ye deceivers and deceived, ye who are hastening, with the gospel sounding in your ears, to the pit of destruction, and dragging with you the souls of your wretched associates in crime. There is spent in the town of Liverpool alone, in the course of a single year, upon one sin, so emphatically called in the Litany of the national church, “a deadly sin,” two hundred thousand pounds.

Ponder this one fact, with which you are already acquainted; follow it out through all of its details, causes, and influences, and I need not ask you whether you select such a town as this for the “Jubilee Hymn”—a town devoting the wealth it once earned in the service of Moloch, during the bloody days when its docks were crowded with slavers, to the service of Moloch’s great competitor and rival, the dissolute Belial. Such a town! and can we flatter ourselves that Liverpool stands alone? The statistics of crime tell, but too plainly, that it is rather but a sample of the mass of our civic population. Need I lift up the curtain which conceals the condition of the great metropolis, “the monster city,” as it has not been unfitly called? That curtain has been drawn aside by able and powerful hands; and what scenes of sickening corruption have been disclosed! “It must be admitted,” says a writer whom I have already quoted, “though the admission bring sorrow to the heart, that by far the great majority of men in every land are still in the gall of bitterness and in the bond of iniquity. In heathen lands vice assumes the most brutal forms, and gathers to itself innumerable victims—it is savage, cruel, relentless: but in those countries where civilization has advanced, there exists a refinement in vice which renders its approach more subtle and its blow more deadly. In the former, it is open and undisguised; in the latter, it is noiseless and secret. In the former, it is bold and daring, giving its victims the chance of escape; in the latter, it has a stealthy pace, and serpent-like, winds its folds around its victims, the more securely to crush them to the heart, without a ray of hope. The history of the world furnishes abundant proof that, as civilization has advanced, vice has become more refined, and has brought down certain desolation and ruin. Do not Greece and Rome present examples? and is not the truth of this remark manifest in this country, the land in which so much has been done and is doing to extend and perpetuate the blessings of religion and virtue? The great metropolis itself, in its leading thoroughfares, in its lanes and alleys, in its winding courts, testifies to the truth of the remark. Take but any of the vices with which London is deluged: mark well all its machinery, regard the *modus operandi*, and it will be discovered that fiendish arts and infernal contrivances are employed to entrap its victims. More especially is it so in reference to the vice of uncleanness, which holds an almost undisputed sway throughout the length and breadth of the land. Horrid and systematic schemes, intricate, but not the less fatal, are continually practiced, which have disturbed domestic peace, drawn thousands into ruin, and entailed a lasting disgrace upon the country.” But the subject is too fearful, too revolting, to be dwelt upon, though too fearfully true and significant to be suppressed. I speak as unto the wise. Judge ye.

Is there no spot, then, where Satan has relaxed his grasp of the territory he has won? Look at the wide sea, which has become almost as populous as the dry land—“the great highway of the world,” which no longer separates man from man, but brings all nations into familiarity with each other. Is there one man more proverbially godless than another—is it not the poor marin-

er? Thank God for the “Bethel flag.” But oh! what is still the condition of the tens of thousands of every nation, who live on the bosom of the great deep?—who fear neither God nor devil, and who look for a final state between heaven and hell; not fit, as they deem, for the one, because of their wickedness, nor deserving of the other, because of their bravery. Oh! could the different sea-ports of the world disclose the amount of guilt which every vessel that enters them leaves with its cargo, what a tale would they relate! It is said of our *own* seamen, that “the curses and imprecations of those they have injured in distant lands are poured upon them, and our country is denounced as the scourge and bane of the world.” What must be said, then, of the crimes of other nations who pretend not to rank with us in the scale of morality?

But while we are on the ocean, let us slack sail, and linger a moment, not for a jubilant hymn, but for a mournful dirge. Would the waters of the great Atlantic stand on a heap, a wall on this side, and on that, as did the waters of the Red Sea, in olden time, what would the pathway disclose, the pathway of “the middle passage?” what but the countless bones of millions of poor Africa’s sons and daughters—of those who have found a place where the wicked cease from troubling—a refuge from woe—woe past, present, and to come, at the bottom of the silent deep? Do I hear you say, ‘This can only tell of by-gone days? Would it were so. Thank God, O thank God! that we have washed our hands of the guilt of the hellish traffic in human flesh, and that we do what we can to atone for our past atrocities; but what is the state of that traffic at the present moment? Though more than thirty years have elapsed since the slave-trade was declared piracy by the law of England, and though millions have been spent by us for its suppression, the slave-trade has, instead of diminishing, doubled in amount, and every year witnesses the drainage from Africa of 500,000 of her hapless race, of whom the great proportion find a welcome—O how welcome, how sweet a grave!—in the heart of the deep. It is a stupendous fact; but could we hear the groan of one poor agonizing wretch, as it ascends from the hold of the slave ship—one shriek, one moan from the agonizing mother, one wail of the little child—the fatherless, motherless, homeless child, as it goes up to the ear of Him who records it all against the day of reckoning, it would leave an impression far deeper even than the one astounding fact, that half a million of such sorrowful creatures are yearly doomed to drink the cup of woe handed out to them by their fellow-man—one groan, one single groan, would drown the “Song of Jubilee” if raised by a thousand voices. But who can count the groans, the shrieks of mourning, lamentation, and woe, that every moment are heard, by day and by night, along the great pathway of the world?

Well is it for us that we cannot see, that we cannot hear, what we are impotent to heal. The heart would give way in its frantic struggle to stay or avenge it.

“No eye but ours could ever bear
To gaze all down the drear abyss,
Because none ever saw so clear
The shore beyond of endless bliss.”

No, the groans of creation are anything but jubilant; and well may we exclaim, “O Lord, how long!” The whole creation groaneth and travaileth, waiting for the manifestation of the sons of God—waiting for the appearance of the Lord, the Head of the new creation.

“O that the months would roll away,
And bring the coronation day.”

But it is time that I brought this letter to a close. Before doing so, I must fulfil my promise of visiting with you some of the little oases in the world’s great desert. Bless God there are many of them—sweet “little spots enclosed by grace, out of the world’s wide wilderness;” and

there is no part of that wilderness where they are not to be found. In the frozen shores of the Arctic regions—in the burning sands of the deserts—in the east and west—in the north and south—on Greenland’s icy mountains—on India’s coral strand—in every country and in every clime—in the quiet village and in the busy town—in the palace—in the cottage—in the mansion, and in the garret and cellar—in the houses of parliament, and in the houses of correction for indigent poverty—God has a seed to serve him, and he is still gathering them out of the world that lieth in the wicked one, by the preaching of the gospel—by the evangelist at home and the evangelist abroad—from every kindred and nation and people and tongue. Great is the honor he puts upon Britain in making her a quiver for his arrows. The Bible Society, the Missionary Societies, the Tract Society, like three sister graces, look lovely apart, but O how lovely in their blended beauty! What has not God wrought by means of their work of faith and labor of love, (and by America, too,) notwithstanding our national crimes, in the one great cause of “spreading the knowledge of Christ among heathen and other unenlightened nations.”

Well, here, you say, here we may surely sing with a joyful heart. True: but it must not be a strain that tells of “the world’s jubilee” in the absence of the world’s rightful Lord—of the earth’s deliverance from bondage while “the god of this world” is triumphant, and making the whole creation groan. It must not be of a time anterior to that when the cry shall be heard, “The kingdoms of this world are become the kingdom of our Lord, and of his Christ, and he shall reign for ever and ever.” Tell me not that it is the preaching of the gospel that will do all this. It is only the province of the gospel to announce it. “The gospel of the kingdom” is one thing, “the kingdom” itself is another thing. The invitation is not the feast. We have come to talk about the gospel as though there were something cabalistic in the word. We have come to regard it very much as the Jew regards the law, or the papist the crucifix. It is a message—it is an announcement—it is not that of which it testifies—it is not the kingdom of Christ—it has done, and is doing, and will yet do its appointed work, gather out the little flock to whom it is the Father’s good pleasure to give the kingdom. But it will do no more. It will not heal the sick, for it is not its province. It will not give sight to the blind, nor hearing to the deaf, nor feet to the lame, for it is not its province. It will not raise the dead, for it is not its province. It will not cause waters to spring forth in the desert, nor make the wilderness flourish and blossom as the rose. It will not dethrone the god of this world, for it is not its province. It will not close the door of the world’s great hospital—

“The leazar house, sad, noisome, dark, wherein are laid
Numbers of all diseased, all maladies
Of ghostly anguish, or racking torture, qualms
Of heart-sick agony, all feverous kinds,
Convulsions, epilepsies, fierce catarrhs,
Intestine stone and ulcer, cholick pangs,
Demonic frenzy, moping melancholy,
And moon-struck madness, pining atrophy,
Marasmus, and wide-wasting pestilence,
Dropsies and asthmas, and joint-racking rheums.”

But all this is to be done; and when the number of the elect is complete, that number known only to Him who keeps the book; “the Lamb’s book of life,” in which their names are written—when the last of the little flock shall have heard the Shepherd’s voice through the instrumentality of the preaching of the gospel—then the trumpet shall sound, and the dead shall be raised incorruptible, and we (the living) shall be changed in a moment, in the twinkling of an eye. And then the kingdom shall come, and God’s will be done on earth, as it is done in heaven, and the groans of creation shall cease. Let the angel speed, then, his flight through the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred

and tongue and people, and say with a loud voice, "Fear God, and give glory to him, for the hour of his judgment is come." For then shall come the restitution of all things promised from before the foundation of the world. For, concomitant with and consequent upon the second coming of Christ, shall be—The resurrection of the sleeping saints—the change of the living saints—the casting out and binding of Satan—the destruction of Antichrist—the gathering of Israel—the descent of the New Jerusalem—the eradication of the curse from the earth—the deliverance of the creature from the bondage of corruption—the kingdom of Christ and his saints—the whole earth filled with his glory. And then shall the Redeemer see of the travail of his soul, and be satisfied. And we shall be satisfied too, "if by any means we may attain unto the resurrection of the dead," awake in his likeness, and share in his glory.

I do not know that I can better close this letter than in the closing words of "the declaration of the faith of the Congregational Churches:" "As Christ would have us to be certainly persuaded that there shall be a judgment, to deter all men from sin, and for the greater consolation of the godly in their adversity, so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come, and may be ever prepared to say, 'Come, Lord Jesus, come quickly.'—Amen." And to this I add my Amen also.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, MARCH 31, 1847.

Time of the Second Advent. NO. XIII.

As further evidence that the advent of Christ is at the door, we offer the ago of the world. That the people of God before and after the christian era believed that the present state of the world would end at the close of six thousand years from the creation, is abundantly evident from the following testimony, which we copy from Bliss' 'Chronology of the Bible.' Speaking first of the faith of the Jewish Rabbins, the account says:

"As for my opinion," saith R. Menasse, "I think that after six thousand years, the world shall be destroyed, upon one certain day, or in one hour; that the arches of heaven shall make a stand, as immovable; that there will be no more generation or corruption; and all things by the resurrection shall be renovated, and return to a better condition." Menasse also assures us that "this out of doubt is the opinion of the most learned Aben Ezra," who looked for it in the New Earth of Isaiah 65: 17.

IRENEUS flourished A. D. 178. He was Bishop of Lyons, and says:—"In as many days as this world was made, in so many thousand years it is perfected: for if the day of the Lord be as it were a thousand years, and in six days those things that are made were finished, it is manifest, that the perfecting of those things in the six thousandth year, when Antichrist reigning 1260 years, shall have wasted all things in the world, &c., then shall the Lord come from heaven in the clouds, with the glory of his Father."

BARNABAS SAYS—"God made in six days the works of his hands, and he finished them on the seventh day, and he rested on the seventh day, and sanctified it. Consider, my children, what that signifies:—'He finished them in six days.' The meaning is this: that in six thousand years, the Lord will bring all things to an end. For with him one day is a thousand years, as Himself testified saying: 'Behold this day shall be as a thousand years; therefore, children, in six days (i. e. in 6000 years) shall all things be accomplished. And what is that he saith,—'He rested the seventh day?' He meaneth that

when his Son shall come, and abolish the Wicked One, and judge the ungodly, and change the sun and moon and stars, then he shall gloriously rest in the seventh day." See sec. xiv. xv. Epist. Barnabas.

CYPRIAN, Bishop of Carthage, flourished A. D. 222. His writings are held in great esteem by all the godly. He speaks of the six thousand years' completion and perfection fulfilled. The testimony of all the fathers is so general and concurrent on the universality of this belief, that this point cannot be denied without impeaching their veracity.

LACTANTIUS, who lived about A. D. 310, says in his 'Book of Divine Institutions,'—"Let philosophers know, who number thousands of years, ages since the beginning of the world, that the six thousandth year is not yet concluded or ended. But that number being fulfilled, of necessity there must be an end, and the state of human things must be transformed into that which is better." This he proves from God's making the world in six days.

The learned JOSEPH MEDER, called the "illustrious Meder," says—"The divine institution of a Sabbatical, or seventh year's solemnity among the Jews, has a plain typical reference to the seventh chiliad, or millenary of the world, according to the well known tradition among the Jewish Doctors, adopted by many in every age of the Christian church, that this world will attain to its limit at the end of six thousand years."

The Rev. RICHARD CLARK, in his essay on the number seven takes a similar view. He also says in his treatise on the prophetic numbers of Daniel and John, that "The six thousand years preceding the Sabbath of rest" "will be cut short in righteousness."

THOMAS BURNET, in his "Theory of the Earth," printed in London A. D. 1697, states that it was the received opinion of the primitive church from the days of the Apostles to the council of Nice, that this earth would continue six thousand years, when the resurrection of the just and conflagration of the earth, would usher in the millennium and reign of Christ on earth.

Gibbon, in his "Decline and Fall of the Roman Empire," speaking of the faith and character of primitive Christians, says:—"The ancient and popular doctrine of the Millennium was intimately connected with the second coming of Christ. As the works of creation had been finished in six days, their duration in the present state, according to a tradition which was attributed to the prophet Elijah, was fixed at six thousand years. By the same analogy, it was inferred that this long period of labor and contention, which was now almost elapsed, [the early Christians supposed the world was about 6000 years old in their day] would be succeeded by a joyful Sabbath of a thousand years—and that Christ, with the triumphal band of saints, and the elect who had escaped death, or who had been miraculously revived, would reign upon the earth till the time appeared for the last resurrection."

John Bunyan, the pious author of the Pilgrim's Progress, says:—"God's blessing the Sabbath Day, and resting on it from all his works, was a type of that glorious rest the Saints shall have when the six days of this world are fully ended. This the apostle asserted in the 4th chapter to the Hebrews, 'there remaineth a rest (or the keeping of a Sabbath) to the people of God,' which Sabbath, as I conceive, will be the seventh thousand of years which are to follow immediately after the earth has stood six thousand years first. For as God was six days in the works of Creation and rested on the seventh, so in six thousand years he will perfect his works and providence that concern this world. As also he will finish the toil and travail of his Saints, with the burden of the beasts and the curse of the ground, and bring all into rest for a thousand years. A day with the Lord is a thousand years: wherefore this blessed and desirable time is also called a day, a great day, that great and notable day of the Lord, which shall end in the eternal judgment of the world.—God hath held this forth by several other shadows, as the Sabbath of weeks, the Sabbath of years, and the Great Jubilee."—Works vol. 6, p. 301.

Again he says:—"None even saw this world as it was in its first creation but Adam and his wife, neither will any see it until the Manifestation of the children of God: that is, until the redemption or resurrection of the Saints. But then it shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Ib. p. 329.

We may add to this testimony, the universal belief of the church, before the advent question was agitated by Bro. Wm. Miller and others. Mr. Dowling objected to Bro. Miller's theory because, as he supposed, the six thousand years from the creation had not expired. Such was our faith on this subject, that the first thing we did towards testing the truth of Bro. Miller's views was, to ascertain whether the world was six thousand years old or not. In short, such was the general belief of the church on this subject, that it was only necessary, in many cases, in order to produce at least strong conviction that the advent was near, to prove that the world was actually about six thousand years old.

That the seventh thousand years of our world's existence will be a Sabbath of rest, appears evident from Paul's reasoning in the third and fourth chapters of Hebrews. He says in chapter iv. 9, 10—"There remaineth therefore a rest (or keeping of a Sabbath, marg.) to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. The argument seems to be this: As God rested on the seventh day, so will his people rest or keep a Sabbath on the seventh day of this world, or the seventh day of the Lord; which is as a thousand years (2 Pet. iii. 8), that is, that portion of time which we count a thousand years, constitutes but one day with the Lord, in the anti-type, of the type, viz: the first seven days of the history of our world. As it was in the type so it will be in the anti-type, the seventh day will be a day of rest, or the long looked for glorious Millennium.

Is the world now about six thousand years old?—We say it is: and offer the following evidence in proof of the correctness of the assertion. Archbishop Usher, our standard chronologist, makes the age of the world at the commencement of the Christian era, 4004 years. Add to this 1847, and we have 5851, the supposed present age of the world; leaving it 149 years short of six thousand years old. Now that Usher has made a mistake of about this number of years, we think can be clearly demonstrated.—He has probably followed the doubtful or incorrect text in 1 Kings vi. 1, which makes the time from the exode of the children of Israel from Egypt to the fourth year of Solomon's reign, to be only 480 years. That this number is too small will be seen by the following testimony:

The sojourning of the children of Israel in the wilderness, according to Joshua v. 6, was	40
Joshua's reign and the time of the elders and anarchy, according to Josephus, was	43
Reign of the Judges to Samuel the prophet, Acts xiii. 20, was about	450
Time the ark abode at Kirjath-jearan, Judges vii. 2,	20
Saul reigned, Acts xiii. 21,	40
David " 2 Sam. v. 4, 5,	40
To Solomon's 4th year, 1 Kings vi. 1,	4
	637

By this computation, we make 637 years, where Archbishop Usher counts only 480, making a difference of 157 years. Add 157 to the age of the world according to Usher 5851 and we have for the present ago of the world, 6008

Dr Jarvis gives to the elders and the anarchy only 41 years. There is also some doubt as to the exact correctness of the 20 years assigned to the ark while at Kirjath-jearan and Samuel's reign. Also to Solomon's fourth year may have included only three full years. But as the object of this investigation is not to show that the world is precisely 6000 years old (which we think cannot be accurately proved), but that it is about that age, we will therefore dispense with further remarks; only we will say that

we are not far from the close of the 6000 years of the age of this world : If the testimony proves anything it proves this.

The conclusion is, that we have all the testimony which can be drawn from the universal belief of the church in all ages, that 6000 years will close the present order of our world, and bring in the Millennium—we also have the testimony of the Bible on this point decidedly in our favor, and the startling fact, according to the best evidence in the case, that the world now is about 6000 years old—we say that we have all this testimony to aid in proving that the coming of the Lord is emphatically at the door.

In view of these things we most seriously ask all, all, why has this almost overwhelming amount of the most infallible testimony been given? Reason and the inspired word unite in the answer—"that ye might believe; and that, believing, ye might have life."—O then, let faith, unwavering faith, take hold on the divine testimony, which we have presented in this and the preceding numbers, that the appearing of Christ and his kingdom will most surely soon be witnessed. There can be no mistake in this matter—therefore let no man deceive you, or cause you to become unbelieving, or to put far off that great and terrible day of the Lord. See that you are constantly ready; for, sudden as the lightning's flash will be the coming of the Son of man.

What do they Indicate?

The account on our last page, in Mr. Merriam's article which we copy from the Scientific American, of over fifty earthquakes having occurred in A. D. 1816; also the extensive convulsions which have taken place during the same length of time—and other wonderful phenomena which he names, should cause every sane mind most seriously to enquire, What do these things indicate? what must be their end? They are sure indications that some fearful crisis awaits our world not far in the future; and the unerring word of the Lord plainly tells us what that crisis will be, viz; the melting of the elements with fervent heat, in the great and terrible day of the Lord.

Blind indeed must be that person, especially with the Bible in his possession, who cannot or does not discern the signs of these fearfully ominous times. But such blindness does now exist to a most painful degree among the supposed wise ones of the day.—And we were never more forcibly reminded of this fact than a few evenings since, at a Scotch Relief Meeting, held at the first Presbyterian church in this city. Mr. Husbands, an eminent lawyer, and prominent member of that church, in his pathetic and eloquent address on the present Famine in Scotland, Ireland, &c., said he thought "God designed to use it as a means of evangelizing the world!"—We suppose were he to speak of the Afghanistan, the Chinese, and the Mexican wars—the fatal ravages of the Asiatic Cholera—the devouring fires—the resistless floods—the devastating tempests—the dreadful earthquakes, which have been witnessed for a few years past—we say, were he to speak of these and other sure indications that the end of all sublunary things is at hand, we suppose he would see in them convincing tokens that God designs to use them all as efficient means in evangelizing the world. Surely light is put for darkness, and darkness for light. The signs of the times are not understood by the great mass of the church and world; both are now in a perfectly fit condition to have the day of the Lord come upon them as a snare, as a thief. And doubtless it will so come upon them to their everlasting confusion, unless they soon make full preparation to stand when the Son of man shall appear.

Convention of Churches on Slavery.

Under this caption, says the New York Evangelist, "A large and very respectable convention of the Congregational and Presbyterian churches on Western Reserve, Ohio, was held at Akron, on Tuesday and Wednesday, Feb. 16th and 17th, for the discussion of subjects connected with the duty of the churches & ministry in regard to American Slavery." We are glad to learn that the following is the result of this meeting. Similar steps, we are told, have been and are about to be taken in other places, by the "orthodox churches." Let the work go on, and slavery will not only stand rebuked as it should by every christian and benevolent body, but it will soon be seen that we have not been alone in highly censuring the course taken by the American delegation at the meeting of the Evangelical Alliance in the city of London, last fall. The following are the resolutions of the Akron convention:

1. Resolved, 'That we bear our earnest and solemn testimony against slavery by not inviting slaveholders to our pulpits.'
2. Resolved, 'That slaveholders should not be admitted to membership in our churches.'
3. Resolved, 'That slaveholders should not be invited to the Lord's table.'
4. Resolved, 'That the churches ought to make an effort effectually to furnish the Bible to the colored and slave population deprived of it in the United States.'
5. Resolved, 'That ministers ought to preach expressly against slaveholding.'
6. Resolved, 'That the conduct of the American delegation at the meeting of the Evangelical Alliance on the subject of slavery was not justifiable.'
7. Resolved, 'That the discussion of the subject of slavery, and a declaration of sentiment respecting it, is appropriate business of the General Assemblies of the Presbyterian churches of the United States.'
8. Resolved, 'That the Missionary Boards with which we stand connected ought to make a declaration of sentiment, disapproving of the admission of slaveholders to the Mission churches.'

THE VOICE OF GOD : or an Account of the Unparalleled Fires, Hurricanes, Floods and Earthquakes, commencing with 1845. Also, some account of Pestilence, Famine, & Increase of Crime. Compiled by Thomas M. Preble.

This is a work of 84 duodecim pages recently got up by Bro. T. M. Preble, Albany, N. Y. Price, \$7 per hundred—\$1 per dozen, and 12½ cts per single copy. Orders for them should be addressed—T. M. Preble, Albany, N. Y. They may also be had at this office. They can be sent by mail.

Those who may wish to correctly inform themselves of the unparalleled destruction of life and property, for a few years past, by Fire, Flood, Storm, Earthquake, &c., had better obtain this book. God has spoken in these terrific ways to the world, for a few years past, but alas, few have heeded his warnings.

THIS NUMBER—commences the 14th volume of the Voice of Truth. In reviewing the past, we see many things to regret, as well as very many for which we should be truly thankful. We humbly crave pardoning mercy from the hand of our God, for all the hurtful mistakes which we may have committed and wrongs we may have done, during the term of our past imperfect labors in the best of all causes. May we in future more strictly than ever follow the unerring counsel of our God, and renew our diligence to serve him with faithfulness—that we may better glorify his name in all we do.

We crave the prayers and united and faithful co-operation of all our kind patrons, in the work before us; until it shall be accomplished, which doubtless will be soon.

We have not forgotten our proposition to enlarge

our sheet without increasing the price; but cannot well do it now without too great sacrifice, as we have yet on hand a quantity of paper of the size we now use. When that is used up, the Lord willing, we will then soon give the enlarged sheet. We shall not be able to do it, however, without an increased number of subscribers, and promptness in payment on present dues. Let each do what is duty in the case, and all will be right.

TO CORRESPONDENTS. C. D.—Your exposition of a part of Rev. xviii., we think on the whole better not be published: it is more an expression of your opinion, than a critical exposition, sustained by sound reason and clear Bible testimony. We have commenced a re-examination of the Apocalypse, and may soon speak on the whole or a part of that very difficult to be understood book.

E. M. H.—We deeply regret to know that there is one, who professes to possess the peaceful spirit of the merciful Jesus, and pretends to be a believer in his immediate coming—who is an advocate of the murderous Mexican war, and the oppressive system of American slavery! Can it be possible! The Lord have mercy upon you, and show you your woful deception before it shall be too late to prepare to meet him. Your article in defence of these wicked abominations, of course is declined.

We commend to the careful examination of all, the lengthy article in this number, "The World's Jubilee." It is a part of a valuable pamphlet of 35 pages recently published by Bro. J. V. Himes, Boston, Mass., and may be had of him at \$3 per hundred copies. Let it be circulated.

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From the Day Dawn.

"The Voice of Truth."

DEAR BROTHER CROSTEN.—Having seen that it was the apparent wish of Elder Marsh to destroy the effect that our and Bro. Edson's remarks concerning the cost of the Voice of Truth, might have abroad, and having a desire that the truth as far as may be should be fairly laid before the Advent brethren, I have taken the pains to have a good practical printer, who is well acquainted with the prices Elder Marsh pays, and a man without whom dependence can be placed, make out a statement of the actual cost of his paper, including as you will see, all but the cost of folding and the usual duties of an editor. The folding, I have learned, and I think correctly, he pays one dollar for. This statement is given for the cost of 2,000 copies. He intimates that he sometimes strikes off a quantity of extra copies. Let it be so. You will see that it must still fall considerably short of the price spoken of by Bro. Edson. After saying that in all cases of doubt the figures are probably higher than the actual cost, the statement goes on to say:

Composition, averaging from 36,000 to 42,000 ems per week.	
I call it 42,000 ems, at 1s. 6d. per thousand,	\$7 00
2 reams of paper, at \$3.50 per ream,	7 00
Press work per week,	3 50
Mailing papers,	1 50
Rent of Office,	1 50
In a postscript he says, there should be added, probably,	
75 cents for placing the type in pages, which I add,	0 75
Also one dollar for folding,	1 00
Weekly cost of the paper,	\$23 25

The above facts, the statement says, are obtained from actual knowledge and correct data, and can be relied on as correct.—Mailing, it says, is pretty high. I have now to add, that this is a matter that is easy to be got at; and should any one wish to investigate the matter further, they have only to take a number, and by the assistance of almost any printer, they can come very near the cost at any time. My request is if any one doubt this statement, before laying it aside as untrue, they will be to the trouble of satisfying themselves as to the cost. I am aware, however, that Elder Marsh gets his type set a little cheaper than the ordinary price. I am also quite confident that Bro. Edson's statement, with regard to the receipts being fifty dollars per week in Elder Marsh's paper, is below what they average. This any one can satisfy himself of, if he will but look for himself. According to this, we see that Elder Marsh has, I think, at least \$25 per week income, above the cost of his paper. He says he expends about this amount. But is such an expense justifiable? I have a family composed of the same number of individuals, and yet my expenses are not above 6 or 7 dollars per week. It may be said, he visits and adds to his expenses; but this is not a considerable extent. Well, he intimates that he gives to charitable objects. Is it consistent that he should realize more than twice the cost of his paper, so that he can be charitable? Would it not be charitable to put his paper as low as he can and live by it? Well, he says in his prospectus, "Grats to those who are unable to pay." Well, then, whose gift is it to those poor, when the remainder who do pay make him realize more than twice the cost of his whole number? HARRY MASSAR, Rochester, N. Y., March 4th, 1847.

REMARKS ON THE ABOVE.

We are heartily sorry to be under the necessity of consuming time and space in our sheet, in correcting the foolish errors into which those concerned in sending out the above letter have fallen; but for their good and for the benefit of those who are likely to be hurtfully deceived by its statements, we do it.

1. Supposing we are as bad as or even worse than certain brethren of the "Day Dawn" represent; why should they trouble themselves about us? If, as they hold, the wise virgins were shut in to the marriage, and the foolish shut out, in the 7th month of '44, why trouble themselves any more about either foolish or wise? the fate of each, according to their hypothesis, must long since have been unchangeably sealed. They either act inconsistent with their theory, or do not really believe it: facts seem to indicate both.

2. In the first attack, made by Mr Edson and the editor of the Day Dawn, the latter judges, as he says, "from his own knowledge," that the weekly expenses of "the Voice of Truth" are not over \$30. They have now learned, as will be seen by the above letter from Harry Marsh, from "facts obtained from actual knowledge," (we italicize) that the expenses of our paper per week are only \$23.23. A little more such kind of knowledge (!), and our weekly expenses would all disappear, especially in the light of the "Day Dawn."

3. The following "correction" will show that this kind of knowledge is at best but a broken reed, and is very liable to pierce the hand of him who leans upon it. That the practical printer named by Mr. Marsh, is an honorable man, his "correction" will show; as well as the fact that it was offered unsolicited by us. When he learned what use had been made of his unguarded statement, like a gentleman and a Christian, he called on us and offered to make the necessary correction. Till then we knew not to what printer Mr. Marsh referred. The following is the

CORRECTION.

ELDER J. MARSH—Sir:—At the request of Mr. Harry Marsh, of this city, I furnished him with a brief statement of the probable expense, per week, of printing the "Voice of Truth," the substance of which he has since published in the "Day Dawn." Not knowing the purpose for which it was designed, I was probably not as particular as otherwise I should have been, for, as I was about to make the estimate, I was assured by A. (a printer) at my elbow, that B., (formerly in your employ,) informed him that the paper averaged from 26,000 to 30,000 ems per week—which, on inquiry of B., I find to have been a mistake. But on an accurate calculation which I have just made, I find it contains 47,000 ems; and the paper, which I was informed could be purchased at \$1.50 per ream, I have now every reason to believe costs \$1.50 per ream. It may appear strange that I should now correct a statement previously furnished by me, and which I then extracted as being "obtained from actual knowledge and correct data." I did so, relying upon the information received from others as correct. I attach blame to no individual—I should have been more careful.

As the statement published in the "Day Dawn," now appears, it conveys an idea different from what I intended, for, the type and material being your own property, it costs you more than the actual amount paid to your compositors, as the use, and consequent depreciation of type, &c., should be taken into consideration.

The price of the composition of 47,000 ems, at 18 cts. per 1000, would be \$8.46
 Were you to employ me to furnish materials and perform the same amount of service, I should charge at least 25 cents per 1000 ems, which would amount to \$11.75

In other words, I deem it but common justice, that you should be allowed the same per centage for the use of your materials, that would be exacted by other printers and publishers.

Yours respectfully,
 W. S. F.

Rochester, March 23, 1847.

This candid statement should satisfy every one of the great injustice done to us by the incorrect representations made by the mistaken brethren of the Day Dawn. A similar mistake occurs in nearly every specification they have made. Until a few weeks past (when we struck off several hundred delinquents) we have uniformly used from near a quarter to a ream of paper per week more than Mr. Marsh gives; and during the last year we have issued an edition of extras on Time, we think of ten thousand, and the Conference Address of, we believe, five thousand copies, both at an expense of not far from two hundred dollars: all the monies for which, and all donations, are acknowledged in our weekly receipts— which, if we have made no mistake in adding, for the past year have averaged a little short of fifty dollars per week. Our office rent, keeping books, folding and mailing papers, press work and incidental expenses have cost us not far from ten dollars per week. Add to this the fact that on the enlarged sheet up to 47,000 ems, our paper contained 47,000 ems, according to the "Correction" above, it would add to the price of composition \$1.75. The amount of our weekly expenses nearer \$23.23. Add to this our house rent and other expenses of every kind, and we leave the unfortunates who read these columns to decide whether we

are prodigal in our business and living or not— even admitting that the "six or seven dollars per week" expense of Mr. H. Marsh must be made the model of our expenses. Our public calling necessarily brings much company, consequently our expenses are not infrequently considerable.

This estimate makes the composition 35 cents per 1000 ems, whereas we have never paid over 31 cents as our bills will show. It should also be remembered that this estimate relates to our business before we commenced using our own type. Since then our expenses have been reduced some, and which was absolutely necessary in order to sustain our business. By the strictest economy with the aid of funds we had on hand, with the rich blessings of our gracious Lord and Master, and with the faithful co-operation of true-hearted brethren, we have been enabled to continue the publication of THE VOICE OF TRUTH, AND GLAD TIDINGS OF THE KINGDOM AT HAND until this day of perils, for which we do most sincerely thank the Lord. We have endeavored to be a faithful steward over the treasure committed to our charge, and fear not the decision of our brethren and of our God in the great day upon our doings; but we do fear and tremble for those who unjustly and without a cause repeatedly judge in this matter. The Lord forgive them, for they know not what they do.

Time of the Advent.

The position taken on this subject by the Advent brethren, previous to '43 and '44 was, as I believe, Scriptural and safe. It is true we were disappointed at the end of both those periods, in not witnessing the consummation of our hope—but we believed that the advent movement 'was from heaven' and not of men; therefore we stood upon our watch to see what the Lord would say unto us; and we have not waited in vain, for light from on high has shone upon our pathway, and we can now see that our disappointments were but the fulfillment of prophecy.

What was our position in '43 and '44? Why, in relation to the 2300 days of Daniel, we believed they carried us to the end of time—and that the 70 weeks so explained the 2300 days that the humble believer in God's word might understand when they terminated: that ground was certainly Scriptural—was safe then and is safe now. 'All Scripture is given by inspiration of God, and is profitable,' &c. Then the 2300 days are for our profit—for our instruction. Again, Paul says, Rom. xv. 4—'For whatsoever things were written aforetime were written for our learning,' &c. We find also in the first epistle of Peter, that the prophets inquired and searched diligently into the time of the first and second advent of the Savior—they found the time, and left it on the page of inspiration, for the instruction of succeeding generations. And again, in connection with this subject, we have the positive promise of Him who cannot lie, that 'the wise shall understand.' These, with many other kindred passages furnish clear evidence that the time of the second advent of our Savior may be known. [I do not now say that we shall know the day and the hour.] The fact that the 2300 days did not end as we expected in '43 nor in '44, does not prove that we can never understand that period; nor does it prove that it is not now understood. I believe we do now correctly understand from the Scriptures that time will end in 1847. Thirty-seven years include the life of Christ and the confirming of the covenant during the last week of the 70. Then if we subtract the 37 years from the 70 weeks or 490 years, it leaves 153 B. C.; and 153 subtracted from 2300 leave 1847—the last year of the 2300—the time for the cleansing of the sanctuary—the year for the coming of the Son of man, to gather into mansions of everlasting blessedness his own children—but taking vengeance on them that have not obeyed the gospel. What a moment is just before us! a moment full of joy, immortality, eternal life to the righteous; but to the

wicked, tribulation and anguish; for upon them God 'shall rain snares, fire and brimstone and an horrible tempest: this shall be the portion of their cup.'—Psa. xi. 6.

But the fearful, wavering, doubting adventist is ready to ask, 'What will you do, if the Savior should not come in '47?' I will continue to wait and watch and pray: God's word is true, and will never fail to comfort, enlighten, edify and build up in the most holy faith, His believing children. Therefore in God's strength, I will hold on to the light I have already obtained from His holy word, and search diligently for more as for hid treasures; trusting fully in His promises that if I seek wisdom I shall assuredly find. I hope I am not a worshiper of time; but Almighty Wisdom has revealed it to us in the Bible, and it is brought to view so frequently and so forcibly by the prophets, by the Savior and his apostles, that he who endeavors to hide this subject in the dark by false arguments, cannot be guiltless in the sight of Him who will soon judge the world in righteousness.

E. MARSH.

Tobacco.

DEAR BRO. MARSH—Permit me to say a few words upon this subject through your paper, to the brethren and sisters who are seeking to know and be conformed to the truth. I feel that some suggestions are demanded, and hope that these will not be altogether in vain. There are some, (I do not say how many, hoping there may be comparatively few,) even among those who are watching daily for the return of their Lord, who are in the habit of using tobacco, in some of its forms; and there are not a few who are grieved and troubled by it. Now, there may be among the former number those who have not seriously taken into consideration the evils resulting from this habit, but who are willing to look at it in the light of reason and Scripture, and be governed according to the light they may receive. To such I would kindly suggest some thoughts—and in the first place, tobacco is an actual poison. This has been fully demonstrated by those who are capable of understanding the subject, and facts that cannot be denied are brought to prove it. Medical men have become so well acquainted with its fatal effects, that they seldom now administer it as a remedy in disease. It is a well established opinion among them that it is a deleterious, pernicious weed—not fit for the human system. Experiments have been made by some of the most eminent physicians in our country, by which it has been ascertained that three drops of the distilled oil of tobacco dropped upon the tongue of a full sized animal, usually produces death in from three to ten minutes! Now who would doubt, from such a fact, that this was a poison of the most active kind? True, it is taken in moderate quantities and its effects are slow upon individuals, so that they are not always apprehended—and many who use it declare that they are not injured by it at all, although they may at the same time be at a loss to know why they have no more strength of nerve, and are so easily tempted to irritability. And can you, my brother or sister, persist in a habit which is so detrimental to the system? Will you thus injure the body, which you have professedly presented to God as a 'living sacrifice,' to be the temple of the Holy Spirit? and at the same time impair those powers of mind, (which suffer with the body,) consecrated to His service and fitting for eternal action? Look at it—think of it—pray over it, and then decide.

Again—using tobacco is an expensive habit. But little is expended at a time, it is true, but it is the accumulation of small sums that make a large amount. Who would believe, for instance, that simply cigar smoking in the United States, was an expense of ten millions of dollars annual.

ly! Yet such is reported to be the fact. How much of this sum, we may ask, is raised by the professed followers of Christ—yea, by *advent believers*? Do you ever think, when spending your money, though it may be coppers only, for this weed either to smoke or chew, of the many calls for funds in *these last days* to spread the gospel of the kingdom? to carry the glad tidings that Jesus is coming to those who are in the depths of sorrow and yet groping in darkness? How many pages of truth might be purchased with that small amount, and by the blessing of God made to enlighten some mind and inspire it with the glorious hope? Count up then what you expend in this way in one year, and then estimate how many Bibles or other publications might be procured with that amount, or how much provision purchased to supply the actual necessity of some of those watchmen upon Zion's walls, who are telling you through the papers and otherwise, that they have no means of support—are worn down with their efforts to sustain their families while preaching, and shall be obliged to leave the field, unless help is obtained? *How much would that sum aid toward their support which you expend annually for your own gratification in the use of tobacco?* My brother and sister, are you stewards of God? Has he entrusted any of this world's goods to your care, and is the time near at hand when he will demand the use you have made of them—that great day of reckoning—and will you, can you use these means in a self-gratification which is so decidedly ruinous to soul and body? See to it then, whether you *have laid all upon the altar*. If so, you will not—no, I am sure you will not, when fully convinced of the evil of this habit, or when the light in any degree shines upon your mind in regard to it, continue it any longer.

Again—this habit is exceedingly unpleasant in its nature, and offensive to those who have never imbibed it; and more than that, seems inconsistent with the high standing of a Christian, and one who is looking for a pure and glorified Savior. In a bar-room, at the gambling-table, or among any of the reckless throngs of earth, the fumes of tobacco do not seem amiss. We expect all that is low and unseemly there. But to find it among a company of Christ's disciples—those whose 'citizenship is in heaven'—who meet to talk of things that are 'unseen and eternal,' their glorious inheritance—then to come in contact with the fumes of this noxious weed, awakens feelings of the utmost repugnance,—we turn away heart-sick and sorrowful. This has been my own experience, and I doubt not that of many others. I have sat down to talk with a brother upon the doctrines of our blessed faith, when the smoke of the cigar, or pipe, or the strongly tobacco-scented breath would so sicken me, that it would be my earnest wish at least, to close the conversation and remove from his presence. Oh, there is such an inconsistency in such a practice with the purity of our faith, that I have felt to weep in secret places that it should be permitted to have a place among us. But I will not prolong remarks. I am addressing those who are seeking for truth upon all points, and when presented are ready to yield to it. And now I beseech you in view of the considerations presented, as you value your own interests—the good of a dying world, and the honor of that God whom you profess to obey, *lay aside forever the poisonous weed*.

Do you say that it is a habit long cherished, and you have not strength to overcome it? 'My God shall supply all you need,' saith the blessed word. He will give you strength to overcome. Decide resolutely and firmly, and look to Him for grace to help—others have done so before you—you can, you may, you ought to do it.

If there are any of our brethren and sisters

among the number addicted to this habit who have already been convinced that it ought to be abolished, and yet will not use the self-denial requisite, let me refer them to that passage in one of John's epistles—'If our heart condemn us, God is greater than our heart and knoweth all things. But if our heart condemn us not, then have we confidence toward God.' My brother or sister, can you pray in faith while you are conscious that you are doing wrong in this thing? Look also at another Scripture found in the writings of the apostle Paul: 'Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God;' and ask yourselves the question, whether this is for his glory. I leave the subject, praying that the truth may be made effectual to some minds and God be honored by it.

Your Sister in Christ.

CORRESPONDENCE.

LETTER FROM SISTER H. A. PARKS.

Jonestown, Rock Prairie, W. T., Feb. 11.

BRO. MARSH—I want to say to you, I am glad to see the proposition you made in reference to the paper. I will do all I can to aid in your undertaking by soliciting subscribers, and otherwise if possible, for I love to spread the glorious news of a coming Savior, in this as well as other ways. I send you a little (enclosed) to help in this work. The Lord has opened the hearts of the people where I have been laboring, so that I am well supplied, and by using economy, I find I have some to spare. May such as have administered so bountifully of their substance find the reward promised in Matt. xxv. 34.

I have been as far south as Buffalo Grove, Ill., and find some most faithful and devoted children of God scattered through this region. I have seen souls converted to God and numbers rejoicing in the evidences of the speedy coming of the Savior. Ministers and members of different names have embraced the faith, and some have said in tears of gratitude, that they thanked God for the privilege of meeting with a people that were despised and rejected by the proud and the popular. Wherever I go, I find open doors. I cannot comply with one-fifth of the calls which are coming from all directions.

Now, Bro. Marsh, I have not given this sketch to show what I have done—this I detest; but I have heard the cry, 'help, help,' so much of late, and none to help, that my heart sickens—and if ever I saw a time when I prayed earnestly for faithful, whole-hearted laborers to be sent into the vineyard, it is now. The brethren and sisters here wonder why it is that so many laborers stay at the east, where the field is comparatively burnt over, when there is a plentiful harvest here to be gathered in. Bro. Wm. Putnam and wife, (at whose house I am at present) are praying for God to send some holy and self-sacrificing man or men, who are able and willing to spend their whole time, independent of worldly interests, to spread the news of the approaching end. I do not mean that they should come here to starve, or be destitute of clothing; for if they will work for God, he is a sure pay-master: and again, there are brethren able and willing to administer to the wants of the speaker, if their wants are reasonable. And now, who will come? Can you recommend any of this description?

There has been a request made by a number of the brethren in different places, that it should be proposed that some brother from the east should come out in the spring (if the Lord does not come before) and hold some conferences, perhaps by taking a rout from Milwaukee through by the way of Rock Prairie, Buffalo Grove, Springfield, and so into Indiana, or wherever the friends may request: expenses will be paid. If any should come, it would be best to bring the *old* chart—it

excites great interest, and gives great light to the people where they have never heard one advent sermon, and which is the case in many places in this region of country. I have met with some who wish to get charts for their own use—said they would pay any price for them.

Bro. Daniels is laboring in the south part of Ill., and a brother in this vicinity, seeing the destitution, has lately begun to lift his voice to preach the truth. These two are the only ones except myself, who are spending their whole time in the cause: there are two or three more who speak occasionally.

Your Sister in Christ,
H. A. PARKS.

BATTLE CREEK, Mich., Feb. 12.

The Lord has been with me since I came to Michigan. I have tried to preach the gospel to all in its simplicity, as often as practicable—have baptised two at Battle Creek, and left them as Philip did the eunuch, giving them the right hand of fellowship as belonging to the church of the First Born. Last Lord's day I commenced a course of lectures in Charleston to crowded and attentive congregations—shall preach next Lord's day in Charleston—have spent a few days in this wicked Sodom, where the gospel is not permitted to be preached in the so called houses of worship. I have seen the abomination of iniquity work in the M. E. Church. The said church, dedicated to the worship of God, was opened for temperance lectures, which were delivered in the highest theatrical style. I don't think you could find the drunkard, the rumseller, &c. acted out more perfectly in any theatre in New York. Such ironical, heaven-daring speeches and vulgar songs were enough to make an angel weep. I should say that the song of Old Dan Tucker was a religious song compared with those that came from the desk, dedicated to the worship of God! The house was kept in an uproar by stamping of the feet, spitting of hands, and high shouts of laughter. I thought that if God, Christ, and angels in heaven did not weep, it would be because they cannot weep in heaven. O how much these things resemble the feast of Belshazzar! But I leave this gloomy scene.

The dear brethren whom I visited after leaving Boston, will accept the humble thanks of their unworthy brother for their kindness in so abundantly supplying my wants. May God reward them with eternal life. Amen.

Yours looking for the kingdom of glory,
SAM'L G. CLARK.

DES PLAINES, Ill. Feb. 28.

BRO. MARSH—I thank God that through the liberality of brethren at the East, the Midnight Cry was sent here! I read and believed the blessed doctrine, and have since waited for the consolation of Israel.

I see in your remarks on Bro. St. John's letter you say, 'Who will go to the far West?' I say so too. The harvest truly is great here but the laborers are few who are willing to volunteer in the good cause. I have never yet seen an advent lecturer in this State. Professors of religion here generally manifest a dislike to the advent doctrine, and say all manner of evil against 'Wm. Miller, the false prophet,' and think Millerism all a humbug. I have lent the Voice to those of my neighbors who are willing to read it, and some of them are almost persuaded that these things are so.

I like the position you have taken on time. I think it to be the true Bible position and the only safe one for us to take.

Should any of our lecturing brethren come this way, they will find me three miles south of Des Plaines (on the Illinois and Michigan canal) twenty-five miles from Chicago.

Yours in the blessed hope,
R. CLEVELAND.

From the Scientific American.

Earthquakes, Lightning Storms, Hurricanes, &c.

In compiling my Meteorological observations and records for 1846, the following facts appear:

In August, there were lightning storms on 21 days, and earthquakes on the 4th, 12th, 14th, 22d, 25th and 27th of that month.

In September, from the 1st to the 12th, both days inclusive, there were lightning storms on each day except the 10th, and on that day a severe shock of an earthquake was felt at Trinidad and a hurricane at Barbadoes. From the 6th of Sept. to the 30th, both days inclusive, there was a hurricane or gale on the Atlantic ocean between latitude 24 and 49° N., every day, doing immense damage to shipping. The gale of the 6th of September, commenced with an earthquake extending through the islands of St. Vincents and Grenada. There were more than 20 shocks of earthquakes in September; and on the 2d of that month, the mountain Gunung Marippi, in the island of Java, was at its summit heated to redness.

On the 10th of October, a hurricane commenced at Havana at 10 P. M., and traversed a narrow path via Key West, Charleston, S. C., Baltimore, Philadelphia, New York and Boston, reaching Boston on the evening of the 13th, in 72 hours from Havana. Its path was inscribed upon the terrestrial surface by the ruins it left as a remembrance of the extent of its labors.

On the 16th of October, a terrible lightning storm visited a village near Munich, in Germany, and entirely destroyed it. The fire spread to the forest and continued burning for four days: on the same day, a man was killed by lightning at Black Rock, Niagara, and the day following frost and snow traversed one-fifth the high latitudes of the northern hemisphere, and frost as low down as lat. 23.

There were upwards of fifty earthquakes in 1846.

On the 14th of June, 1846, the cholera broke out in a city on one of the rivers of India, at 8 o'clock in the evening, which in 72 hours carried off 8000 persons and then left, following the river and visiting every settlement upon its banks.

In June, 1846, the dysentery and measles extended their ravages over the whole district of Iceland, suffering from volcanic eruptions and earthquakes, and one-fourth of the inhabitants died.

In June, 1846, earthquakes were severe in Asia, on the coast of Africa, in South America and the West India Islands, and during one of the shakes the mountain volcano *Soufriere*, in the island of Guadaloupe, opened an immense natural laboratory containing a vast sulphur mine.

Our earth is extensively affected by convulsions upon its surface and these have occurred frequently for many months.

When the compilation of my observations are completed for 1846, I may be able to gather from them some interesting facts.

So far as my observations have extended, it appears that our snow storms at the north commence with lightning at the south, and the most terrific lightning storms come from earthquake convulsions.

E. MERIAM.

Brooklyn Heights, March 13, 1847.

SINGULAR PHENOMENON.—The Pensacola Gazette has the following notice of a singular phenomenon, which occurred at that place: "On Thursday of last week, (the 18th,) at half past 4 o'clock, P. M. was distinctly heard by several persons here, a violent explosion, like that produced by the firing of large guns or the blasting of rocks. This was instantly followed by a whizzing noise, like that of a cannon ball passing through air, but much more prolonged; this was succeeded again by what might have passed for the report of half a dozen or so of muskets, fired

in very quick succession. What made these unusual sounds seem the more wonderful, was that they came from the north-east, a direction in which there is scarcely a cannon shot of New York, or a ledge of rocks short of the Alleghenies. On Saturday, intelligence was brought here that at the same time above mentioned, (Thursday, 4½ P. M.,) the same sounds were heard in Mobile Bay, sixty miles West of us; that the sounds were accompanied by the sight of a large meteor, and that the sound and the meteor were at the north-east from that point; thus showing that the phenomenon, whatever it was, was hundreds of miles away. Where and what was it?"

THE LAND OF VOLCANOES.—Italy seems to have other latent fires pent up in her bosom, than those which underlie her beautiful soil. A letter from Milan, lately published in a French paper in this city, asserts that

"The people of Lombardy are about to make an attempt to redeem their country from its oppressions. "Death to the Austrians" is uttered by every one. During the week previous an outbreak had taken place at Milan, in consequence of an attempt on the part of the police to prevent the introduction of a Piedmontese Journal called *Il Messaggero*. The young men of Pavia resisted this conduct, and were joined by the students in the university. A conflict ensued, in which ten students were killed, and on the part of the Austrians thirty-five were killed, and more than a hundred wounded. In consequence, the university has been closed and the police are in pursuit of the students. Many have fled to Piedmont, and have been well received. Pamphlets were daily published in the Sardinian States also, and under the sanction of the government, in condemnation of the Austrian power. 'Be not surprised,' say the latter, 'if at any moment you should learn that all Italy had risen up as one man, to expel the tyrants.'"

The Pope too, seems to desire to breathe more freely than his Austrian harness permits. Austria first tried advice, on seeing the reform measures of the Pontiff, and then threatened to invade the Roman States. His Holiness is said to have replied with the old Roman firmness, that he considered himself an independent sovereign, able to take care of his own affairs. The Pope likewise protests against the Cracow outrage. How long this will last, is doubtful; but the Pope's encouragement of free principles may raise a spirit in the people that all his bulls and anathemas will not be able to lay.—*N. Y. Evangelist.*

Full of an Aerolite.

The inhabitants of Mindethal, in Bavaria, were scared from their Christmas festivities and yule-logs on the 25th ult., by the unexpected arrival of an aerial visitant. We subjoin a textual recital of this meteorological phenomenon from the *Augsburg Gazette*: "On Christmas Day, at two o'clock in the afternoon, a noise was heard in the environs of Mindethal, in a circumference of at least 18 leagues diameter, resembling, in the first instance, a distant cannonade. After 20 almost uniform discharges, this noise changed to a rumbling, the sounds of which strikingly resembled those of a kettle drum, tuned in F, and ended with sounds like those of distant trumpets. The whole phenomenon lasted about three minutes, and was heard in the same manner throughout the entire district. Every auditor imagined that he heard the noise over his head, but nothing was seen explanatory of the phenomenon. In the village of Schonenburg, however, westward of Mindethal, several persons discovered above the houses, a black ball rapidly descending, and a man saw this ball fall into a garden. The news of the event was soon spread abroad, and all the inhabi-

tants, abandoning their fire-sides and family festivities, ran to the spot pointed out. They found an opening in the earth which emitted a sulphuric vapor. On digging with great zeal, a stone was discovered two feet below the surface, in the form of an irregular, truncated pyramid, with four narrow lateral surfaces, and a fifth somewhat wider; the base is smooth enough. The summit is prismatic, and the corners rounded. It weighs almost eight kilogrammes (44 lbs. and upwards.) Its dimensions are eight inches in height, seven in breadth and three in thickness. This stone bears marks of volcanic origin, and resembles a *grunstein* (greenstone.) The fracture is grayish white, spotted with white, and several crystallized metallic fragments were remarked on its surface, especially some octohedral crystals of iron, which attract the magnetised needle.—*English Paper.*

AURORA BOREALIS.—One of the most grand and sublime exhibitions of the 'Northern Lights' or according to scripture phraseology, "signs in the heavens," ever seen, was generally witnessed throughout the country on Friday evening, the 19th inst. Speaking of the Aurora being seen in this city, the American says: "We learn that it was equally splendid at Albany. A writer in the Evening Journal says—

'There is nothing recorded of the "Aurora Borealis" in this latitude to be compared with the unimaginable splendor which it assumed late last evening. We have seen it in various forms and at different periods. At one time spanning the whole visible heavens with one bright arch—at another imitating, as it were, the sublimest conceptions of gothic architecture—and then a quick flash, resembling that of lightning, would destroy the beauty of the new formed arch.—But never have we seen it so brilliant and so unaccountable as it appeared about 11 o'clock last evening.

Just after sunset the clouds from the northwest presented the appearance of a storm, and soon after the Aurora gradually developed its kaleidoscopic brilliancy. The zenith was the centre from which radiated long lines of every prismatic color, and of every tint which their combination can produce. At one time it seemed as if the flames of an immense conflagration were reflecting from the sky—at another as if the wheels of an Archangel's chariot, coursing through space, were whirling over our pitiable planet.'

MEETINGS IN ROCHESTER.

Our meetings in this city, are held three times on the Sabbath, also Tuesday and Friday evenings, in Shaw's New Brick Block, east side of the River, corner of Main and Stone streets; entrance from Stone street. The Lord's Supper will be administered in the afternoon of the first Sabbath of every month.

BUSINESS NOTES.

G. Huntley—\$5 for West India Mission and \$5 for M. Chandler. B. F. Perry—Your debt is 50 cents.

A. Dunham—Your paper has been regularly sent: the fault is in the Post office some where. We have inquired for you back Nov.

W. Goddard—The dollar we think was credited to M. Miner, which pays to close of volume xv. Is this right?

W. Thayer—request granted with pleasure.

T. M. Preble—You may send us a small lot of each of your books. You can retain a few dollars from our subscribers in payment for books we may sell for you.

Receipts for Week ending March 26th, 1847.

J. Woolston \$4.25; C. Boughton 50 cts and I. Boughton 50 cts; W. Silk; J. J. Porter; J. D. Shouby; E. S. Robbins for O. Shepherd 50 cts and D. Goodenough 50 cts; N. Bassett for A. Sweet \$1; J. D. Patten; J. Daniels; A. P. Brimmer; E. C. Drew for M. A. Dodge \$2; J. V. Himes; J. Joelen \$1 and W. Bushnell \$1; L. F. Griggs for A. S. Powers \$1; A. K. Thomas paid in full to close of vol. xiii; W. F. Hathaway for J. Thayer \$1 and E. Graves \$1; G. N. Powell \$1; R. Polley \$1 and J. Danforth \$1; J. N. Phelps \$2 and I. Hodge \$1; W. Thayer \$1 pays to close of vol. xiii, for Dr. T. Huntington \$2, close of vol. xii, Mrs. J. Fairfield \$1, close of vol. xv and Mrs. E. Fletcher \$1 close of vol. xiv; T. M. Preble for A. North 50 cts, pays to close of vol. xiv; B. Martin 62 cts close of vol. xiv; J. McGowan 72 cts close of vol. xiv; Mrs. L. Magee \$1 vol. 14 no 8 and A. E. Morrill 10 cts; J. Newman 50 cts and E. F. Parker 50; R. F. Hill.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XIV.

ROCHESTER, N. Y.—APRIL 7, 1847.

NO. 2.

THE VOICE OF TRUTH,

PUBLISHED EVERY WEDNESDAY

TALMAN BLOCK, BUFFALO ST. OPPOSITE ARCADE,
(Entrance—east end of the building)

By Joseph Marsh, Editor.

TERMS—30 cents per Volume of 12 Numbers. \$2 for Five copies
Without charge to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or remittances for Books, should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscribers' names, with their Post-Office, should be plainly written.

Death of an Infant.

A lovely infant sleeps in death—
How beautiful and fair!
Yea, even now, though void of breath,
God's impress still is there.

He made that form, that cherub face,
'Tis workmanship divine;
Consummate skill we there can trace,
And love and wisdom shine.

And if thus fair and lovely here,
Beneath Death's icy hand—
O will it not be lenientous there,
'Mid Heaven's own bright band?

When Jesus bids it rise and live
With all the saints in light;
A glorious body then he'll give,
Resplendent to the sight!

No pain shall ever rack it more,
No tear shall dim its eye;
'Twill dwell with Christ on Canaan's shore,
And never, never die.

Then Christian parents may not grieve
As "those who have no hope"—
The blessed promise they believe,
Will bear their spirits up.

Though nature weeps, when thus a tie
So strongly bound is riven,
Yet faith the Savior's words apply
"Of such the realm of Heaven!" A. C. J.

Jamestown, N. Y., March, 1847.

Pre-millennial Advent.

BY CHARLES BEECHER.

In my last I commenced to show that "To deny the Pre-millennial coming of Christ you must spiritualize every 'Promise of his Coming' connected with millennial descriptions, in the Bible."

2. Let any one attentively consider the 45th and 46th Psalms, in illustration of this point, and ask if they do not appropriately describe the Millennial Era? Christ is here described as triumphantly riding forth. The people fall under him. His throne is for ever and ever. At his right hand stands the queen, 'The Bride, the Lamb's Wife.' The marriage festival is celebrated. And scarce a feature of the whole description can fail to be recognized as belonging to the millennium; that blessed era when 'he maketh wars to cease unto the end of the earth.'

But in this millennial Psalm are there no passages to which St. Peter might have looked as 'promises of his coming?' Indeed, are there any which do not sustain that character? Is not this the glorious approach of one not 'more marred than any man,' 'without form or comeliness,' but now at length 'fairer than the children of men?'

Does he not come to sit, not at the right hand of the Father's throne, but upon what is here proclaimed *His* throne, for ever and ever. Does he not come to claim his bride 'the Church?' And is not the burden of triumph this 'Jehovah of Hosts is WITH US?' And do we not hear him quell the tumult of the nations by saying, 'Be still and know that I am God, I will be exalted among the Heathen, I will be exalted IN THE EARTH.'

Are not these promises of his personal return? Or must these fade before the waving of the allegoric wand? But what reason is there for spir-

itualizing the advent here described? Is a triumphal procession, and a marriage festival, a fit emblem of the outpouring of the Holy Spirit? Is it the third person of the adorable Trinity, which is the Bridegroom and must espouse the Church, the Bride? Or is it the second? And what good reason can be assigned for perverting these symbols from their usual, their obvious meaning, except that it is necessary to escape the belief of the Pre-millennial advent? Will not this be a second step in eliminating every 'promise of his coming' from the millennial prophecies of the Bible?

3. Consider next, Psalms 96, 97 and 98; all three closely related in spirit. Do not these manifestly allude to millennial times? When but in the millennial jubilee shall they 'Say among the heathen, 'the Lord reigneth,' let the heavens rejoice, let the earth be glad, let the sea roar in the fullness thereof, let the field be joyful and all that is therein, then shall all the trees of the wood rejoice.' 'Confounded be they that serve graven images, that boast themselves in idols, worship him all ye gods.' 'O sing unto the Lord a new song, for he hath done marvelous things, his right hand and his holy arm have gotten him the victory, his righteousness hath he openly showed in the sight of the Heathen, he hath remembered his mercy and truth towards the House of Israel. ALL THE ENDS OF THE EARTH HAVE SEEN THE SALVATION OF OUR GOD.'

But if these Psalms manifestly describe millennial times, what shall be thought of the solemn announcement—'Let the floods clap their hands, let the hills be joyful together before the Lord, for he cometh! FOR HE COMETH! TO JUDGE THE EARTH. With righteousness shall he judge the world, and the people with equity.' If this be not a 'promise of his coming,' thrice so solemnly repeated, to which St. Peter might refer, as a coming to JUDGMENT, where can such promise be found? How is his coming described? 'Clouds and darkness are round about him.' 'A fire goeth before him and burneth up his enemies round about.' 'HIS LIGHTNINGS ENLIGHTENED THE WORLD, THE EARTH SAW AND TREMBLED.'

Compare with this what Christ says, Matt. xxiv. 27: 'As the lightning cometh out of the east and shineth unto the west, SO SHALL ALSO THE COMING OF THE SON OF MAN BE.'

'The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth.'

Now if St. Peter could not refer to this as that day when the 'elements shall melt with fervent heat,' to what passage could he allude? And if this be wrested from his grasp by modern spiritualizing, well might the scoffier ask, 'Where is the promise of his coming?' and the apostle be puzzled for a reply. What answer could he give but, 'Nowhere! these spiritualists have given all those passages I used to rely on, a different meaning!'

And what reason for this spiritualizing? What reason for divesting these solemn Psalms of their obvious meaning? What, unless it be because the coming here described is evidently a coming at which the earth rejoices, and millennial glories begin? If this be his personal coming, it is pre-millennial. Therefore spiritualize it, and so add another step to that process of eviscerating any promise of his coming from the whole millennial writings of the prophets.

Pope Equal with God.

2 Thes. ii. 3, 4—'And that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, showing himself that he is God.'

The place in which the person spoken of in this passage was to be manifested, was the visible church—the time of appearance was subsequent to the first great apostasy from the faith and purity of the gospel, previous to the second advent of Christ. Beyond a doubt, the character pointed out is the Pope of Rome. The representation made in the above passage, and the account given of his mode of operation, in the 9th and 10th vs., will apply strictly, letter for letter, to no other character of which we have any account.

But the name and works of God have been appropriated to the Pope by the highest authorities and the most eminent theologians of the Romish church.

1. The name of God has been given to the Pope. His holiness has been complimented with the name of Deity, and the vicegerency of heaven has been accorded to him.

Jacobatius, Durand, Gilbert, and Pithou, on the authority of canon law, style the Pontiff the Almighty's vicegerent, 'who occupies the place not of a mere man, but of the true God.'—(Jacob. ii. 11; Durand, 22; Gilbert, 22; Pithou, 22; c. 3.)

Gregory II. says:—'The whole western nations reckoned Peter a terrestrial God; the Roman Pontiff, of course, succeeds to the title and estate. Labb. vii. 666; Bruy, ii. 100. This blasphemy, Gratian copied into the canon law. 'The Emperor Constantine,' says Nicholas the First, 'conferred the appellation of God on the Pope, who therefore being God, cannot be judged by man.'—(Labb. ix. 1572.)

According to Innocent III., 'The Pope holds the place of the true God.'

The canon law in the gloss, denominates the Roman hierarch, 'Our Lord.' (Extrao. Tit. XIV., c. iv., Walsh, p. 9.)

The canonists generally reckon the Pope the one God, who hath all power, human and divine, in heaven and earth.—(Barclay, II., iv. 220.)

Marcellus, in the Lateran council, and with its full approbation, called Julius, 'God on earth.'—(Labb. xix. 731, Bin. 9. 24.)

2. The works, as well as the name of God, have been ascribed to the Pope by Innocent; by distinguished Catholic writers, by the canon law, and the Lateran council. According to Innocent, Jacobatius, Durand, and Decius, 'The Pope and the Lord form the same tribunal, so that, sin excepted, the Pope can do nearly all that God can do.'—(Jacob. III.)

Jacobatius and Durand, say, 'The Pontiff possesses a plentitude of power, and none dare say to him any more than to God, what doest thou? He can change the nature of things, and make nothing out of something, and something out of nothing.'—(Extrao. Tit. IV., c. 2; Jacob. III.; Durand, 50, &c.)

These are not the views of these writers alone; they are found in all their blasphemy and absurdity in the canon law, which represents the Pope as responsible to no being in the universe, and attributes to him the power of performing the works

of God, and making something out of nothing. The Pope, according to Lainez, at the council of Trent, 'has the power of dispensing with all laws and the same authority as the Lord.'

An Archbishop, in the last Lateran Synod, called Pope Julius, 'prince of the world.'—(Lab. xix. 100.)

Another orator styled Leo 'the possessor of all power in heaven and in the earth, who presided over all the kingdoms of the globe.'—(Du Pin iii. 602; II. Theis. ii. 4.)

This blasphemy, the holy, infallible Roman council listened to without expressing their disapprobation or dissent, and the haughty Pontiff himself, doubtless, with great complacency. The man of sin then 'sat in the temple of God,' or that which is so called, and both by his silence and his state, 'showed himself that he was God.'

'Some Popes,' says Coqueville, 'have allowed themselves to be called omnipotent.'—(Coqueville 403.)—*Prot. Mag.*

Qualifications for the Kingdom of God.

"And he said to them all, If any man will come after me let him deny himself and take up his cross daily and follow me."—Luke ix. 23.

Perhaps there is no Christian duty that is so little understood and so generally perverted from its true meaning as cross-bearing. Some think that if they make a profession of religion, attend the means of grace, pray and talk in the meetings for public worship and pay a little something for benevolent purposes, they are bearing the cross. As this is an important duty, and unless we conform to it we cannot be the disciples of Christ, let us search the word of God for a correct understanding of it:

Cross-bearing consists in part in becoming partakers of Christ's sufferings: 1 Pet. iv. 1, 2—'Forasmuch then as Christ hath suffered for us same mind: for he that hath suffered in the flesh hath ceased from sin; that he should no longer live the rest of his time in the flesh to the lusts of men, but to the will of God.' 13th verse—'But rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy.' Also Rom. viii. 17—'And if children, then heirs: heirs of God and joint-heirs with Christ.' Upon what condition are we heirs of God? 'If so be that we suffer with him that we may be also glorified together.' Thus we see that it is indispensably necessary for those who would be glorified at the coming of Christ, to become partakers of his sufferings. How are we to become partakers of Christ's sufferings? By denying ourselves as did the Savior. Surely it is not intended that we should suffer death upon a cross in order to partake of Christ's sufferings, but to deny ourselves of every desire of the flesh and to follow the footsteps of the Savior. Why did the Son of God take the lowest place among the children of men—taste the bitter cup of poverty—become an outcast in the earth, a man of sorrows and acquainted with grief, and pass through life a lonely pilgrim, spending his time in doing good to his enemies? Let Peter answer: 1 Pet. ii. 21—'For hereunto were ye called; because Christ also suffered for us, leaving us an example that ye should follow in his steps.' It is then by following closely the example of Christ that we become partakers of his sufferings. The Savior might have come in higher walks of life; he might have had place among the rich instead of the poor; he might have lived a life of ease, instead of labor and pain; he might have had the company of adoring angels instead of being an outcast among men; he might have had the joys of heaven clustering around his pathway instead of drinking the bitter cup of human woe, and still have accomplished the redemption of poor sinners and paid the ran-

som with his own blood. But no, he must tread with his own feet that way which was designed for his disciples to walk in, that he might be a perfect example for them to follow. Are any poor? so was the Savior. Are any afflicted? so was the Savior. Are any despised of men for obedience to the truth? so was the Savior. Are any persecuted for righteousness sake? so was the Savior. Can then the rich, the honorable, the pleasure-seekers and the ease-lovers be the disciples of Christ? No, for the Savior has taught us that the servant is not greater than his Master, nor the disciple greater than his Lord. Can the disciples be living in splendid houses, with furniture to correspond with the customs of the day, be rich and increased in goods, and be holding on to the treasures of earth with a tenacious grasp when their Lord was so poor that he had not where to lay his head? Can they be honorable, when he was despised and rejected of men? Can they live to enjoy themselves when he was a man of sorrows and acquainted with grief? Can they labor and toil for self-gratification, or to hoard up property when he spent his whole life in self-denial? No, for the first step for a disciple to take is to take the yoke of Christ upon him and follow the footsteps of his Master; this must be his first and last step in the way of life, and every step he takes in that way will be made by striving to follow the example of his Lord and Master. If then the disciple cannot be above his Master, and being as his Master, the highest state he can attain, it is certain that those who are above taking the self-denying position in life that the Savior occupied cannot be his disciple. It is then by denying self, that we partake in part of the sufferings of Christ—consequently unless we follow Christ in this particular we can never attain to the exalted station of being heirs of God and joint-heirs of Jesus Christ. In proof we have not only the example of Christ but of the apostles. Phil. iii. 9-11—'But what things were gain to me, those I counted loss for Christ; yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things and do count them but dung that I may win Christ.'

Paul might have enjoyed the favor of the world—he might have held a high position on account of his great learning—his religious zeal, his blameless life, according to the doctrine of the Pharisees, the riches, the pleasures and honors of this world lay before him; and in addition to these the exalted station of being a great Rabbi, and swaying a commanding influence over a popular church: but he suffered the loss of all these things and did count them but dung! And why, Paul, did you suffer the loss of these things? 'That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto the resurrection of the dead.' It was by this course of self-denial that Paul sought to become a partaker of Christ's sufferings; knowing that if he partook of the sufferings of Christ, he should have a part in the resurrection of the just. If Paul found it necessary to practice such self-denial in order to have a part in the kingdom of God, is there any hope for any individual of entering the kingdom of God unless he conforms to the example of Paul? We find an answer in the 17th verse: 'Brethren, be followers together with me, and mark them which walk so, as ye have us for an ensample; for many whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ.' Again 1 Cor. iv. 8-16—'Now ye are full, now ye are rich, ye have reigned as kings without us; I would to God ye did reign, that we also might reign with you.' That is, he desired the kingdom to come when he and the

saints might there and then reign: 'For I think that God hath set forth us, the last apostles, (margin) as it were appointed unto death; for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak but ye are strong; ye are honorable but we are despised. Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place, and labor, working with our own hands; being reviled we bless—being persecuted, we suffer it—being defamed, we entreat—we are made as the filth of the world, and are the off-scouring of all things unto this day.' Why did Paul contrast the riches, the pleasures and honors of the Corinthian church with his own sufferings and labor? 'I write not these things to shame you, but as my beloved sons I warn you: wherefore, I beseech you, be ye followers of me.' Paul would warn them that unless they conformed to his example, they should have no part in the kingdom of God—yea, he would beseech them by all the glories of that kingdom to follow him, even as he informed them in chap. xi. 1, that he followed Christ.

Now let us bring this subject home and compare the teachings and example of Christ and also that of Paul with ourselves. How will adventists stand this test? I fear greatly that many when weighed in the balances will be found wanting. How many are hoarding up the treasures of earth while the cries for help of the needy laborer who has toiled incessantly in proclaiming the coming of the Lord, pass by unheeded by them while they hug more closely their hoarded treasures? How many, while they give much, are indulging in the fashions of the world, have large, costly houses, with expensive furniture, or adorn their persons with fine apparel, and thus spend the Lord's money to gratify pride? How many, though not rich, enjoy to the full all of the comforts of life and many of the luxuries, who give but a mite to the poor and suffering? If all the adventists followed Christ, funds would not be lacking for the English mission, or any other mission. The advent papers would not groan under the heavy burden of thousands of dollars unpaid from those who are able but do not pay their honest dues, much less give to other benevolent objects. Dear brethren and sisters, every dollar is the Lord's which you possess—are you ready to meet this test of Christian character we have been considering? Unless you are conformed to the example of Christ and are leading the same self-denying life as did Christ and his apostles—depend upon it, unless you are following Paul in suffering the loss of all things for Christ's sake, you are the enemies of Christ; and I would beseech you to be followers of him—let your property, your time, your talents, your all, be upon the altar of God, and show to the world that it is there, not by words merely, but by good works of benevolence.

J. D. P.

(To be Continued.)

A Portion for All.

I have recently been impressed with the peculiar adaptation of Scriptural instruction to all classes of learners, especially those portions which refer to the coming of the Lord. Does the mind delight in mathematical demonstration? here are the wonderful numbers of Daniel and John, with the encouraging declaration, 'The wise shall understand'—'Blessed is he that readeth the words of this prophecy'—'Here is the mind that hath wisdom.' The mind of the greatest mathematician has ample scope in these inspired numbers, and I bless God that some such minds have investigated this deeply interesting subject. Bp. Newton and Sir Isaac Newton were of this class—the former of whom remarked in his works on prophecy—'If we could tell when the 2300 days commenced,

we would know when the world would end.' Mr. Birk, of England, affirmed that time is mentioned in more than twenty different places in Daniel and John. Now these numbers are not given in vain; are they not for a class of minds that will be still searching for something precise, something definite? And such minds have a powerful influence over others, who do not consider themselves adequate to the undertaking. But the great difficulty is, they are apt to be too positive; perhaps they might take some lessons of caution from philosophical minds. One person remarked in the year '41 or '42, he thought Mr. Miller was right only he was a little too fast—that things did not ripen so fast as he expected they would. The latter class of minds will have their eye upon the natural, moral, and political signs, and here they will have enough, for we live in an age of wonders; the harvest of the earth does indeed appear to be ripe. The natural signs have all been seen—the moral signs exactly correspond with the description the Bible gives of the last days—and the political signs are at this time awfully portentous of some great revolution just upon us. But there is still a large class of minds who make no pretensions to either mathematics or philosophy: this includes those far advanced in age as well as children, and those likewise whose advantages for information have been very limited. But are these left without excuse having no light? No, blessed be God, his word is adapted to the capacities of all, that all may be warned, and all who will may have salvation. The aged grandsire can tell the little prattlers around him of the dark day and night, and how the stars fell from heaven, and that our Savior meant that the people should know by these signs that he was soon coming. Besides, that which is best adapted to the lowest capacity is perhaps the safest basis for the mind of the highest order, for though 'Heaven and earth pass away,' Christ's immutable words can never.

I see not why the whole household may not be edified and comforted and built up—but let us remember we are all one family, though we are in different lessons in the same book. What should we say of a teacher who should call his pupil dull and stupid because he could not readily perform any sum in arithmetic before he understood the four fundamental rules, or because he could not dispose of any word in Pope's Essay before he could distinguish the different parts of speech in English grammar? O how condescending is our heavenly Father to adapt the instruction of his word to the capacities of all—and how well calculated the immense variety of mind to make one harmonious whole. Every one has some place to fill; the very pins in a building are of importance: 'The eye cannot say to the hand, I have no need of thee, nor the head to the feet, I have no need of you.' If we are all baptised by one spirit into one body, we shall have love one to another, so that when one member suffers all will suffer with it, or one member be honored all will rejoice. What can be more needful in these perilous times than love? it 'makes our unity'—it binds into one body with Christ our head. It appears too that every thing else is about to vanish away, but many waters cannot quench, nor floods drown, no, nor fires of the last day consume this heaven-born principle.

LUCINDA K. EVERETT.
North Leverett, Ms., Feb., 1847.

Corruptions of Shakerism.

MR. EDITOR—Dear Sir: Having a knowledge of the fact that the 'Shakers' have commenced publishing a paper at Union Village, O., in which I read that *justice, purity and perfect equality* reign among the inmates of their holy Zion—can we who have been brought up by them and lived with them more than twenty-five, and others more than thirty years, can we feel that we shall stand

justified at the bar of God if we keep silent while we see the most glaring falsehoods imposed upon all around us who read their papers? Certainly not. Their practice has ever been to charge all who leave them to say nothing against them; but their fair promises of rewards to us, if we will keep still and say nothing about them, will do no longer. Their fair promises will neither feed nor clothe us who have served them as slaves from infancy, until our locks are white with the frost of many winters. Their promises of, 'We will give you something after a while if you will keep still and say nothing about us,' could not justify us for concealing the truth from public investigation.

We believe it to be a duty we owe to God and man, to draw aside the curtain which covers their whitened sepulchre, full of rottenness and dead men's bones. We know from personal observation, that among the *ministers* and *elders* of the disciples of Ann Lee there have been crimes committed, which if known would have consigned them to the State prison, and we are fully prepared to give the names and the particulars of the matters referred to if required to do so. These are the individuals who assume to stand as mediators between God and man! who assume to sit in judgment and settle our final destiny, both here and in the eternal world!

My readers no doubt will say, how could any one in their right mind believe such trash? I will explain as well as I can. We were taken to the Shakers before we were capable of judging between right and wrong. We heard this doctrine and nothing else. We never heard a man read a chapter in the Bible, or take a text and preach a gospel sermon, during the many years we resided with them, and we were never allowed to go to any other meeting. We were never allowed to read the writings of any other denomination, but if such books were found among them they were burned: and instead of reading the Bible in meeting as the Christian denominations do, the Shakers read some writings of their own denomination, giving the orders and commands laid down by Ann Lee or some of her disciples, and such like things.

One Sabbath when the hour of worship arrived, one of our ministers came before us with a paper in his hand, for the purpose of reading a vision—and what was it? It was the wild fruits of the imaginations of a drunken Negro, who had been to Lebanon with a load of things for market and had got brandy and concealed it in the stable and drank too much. He was not drunk enough to be stupid, but to make him raving all night. In the morning the brandy had lost its power—he then thought the best plan to conceal his drunkenness was, to say he had a vision, and did not know what he had done—for his soul was in the world of spirits conversing with Jesus Christ and Mother Ann! He said the people in eternity were not idle; they were busy at something. He said he saw Jesus Christ sorting broom-corn! and such like blasphemy, too absurd to be written for any one to read. But such wicked blasphemy often engrossed our whole attention during our meeting on the Sabbath.

It would be impossible for me in my limited space to give more than a brief hint of the scenes of idolatry I have witnessed, and can be abundantly proved. It would also be impossible to explain on one sheet the means they have resorted to, to crush down every thing like liberty of conscience, and to compel the ignorant young people they have raised to fall down and worship the image they have set up. I will here relate one circumstance out of many: A young woman who was raised from infancy at Union Village was not well, and thought she would not go to meeting that night, for she did not feel like dancing. After the family had assembled, about fif-

ty in number, the Elder looked over the assembly and asked, Is Polly Holloway in? The answer was, Nay. He then told Nancy Serring to go and tell Polly to come in. Nancy obeyed the tyrant, and after an interview with Polly came in and said, Polly does not wish to come to meeting. The Elder then told two of the men to go and bring her in. Ashbell Kitchel and others went and dragged her down stairs and compelled her into the room in presence of the waiting assembly. Polly was exhausted and she sat down. The Elder, Sannuel Rollings, told her to stand up. She answered, how can I stand when you have nearly broke my legs? Her mother saw it, and with a bleeding heart stepped up to her and said, Polly, stand on your feet to keep them from abusing you any more. Elder Rollings saw Mrs. Holloway speak to her daughter, and he, with the voice of a tyrant, told the mother to let her be; for we do not want the flesh to interfere, said he! The prints of Kitchel's fingers could be seen for more than a week on her arms where the flesh was bruised and the blood settled, and not only her arms, but her whole body was bruised. Her brother saw the wretched abuse bared not say a word. Her sister was present, and many others, who will witness to what I have stated, if any one dispute the facts I have revealed. I feel certain that if all the facts could be known, they would stand no higher in the public mind than a band of highway robbers, or a band of the lowest horse-thieves that ever infested our country.

I, that now hold this pen, have been sent by the leading Shakers at Union Village to a secret place in the woods, to hide children from their father who was searching for them; and after dark they were taken and conveyed out of the State to another society, and their names changed so that their father never knew what became of them for years: His wife, too, was taken out of the State by a deacon of the church; and the deacon was ordered by Father David to do so, and her name was changed. I was told by the leaders of the society on another occasion to dress in men's clothes, and go in company with another woman dressed in men's clothes, and convey a girl to some hiding place so that her father could not find her! We did as we were told, for I thought I dare not disobey. I have always been taught by them that Christ has appeared the second time, and that that appearing was made in the person of Ann Lee! that she was the bride, the Lamb's wife! and that her successors, in the line of Eldership, were mediators between God and man! that the judgment day had come—that these mediators were judging the world! and as I believed my final destiny was to be settled by them, how could I disobey their command? In this ignorant condition I obeyed them twenty-seven years, and no doubt I should have been yet a servant to them and to their idolatry, had I remained ignorant of one fact, and that was, I found to a certainty that some of these mediators were liars; and being convinced beyond a doubt of that fact, I began to reason and compare one thing with another, and at length began to think for myself, although we had been taught that to reason was a dangerous thing, and that we should not even think for ourselves, but should be obedient and that was all we had to do: but as soon as those would-be mediators had destroyed all the confidence I had in them by *immoral* conduct, *lying* and *deceit*, I stopped my mad career and took a review of my wretched life. I became convinced I had all my life been believing a lie, and how was I to better my condition? I had never been taught to look to God for help; but through those disciples of Ann Lee, those mediators, I was to receive all that kind Providence had in store for me—and if I should forget their counsel and care, I must be eternally damned.

I had never been taught how to pray! I never heard but one prayer in that place, or in my life, and that was addressed to Mother Ann for the restoration of a sister that was sick; and on another occasion two of the Shakers who were stirring hay in the meadow, left their company who were cutting and stirring hay, and telling them to keep at work for it should not rain! They came home, went up stairs and on to the roof of the house, and at the top of their voices commanded the clouds to disperse in the name of Jesus Christ and Mother Ann! but the more they blasphemed the harder it rained.

It was their practice to make derision of the manner in which other denominations offered up their prayers to God. In confirmation of what I have stated, I will relate one circumstance: Three of their ministers were travelling in the Wabash country—they were out of provisions—had lost their way in a wilderness place, and were on the point of starving. Youngs proposed to Bates and McNemer that they had better kneel down and pray. Bates wishing to cheer the gloomy countenance of Youngs, for that purpose he made a vocal prayer. I will relate the prayer as I had it from the mouth of Bates:—"O Lord God, here we are, all-sufficient, self-dependent creatures, going up and down the universal world, ding-split, devil-like:—if we had our just deserts we would not be here, nor there, nor no where else!"

Dear sir, I have given you but a little of what I know about the Shakers and their idolatry. May God open the eyes of the people to see that the sheep-skin they have put on does not cover the whole wolf.

Yours truly,

JOANNA HOLLOWAY.

Franklin, O., March 8, 1847.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, APRIL 7, 1847.

Time of the Second Advent.

NO. XIV.

It may be well here to remind the reader that in the previous numbers on this subject we have contended that the Bible position on the time of the second advent is, "nigh, even at the door." The evidence has been drawn from—The signs in the sun moon and stars, named by the Savior in Mat. 24,—The moral condition of the church and world, clearly foretold by different inspired writers,—The condition of the Allied Powers, as predicted under the symbol of four angels holding the four winds, in Rev. vii.,—The threatening attitude of the Catholics, as predicted in various portions of the inspired word, especially Rev. xviii. 7, 8,—The exact fulfilment of historical prophecy, from the proud kingdom of Babylon down to the last stage of the last form of earthly governments before the setting up of the everlasting kingdom of God,—And the startling fact that the world is now about 6000 years old, at the expiration of which time the universal belief of the church has been that the millennium will begin.

These infallible testimonies unite in divine harmony in proclaiming the end of all sublunary things at the door. There can be no mistake in their meaning—they most clearly shed the true light of the prophetic word upon the pathway of the Bible student, so that he knows he is near his journey's end. He is not in darkness nor doubt about these things; but sees the day of his eternal redemption rapidly approaching, and with unwavering faith rejoices in the blessed hope of soon meeting his Lord and King, to reign with him forever and ever.

Before publicly professing our faith in the speedy coming of Christ, we reasoned thus,—Now, if we

should be disappointed in the prophetic numbers, or rather, should be mistaken in understanding them, there is a sufficient amount of Bible testimony, about which there can be no mistake, to prove beyond a doubt that the coming of the Lord is at the door.—Thus, we counted the cost, before publicly engaging in this work; consequently all of our mistakes on definite time, calculated from the prophetic numbers, have not in the least shaken our faith in the near coming of the Lord. We have, in effect, said—If the prophetic numbers were struck from the divine testimony, there would be other evidence sufficient to produce full unwavering faith in the advent nigh. We are still of this opinion; hence any mistake of ours, or misunderstanding of the prophetic numbers can have no effect to weaken our confidence in the advent faith. Our feet in this respect are planted upon the rock of eternal truth, imperishable as the word of God is immutable.

These remarks are not designed to convey the idea that we attach little or no importance to the prophetic numbers; but they are intended to express our strong confidence in the other kind of testimony in the case. We attribute, at least, as much importance to the prophetic numbers as we give to the other testimony. And indeed they seem to have been designed to serve an end which could not be answered by the less definite testimony. And that end is, to make it absolutely certain, beyond the possibility of a mistake, that the time of the advent cannot be far from a specific year, or a given number of years. They seem to serve as a sort of binder, thrown over the whole testimony, to bring all to bear upon a certain specific moment, time, season, hour, day, or in other words, a short number of years, for the advent of the Lord.

It may be well to simply mention here, that we do not find in the prophetic numbers the position on time, which we are called upon to occupy, but we do find in them the most convincing evidence to sustain the Bible position, viz: "nigh, even at the door." The prophetic numbers, with all the other testimony in the case, were designed, not to perplex, deceive and disappoint the hopes of God's confiding children, but to prove, *infallibly prove something*, in order to produce, not doubts and want of confidence, but faith, *unwavering faith*—and we ask what is that something? what point, what doctrine or position are all the evidences on time designed to sustain? It cannot be the advent in '33, nor in the 7th month of '44, nor in '46: for these dates, with many other specific ones on time, are all in the past. No one presumes to say *positively*, but probably, in '47, vulgar era, the Lord will come. But it must be remembered that we are talking about *absolute certainties*, and not *doubtful probabilities*: the nature of the testimony will admit of no uncertainties. Then the advent in '47 vulgar era cannot be the position that this testimony was designed to sustain. What, then, we ask again, was this superabundance of testimony given for? Certainly it was designed infallibly to prove something. Let the word of the Lord answer. "When ye shall see these things, then know that he is nigh, even at the door."

But this is not sufficiently definite for some—they think the prophetic numbers prove more, are more definite in their signification, and consequently, when correctly understood, bring us to more definite conclusions relative to the time of the advent. Let us in the light of the Bible see what they do *positively prove*. We will not enquire what *we* or *others* once thought they proved; nor what *we* or *they* now think, *feel*, *hope*, *guess* or *affirm* they prove—but what do the Bible and immutable facts say they prove?—and at the close of the investigation we will most cheerfully abide the right decision to which the truth may bring us. Then, to the law and the testimony,

to settle this highly important question. If we are guided by the clear light of that precious book we shall not err, shall not walk in darkness, nor stumble upon doubtful uncertainties. But we have already extended these promiscuous, though we hope not unprofitable, remarks so far, that we shall be unable to enter far into this investigation, in this number, without making it more lengthy than would be profitable—we must therefore defer the matter for another week.

The Winds being Loosed.

We look at the fulfilment of the prophecy in Rev. 7th chapt. with deep and thrilling interest. It is a prophecy which relates to these very times—In this, there has been a uniform agreement between the great mass of Bible expositors. We think they have generally admitted that the holding of the four winds relates to the "Holy Alliance," or Vienna treaty formed by certain of the European powers, in A. D. 1815. That Alliance, as we have before shown, is evidently being dissolved. When it shall be fully broken, then the work of redemption, we think, will close, and the Lord will come. The following additional testimony to what we have before given, strengthens the conclusion that the Alliance is now being dissolved, and of course the winds of bloody strife, which so long have been held, will soon no longer be restrained. Says a "French correspondent of the New York Observer, in a Political Review of Europe for the year 1846:"

"There is now no longer in Europe any written law of nations. The alliance of 1815, and the letter of treaties are worthless. Possibly a state of inaction may last still some time, because none of the European powers are disposed to begin a general war; but they stand in a false position, to one another, and the genius of war poises on the wing over our whole continent. The free towns of Germany, such as Hamburg and Frankfort, stand in fear of the same fate as Cracow. The secondary States tremble for their independence. And indeed, where is now their security? If the conventions of 1815 have been violated in the case of the last venerable remnants of Poland, they may be also in the case of other States. All is thus put in jeopardy; and nothing remains but force,—physical force, to decide difficulties which may arise. What wise and good man but must shudder in view of such circumstances?"

Exposition of Rom. xi. 25, & 1 Cor. xi. 10.

A brother requests an exposition of those passages of Scripture. The last one reads,—“For this cause ought the woman to have power on her head because of the angels.” The marginal reading is,—“For this cause ought the woman to have a covering, in sign that she is under the honor of her husband.”—This doubtless is the correct meaning of the text. The verse with the context seems to teach, that as the angels are in subjection to the Higher Powers, so the woman should be in subjection to her husband, and as a sign of her subjection, she should have a covering on her head.

The other text reads,—“For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.” The next verse should be read in connection. It reads, “And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.”

This portion of Scripture furnishes matter for a lengthy article. A few brief remarks, however, are all we can give now.

There was danger of the Gentile christians (to whom Paul wrote, see v. 13) becoming exalted on account of their being admitted into the Abrahamic

covenant, and on account of the fall of the Jews (see vs. 18-21). This danger seems to have arisen from their ignorance of the unchangeable purpose of God to save "all Israel," so that in the end, when the Deliverer should come out of Zion, or when the Lord shall come the second time, and save all Israel, give the land promised to their Father Abraham, or the everlasting kingdom—then it will be seen that a gentile christian will have no preeminence over the Jewish christian: for as to the flesh, there is now, and certainly there will be then no difference between Jew and Greek. But as to the whole Jewish nation being saved, there could be no hope: for blindness had happened to a part of the nation, and would continue 'until the fullness of the Gentiles be come in,' or until the close of the gospel dispensation, at the coming of the Redeemer out of Zion,—then the door of salvation will be forever closed, and of course no more, either Jew or Greek, can be saved.

Israel, sometimes means the whole nation of the Jews, irrespective of religious or moral character, and sometimes it embraces none but the pure children of God. See chapter ix. 6. Also ii. 28, 29.—Read these and the corresponding texts in other parts of the book and of the Bible, and you will learn that "they are not all Israel which are of Israel." That is, they are not all embraced in the covenant made with Abraham, and confirmed by the prophets, who are Israel according to the flesh. God recognizes in his everlasting covenant with Abraham, in his prophecies and gracious promises, none as the true Israel, but the righteous, the holy seed or holy branches. See v. 16, & Gal. iii. 28, 29. These pure ones constitute "all Israel," or "the whole house of Israel," (Ezc. xxxvii. 11-14) who will be saved when "the Redeemer shall come out of Zion and turn away ungodliness from Jacob." (See Isa. lix., and especially the last of the chapter.) This is all the return of the Jews, to the promised land, which the word of the Lord warrants us to look for: and we shall soon see them gathered home; for the times of the Gentiles are evidently now on the eve of expiring—the coming of the Lord is at the door.

The late European news brings the most appalling accounts of the fatal ravages of the dread famine in ill-fated Ireland, and other parts of Europe. It will be seen by the news on our last page, that the enormous number of over fifty thousand deaths by starvation are reported in Ireland! and this is thought by some to be far below the actual number! The most lively imagination fails to comprehend but a small portion of the keen and protracted suffering which this dreadful calamity has brought upon those who have been and still are directly affected by it.—Alas, when the protecting hand of God is withdrawn from his rebellious creatures, how soon they perish!

CORRUPTIONS OF THE SHAKERS.—That the Shakers are corrupt in doctrine, organization and worship, is positively certain, from the clear testimony of the word of the Lord; consequently a corruption of morals must follow as a matter of course. It is not our object now to point out their impurities, but to call attention to the simple narration of JOANNA HOLLAWAY, on another page, relative to the corruption of the Shakers. We cannot vouch for the truth of her statements; but think they have the appearance of being true, and if they are, it is high time these things should be made known to the public.

We wish to do the Shakers no injustice, and would not knowingly say a wrong word about them; and do seriously caution others to be careful and tell nothing but the truth in this case. But we will tell as far as duty requires, and we are able to obtain it, the undisguised truth about them. And we call up-

on all to furnish all the facts you can substantiate, relative to the corruption of this people. If we have among us, professedly, the most pure people in the world, but who are guilty of the acts named by Joanna Hollaway, it is high time that their real character be exposed. Therefore, we again say to all, give us all the well authenticated facts about the corruptions of the Shakers—which you can gather, or induce others to give. We do this that if possible we may prevent any more of the uninformed from being deceived by them.

COMMUNICATIONS.

LIFE & DEATH.

I noticed in the Voice of Truth for March 10th an extract from the Pope's Pastoral Letter. You seem to think that the sentiment expressed in this extract is blasphemous—that is, invoking the Virgin Mary to intercede with Jesus in their behalf. Whether it be blasphemy or not I will not now say; but I will say, I think such people greatly err not knowing the Scriptures neither the power of God. The ground-work of this doctrine has its origin in the idea that men are living when they are literally dead to all intents and purposes—as much so as though they never had had a being. If it be right to ask a man of God in the flesh to pray for us, which I presume none will deny, why (if he has not died, but gone into God's presence where is fullness of joy, and to his right hand where are pleasures for evermore,) not ask him then to pray for us? it seems to me that such an one, if he could prevail with God while on earth, he certainly could when glorified in the presence of God. The doctrine that man lives when he is dead, has, in my opinion, blinded the minds of millions and robbed the great plan of Redemption of that splendor and beauty which rightly belongs to it. The penalty of God's law is DEATH—the gift of God is directly its opposite, namely, ETERNAL LIFE.

"Sickness and sorrow pain and death,
Are felt nor feared no more."

In this language there is no room for doubt—death is death, extinction of being—life is life, its opposite, re-animation of being: and if eternal life, then of course it must be an eternal ceaseless re-animation of being. The term eternal is used here in its broadest sense, because applied to immortal, imperishable substances—consequently, unlimited in duration. But the great pivot on which moves this great and flagrant error, (endless misery) is that of the immortality of the soul. If man is possessed of an indwelling inhabitant called a soul, and if that soul is capable of existing out of and separate from the body, and if such a soul is positively immortal, then the doctrine of spirits living when the bodies are dead is beyond all doubt true.

As this is the point of difference between those who believe the wages of sin is an endless life in misery and those who believe with Paul that the wages of sin is DEATH, I would like to say a few words, and in attempting to do so I feel confident that truth cannot be hurt by honest, candid investigation.

After the Lord God had formed man of the dust of the ground and breathed into his nostrils the breath of life, then what did he become? He (the man) became a LIVING SOUL. The whole man who was composed of the dust of the ground was afterward called a living soul. God said to this living soul, 'Because thou hast hearkened,' &c., 'dust thou art and unto dust thou shalt return.' Just so sure then as he was formed of the dust of the ground, just so sure he, in consequence of transgression, should return to dust. This, as I read my Bible, is the extent of the claims of God's law as expressed in Gen. iii. 17.

19. Now if it be true that this man had an imperishable soul within this dust, it is farther true that there is no mention made of it in this connection; it is also true that such soul if any there was, was not subjected to law, neither was it threatened with punishment or promised happiness, for the whole of God's conversation seems addressed to that which was formed of the dust of the ground: 'Dust thou art,' &c. Then why do we talk of 'damned spirits, &c.?' We should not charge God with torturing or punishing something which did not sin. Sin is a transgression of law, but where no law is there is no transgression; then if the soul was not subjected to law, but the body, then the soul has not sinned neither cannot. The soul, then, to be eternally, endlessly punished, seems to me not warranted by the word of God.

There seems to be something very forcible in the language of Solomon, in Eccl. iii. 18-20. Evidently all are of the dust, and as evident it is that unto dust shall they all return. But it is argued from the 21st verse that the spirit of man goeth upward and the spirit of the beast goeth downward. I reply, Solomon simply makes the inquiry, 'Who knoweth the spirit of man?' &c. &c.—not a positive declaration. But if the spirit of man goeth upward as is contended by those from whom I differ on this point, then all spirits go there; for man is here used in its broadest sense, as man is endowed with reason, i. e. all men: further, we infer that the beast is here spoken of as having a spirit that goeth downward. &c. I am certainly led to the conclusion that out of Christ there is no hope of life, the very seed of death seems sown in our nature.

'As by one man (Adam) sin entered into the world and death by sin, and so death passed upon all men.' What a catastrophe followed that transgression in Eden! Not only was death entailed upon all men, but the very inanimate creation seems convulsed: 'Cursed is the ground,' &c. Now what is the great embodiment of the Christian's hope if it be not the restoration of all things to their original rectitude, order and harmony, in which they were when he, who cannot lie, pronounced them all VERY GOOD! When all sin will have been removed—death destroyed—all the enemies of God and their great leader, the devil, all that do wickedly are given to the burning flame, when that great momentous day shall come that shall 'burn as an oven!' Oh my soul! 'When all the proud, (oh how many there are whose pride is their God!) and all that do wickedly.' Good God! it seems as if the world was burned in wickedness—but all shall be stubble in that great day that cometh! Sinner and proud, haughty professor, and you who make long prayers, and say often, 'Lord, Lord' hear this, 'The day cometh that shall burn them up, saith the Lord of Hosts.' It (the day) shall neither leave them 'root nor branch'—they shall go to the land of forgetfulness. How shocking!

Our Father, how kind he is—what love he bore to us—how often he has admonished us—how often he has said, 'Why will ye die?' 'Return unto me and I will return unto you'—'I have no pleasure in the death of a sinner, but rather that he would turn and live.' Ho! every one that thirsteth, 'come without money'—'Come, all things are ready'—'Whosoever will, may come and drink of the water of life freely.' In addition to all these and many similar entreaties, he has made it possible for us to come—he has given Jesus as a sacrifice to make it so. He died for the actual transgression of his believing children, and burst the bands of death and made plain the way how God could save sinners—the great mystery was revealed. In consequence of Adam's transgression man is destined to the grave, but voluntarily Christ brought the free gift of life and immortality to light. Now, in view of all

this love so richly and lavishly bestowed upon us, how painful to think of the sinner's doom. See him at God's judgment—he has rejected every offer of life and immortality, and what is his fate? He is unworthy of a solitary place in the universe of God! destruction must be his portion! He must be blasted with the breath of God's mouth! and consumed root and branch as a tree 'twice dead plucked up by the roots.' May God in his mercy remember us when he comes to be admired of all them who believe in that day, is the desire of my heart. W. S. L. K.

Fulton, March 14th, 1847.

The Time.

We are assured that at the time appointed, the end shall be—and while you take the position, 'Nigh even at the doors,' will you allow me to say a few words through your paper on *Definite Time* as I understand it! I, for one, wish to have all the light which can be obtained on this subject. True, Jesus gave us signs by which we should know when his coming was 'nigh even at the doors—but I think that in the prophetic numbers given to Daniel, we have something *more definite*. Let me notice one of them, viz: the 2300 days, running from the command to restore and build Jerusalem, down to the cleansing of the sanctuary, or the last end of the indignation. Of this time there was to be 7 weeks and 62 weeks, (483 years) unto Messiah the Prince, and then is added, he shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease. We find then that 69 weeks extend to the time when Jesus began to preach; consequently, if we can ascertain when he commenced preaching, we can determine when the 2300 days will end. Let us now turn to the New Testament for testimony on this point, and we shall find in Luke iii. 21-23, that Jesus was baptised when he began to be about 30 years of age; and this I think Bro. Halo has proved to be in the fall of A. D. 29. At any rate, it was before the passover A. D. 30, for we find after his baptism, John ii. 13, that the Jews' passover was at hand and Jesus went up to Jerusalem. And he had not then commenced his public ministry, (or confirming the covenant) for in ver. 24 it is said that 'Jesus did not commit himself unto them, because he knew all men.' And chap. iii. 22-24: 'After these things came Jesus and his disciples unto the land of Judea, and there he tarried with them and baptised: and John also was baptizing in Enon, near to Salim, &c. for John was not yet cast into prison.' And in Mark i. 14, 15, we read, 'Now after John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God, and saying the time is fulfilled.' And Matt. iv. 12 says, 'When Jesus heard that John was cast into prison, he departed into Galilee;' and then adds, verse 17, 'From that time Jesus began to preach,' &c. Peter also tells us in Acts x. 37, 'That the word which was published throughout all Judaea, began from Galilee after the baptism which John preached.' And in Luke xxiii. 5, 'When tried before Pilate, the chief priests were the more fierce, saying, he stirreth up the people, teaching throughout all Jewry, beginning from Gallilee to this place.'

Here we have the testimony of Matt. Mark and Peter, that Jesus began to preach in Galilee, after John had done preaching and was put in prison: and also the testimony of the wicked priests that he began from the same place. Then it is evident that he preached only two years and a part of the third; for we find in John that he attended one passover between his baptism and his beginning to preach, and he was cut off at the fourth which he attended—making only two years and a part, from the time he commenced preaching until he was cut off; consequently, four years

and a part remained to be fulfilled by the apostles: 'God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost'—and this would end the 70 weeks A. D. 37, and after the passover.

I see no way therefore, (to say nothing of the types of the 7th month,) but that the 2300 days must end between the time of the passover '47 and the passover '48. And then 'The Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words.' Amen, even so, come Lord Jesus.

GEO. W. BARNES.

Hillsborough, N. H., March 4.

Meat in Due Season.

BRO. MARSH—The word of God is so full and plain on the great truths of religion, that Christians who take that word for their only guide, will be essentially one. However, but few are sufficiently acquainted with the Scriptures by personal study or sufficiently sanctified from other influences at present, to be entirely agreed: we are being trained and tried for that world where we shall 'see as we are seen and know as we are known'—till then, love instead of faith must be our bond of union. Teachers ought to be 'sound in the faith.' We are to 'contend earnestly' (not angrily nor uncandidly) 'for the faith once delivered to the saints.' Let us all bless God for the word of truth. Read, meditate, pray over it, believe, obey it all. 'The Lord God is a sun and shield—he will give grace and glory, and no good thing will he withhold from them that walk uprightly.'

The first and second advent of our Savior are, it is generally agreed, the main pillars of our 'faith, hope and love'—let us hold them fast 'a little while' till Jesus comes. Let me remind the dear brethren scattered abroad of the 13th chapter of 1 Cor. as a suitable portion of truth to be heeded at the present time in relation to disputed questions. I wish also to say that the 1st epistle of John has been a blessed portion of 'meat in due season' to me in months past. O, that we may all obtain that 'perfect love' which casteth out the fear which hath torment, and be hid in the day of the Lord's anger, yes, and have boldness in the day of judgment.

SAM'L EVERETT.

North Leverett, Ms., March 10, 1847.

The Wages and the Gift.—Rom. vi. 2).

Adam in the garden was crowned with glory, honor and dignity, lord of the inferior animals, &c., (Psa. viii.) but subject in every sense to the great Creator. As the sole sovereign, God had a right to command and it was the glory of the creature to obey. So long as Adam did this, he stood erect in primal dignity—but the moment he transgressed, the crown fell from his head, and conscious guilt, shame and fear, induced him to hide away from the presence of his Maker. Adam, 'where art thou?' 'I heard thy voice in the garden and I was afraid, because I was naked, and I hid myself,' was the reply of the trembling, fallen one. Gen. iii. 9, 10. On perusing the whole account, the common sense reader will remark the prominence given to the personal pronoun *thou*, throughout. This, and the fact, that our progenitor knew nothing of the mystic, metaphysical dogmas of these 'last days,' will show the awful stupidity of the 'blind guides,' who think they serve the Lord by robbing his word of its spirit and life to make room for their fanciful expositions. Nathan did not more surely mean

David when he said, 'Thou art the man,' than the Lord meant Adam, aye, all of Adam the first—(Gen. iii. 17-19) which contains his doom, after he had by sin lost immortality, and brought death into the world and all our woes. Rom. v. 12.

'Man became a living soul' when the Almighty breathed into his nostrils, but when the vital breath ascended, Eccl. iii. 19-21, all that remained was dust, unconscious and inanimate, as before the Lord breathed life into it. It did not comport with the divine purpose to forthwith execute the sentence, but the rebel was disinherited and sent forth from the garden of Eden to till the ground from whence he was taken, lest, saith the Lord, he put forth his hand and take also of the tree of life, and eat and live for ever. He was no more a candidate for immortality on his own bottom, but a portionless outcast, doomed to bitter toil and sorrow till he mingled with his native element. Through the serpent, the devil had cozened him out of all, and had not Christ the 'promised seed,' who shall bruise Satan under your feet shortly, died to cancel his guilt, and burst the cerements of the tomb to plead his cause with God, that we might lay hold on the hope of eternal life, and be sealed with that Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession, man must have for ever perished viewed thus. O how unspeakably glorious the first promise, (Gen. iii.) and how transcendingly great the grace, mercy and loving-kindness of our God to man in his low and lost estate.

Now hear the word of the Lord ye who tremble at his word, first concerning the wages of sin. 'So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word of my mouth and warn them from me, when I say unto the wicked, O wicked man thou shalt surely die; if thou dost not speak to warn the wicked from his way that wicked man shall die in his iniquity, but his blood will I require at thine hand—nevertheless, if thou warn the wicked of his way to turn from it, if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul.' 'Say unto them, As I live saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel?' O that this testimony might penetrate to the heart of the 'dumb dogs,' who love to slumber, and arouse them before the trump summon them to the judgment. 'Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted when he is drawn away of his own lust, and enticed; then when lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death.'—James i. 12, 15. 'For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment, and fiery indignation which shall consume the adversaries.'—Heb. x. Well does Paul say to the brethren at Rome, For when ye were the servants of sin, ye were free from righteousness. What fruit had he then in those things whereof ye are now ashamed? for the end of these things is death. Rom. vi. 20, 21.

In these passages death and life are clearly contrasted, and as sure as life means to move and have being, death means unconsciousness and inactivity. Man giveth up the ghost and where is he? He lieth down and riseth not again till the heavens are no more. Till Jesus calls the sleepers forth, 'the dead know not anything.' Paul tells us that 'the Lord Jesus Christ shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord

Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power.—2 Thes. i. 7, 9. The day of the Lord shall, like a burning oven, destroy the proud and all them who do wickedly, and leave them neither root nor branch. So God assures us by his holy prophet, and for one I believe God without a voucher. Mal. iv.

The gift, everlasting life, is through Jesus our Lord; how is it to be obtained? By faith in God and in Jesus whom he hath sent to be the Savior of the world—without faith it is impossible to please God, and he is the rewarder of such as diligently seek him.—Heb. xi. At sundry times and in divers ways God spake to the fathers, but in these last days he hath spoken to us by his well beloved son, whom he hath appointed heir of all things,—Heb. i. The Father commands us to hear this beloved one. Matt. iii. 13, 17. Hear and your soul shall live, but they who refuse shall be destroyed, when Jesus comes to reign. Acts iii.; Luke xix. 27. Jesus is the seed, (Gen. iii.) who shall bruise the serpent's head, destroy death, the devil and his works, (1 John v. 9; Heb. ii. 14-18) and give eternal life to all who by patient perseverance in well doing seek for it. Rom. ii. The Samaritan woman (John iv.) knew not God's best gift, but it is written in the prophets, they shall be all taught of God. Every man, says Jesus, that hath heard and learned of the Father cometh unto me. Abraham believed God and it was imputed unto him for righteousness; and all those of like faith are blessed with Abraham, who is the father of us all. Rom. iv. 16, 25; Gal. iii. 6, 9. When will Christ give eternal life to his people? worms, says Job, shall destroy this body, yet in my flesh shall I see God. When Job? At the latter day, my Redeemer shall stand on the earth; then faith shall be swallowed up in sight, and hope lost in fruition. xix. 25-27. Then says David, 'I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness. Thou wilt show me the path of life; in thy presence is fulness of joy and pleasures evermore.' Now we know that this will be at the latter day when Jesus stands upon the earth, which the meek shall then inherit. Matt. v. 5; Psal. xxxvii. 9, 12. For evil doers shall be cut off, but those that wait upon the Lord they shall inherit the earth; for yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be, but the meek shall inherit the earth, and shall delight themselves in the abundance of peace. Moreover, Peter tells us that David is not ascended to heaven, but dead and buried in his sepulchre at Jerusalem. Acts ii. Once more, then, Isaiah's dead men, (chap. xxvi.) shall awake and sing for very joy of heart, and then, too, Ezekiel's dry bones will be reanimated and clothed upon, and stand up an exceeding great army, even the whole house of Israel. Thus saith the Lord God, Behold, O my people, I will open your graves and bring you into the land of Israel, and ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you and ye shall live, &c. Ezek. xxxvii. 12-14. See also Rom. ix. 11. Thanks be to God for his unto speakable gift. 'Where sin abounded grace did much more abound: that as sin hath reigned unto death, even so grace might reign through righteousness unto eternal life by Jesus Christ our Lord.

DEAR BRO. MARSH—As I am confined much of my time from physical disability that almost exclusively prevents me from pursuing my daily business, and considering how very important the parables of our Lord and Savior are to the present age, and how much that divine teaching prescribes to the child of God, I have thought that

it might not be unacceptable to my dear brethren and sisters if they were collected for their use and handed to you for insertion in your well-conducted and useful paper, the Voice of Truth. I have therefore transcribed them for that purpose, earnestly waiting the end of mundane affairs, and the speedy coming of our dear Savior.

I am yours in Christian love, C. F.

The Parables of our Lord and Savior.

- | | |
|--|---------------------------------|
| 1. The Blind leading the Blind, | Luke vi. |
| 2. The House built on a Rock, | Matt. vii. Luke vi. |
| 3. The Two Debtors, | Luke vii. |
| 4. The Relapsing Demoniae, | Matt. xii. Luke xi. |
| 5. The Rich Man and his vain hopes, | Luke xii. |
| 6. The Lord returning from Wedding, | Luke xii. |
| 7. The Barren Fig Tree, | Luke xiii. [Lu. viii] |
| 8. The Sower, | Matt. xiii. Mark iv. |
| 9. The Tar, | Matt. xiii. |
| 10. The Seed Sown, | Mark iv. |
| 11. The Mustard Seed, | Matt. xiii. Mark iv. |
| 12. The Leaven, | Matt. xiii. |
| 13. The Hid Treasure, | Matt. xiii. |
| 14. The Merchant seeking Pearls, | Matt. xiii. |
| 15. The Net cast into the Sea, | Matt. xiii. |
| 16. The Good Householder, | Matt. xiii. [Lu. v.] |
| 17. The New Cloth and Old Garment, | Matt. ix. Mark ii. |
| 18. The New Wine and Old Bottles, | Matt. ix. Mark ii. |
| 19. The Plant not planted by God, | Matt. xv. |
| 20. The Lost Sheep, | Matt. xviii. Lu. xv. |
| 21. The Unmerciful Servant, | Matt. xviii. |
| 22. The Shepherd and the Sheep, | Matt. xxi. |
| 23. The Good Samaritan, | John x. |
| 24. The Guest choosing the highest seat, | Luke xiv. |
| 25. The Great Supper, | Luke xiv. |
| 26. The Building a Tower, | Luke xiv. |
| 27. The King Preparing for War, | Luke xiv. |
| 28. The Salt, | Luke xiv. |
| 29. The Piece of Silver Lost, | Luke xv. |
| 30. The Prodigal Son, | Luke xv. |
| 31. The Unjust Steward, | Luke xvi. |
| 32. The Rich Man and Lazarus, | Luke xvi. |
| 33. The Master Commanding his Servant, | Luke xvii. |
| 34. The Unjust Judge and Widow, | Luke xviii. |
| 35. The Pharisee and Publican, | Luke xviii. |
| 36. The Laborers hired at different hours, | Luke xix. |
| 37. The ten pounds and ten servants, | Luke xix. |
| 38. The Professing and the Repenting Son, | Matt. xxi. [Lu. x.] |
| 39. The Wicked Husbandman, | Matt. xx. Mark xii. |
| 40. The Guests hidden, the wedding garment | Matt. xxii. |
| 41. The Fig Tree putting forth leaves, | Matt. xxiv. Mar. xii. |
| 42. The Thief in the Night, | Matt. xxiv. |
| 43. The Man taking a long journey, | Matt. xxiv. |
| 44. The Faithful and Unfaithful Servant, | Matt. xxiv. |
| 45. The Ten Virgins, | Matt. xxv. |
| 46. The Talents, | Matt. xxv. |
| 47. The Children in the Market Place, | Matt. xi. Luke vii. |
| 48. The Strong Man Keeping his House, | Matt. xii. Mark iii. [Luke ii.] |

LETTER FROM BRO. W. BURNHAM.

EXETER, N. H., March 30, 1847.

DEAR BRO. MARSH—I pray God that you, with all the faithful in Christ Jesus, may be enabled to "hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." I pray "the God of hope to fill you with all joy, and peace in believing, that ye may abound in hope through the power of the Holy Ghost." I pray the God and Father of our Lord Jesus Christ, to "keep you by His power, through faith unto salvation, ready to be revealed in the last time." Though now you may for a season be in heaviness through manifold temptations, yet be encouraged, and remember what James says: 'Blessed is the man that endureth temptations, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.' Yet a 'little while,' a very little while, and our glorious King and deliverer will come. Lift up your heads, ye waiting ones, and believe—*unwaveringly believe*, that your redemption is 'nigh even at the doors,' and pray with all your soul, 'Thy kingdom come,' &c. O! do not 'draw back,' but 'continue in the faith' a few days more and you will be 'delivered,' 'changed,' and 'caught up to meet the Lord in the air;' and so you will for ever, even for ever and ever be with the Lord! Be strong—fear not; behold your God will come and save you! O ye children of God, lay hold by faith upon his word—upon his promises, and FEAR NOT. The word of God will not, it cannot fail. God is faithful, and will, in 'his time' 'avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.' 'Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land, when the wicked are cut off; thou shalt see it.' Be ready—O be ready, my brethren, every moment, 'for in such an hour as ye think not, the Son of man

cometh.' 'And take heed to yourselves lest at any time your hearts be over-charged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.'

Yours looking for that blessed hope,
W. BURNHAM.

Troy, Vt., March 8th, 1847.

Now is a time of extreme peril in which we should give heed to the sure word of prophecy as to a light that shineth in a dark place, until the day dawn and the day star arise in our hearts, which I think will be a very different star from some at the present time. There are a few in this place who are looking for speedy redemption, with their lamps trimmed and burning and 'waiting for his Son from heaven.' I think the position you have taken on the time of the advent of our Savior is the true Bible ground on which we may all stand and daily look for our glorious King, whose coming I believe is 'nigh even at the doors.' I hope the Voice of Truth will be sustained as long as we are here in this wilderness world, and as long as it continues to be what it is at present.

C. V. COBURN.

An Imposter.

DARIUS CROUCH.—The individual who bears this name passes for a second advent lecturer among our brethren; but we are thoroughly convinced he is unworthy of this high profession, and also unworthy the confidence of any Christian community. We have our information from some of his nearest neighbors who are considered some of the excellent of the earth, and who have indeed helped Mr. Crouch and his family after a godly manner, and also exhorted and prayed with and for them that they might reform; but they have been rewarded evil for good. We understand Mr. Crouch has gone East, and we think the brethren should be apprised of his moral character. We wish him no hurt—it is painful for us to write these things; but the precious cause is actually suffering from his injudicious and immoral course. May he reform and prepare himself for that judgment unto which we are all rapidly hastening.

P. S. Since writing the above and while waiting for a quantity of goods to be proved that were found (on a legal search) in Mr. Crouch's possession, we have learned from the same credible source that he has been keeping, and that recently, a very bad house! Did duty call for them, we would send you the testimonies of many of the first citizens of Fredonia village that these statements are not to be doubted. Mr. Crouch returned to his home on Sabbath evening, and Monday night he took his family and left the place.

CHAS. CRAWFORD,
MOSES WHITAKER,
CHAS. CRAWFORD, JR.

Casadaga, N. Y., March 24th, 1847.

ENDOWMENT OF CATHOLICISM.—The cloven foot begins to show itself in Parliament. Notwithstanding Mr. Macaulay's protestations at the Edinburgh election, there are grounds to fear that the present Ministry will venture upon the public endowment of Romanism in Ireland. Mr. Roebuck is acting the fooler. He has proclaimed in Parliament that the only means of regenerating Ireland is to adopt the Roman religion as the state religion. The Spectator, an influential weekly paper, has followed in the same track.—If this be attempted, England will have become wonderfully altered if it does not raise a storm.

It is a singular coincidence, that the same disease which has attacked the potatoes in other countries, has attacked the cocoa in Jamaica.

Appalling Scenes in Ireland!

EXTRACT OF A LETTER DATED

Ballinasloe, Ireland, March 1.

The times are awful here. The people are dying in the streets from hunger, and are daily found dead in their beds. A man and his wife were found dead in their bed two days since, and were opened by the doctor. There was nothing whatever found in their stomachs but a few grains, and not a particle of fat on their inside. Another family here sold everything they had in the world to procure food except an *old ass*, which they could get no person to buy—they killed and eat of it, and were found dead next day. Another family lay down in hunger, and when they were found it was ascertained that they had lived three days without eating. The only thing that kept them alive was throwing some of the straw they were lying on out in the rain and then sucking it to moisten their lips. In fact the whole town are lying in fever, caused from want of food. It is not unusual to see thirty or forty corpses in the day.

There is a man and cart employed to bury them at one shilling each—and of course without coffins, there being no means to procure them. As for the poor house, they do not think of burying them until they have seven or eight dead. They then make a hole in the green or common and put them all down together. Who would think the loss of potatoes would be the cause of all this? Since I commenced writing this letter seven of my neighbors have died. Flour is selling at 4s sterling per stone (14 lb.); American flour at the same rate; oatmeal 3s 8d per stone; bread 4d per lb. As for meat they do not think of it. Great numbers are dying of dysentery also: they live only a few hours when they are attacked with it. Good God what will they do now, particularly that the summer is approaching. [Eve. Jour.]

THE FAMINE IN IRELAND.—The reports of the ravages of famine and fever received from Ireland are still more appalling than any that have yet appeared; for the destitution is hourly increasing, especially in isolated rural districts, and the wretched people, wasted by long suffering, sink under the first attack of disease. The people are dying by thousands. Referring to accounts from Macroom, Skibbereen, Castletownsend, Kenmare, Watergraphell, and other districts, the Cork Examiner says:—"If instant measures be not adopted to relieve our people, the whole south-west of Ireland will become one huge grave-yard."—The Waterford paper reports inquests on three persons who died of starvation. There are fourteen deaths from destitution reported from Sligo, nine more from Mayo, five from Galway, seven from Clare, four from the neighborhood of Ballyshannon, and as to the ill-fated Skibbereen, Bantry, and the extreme south of Cork, it may be observed, that the deaths are beyond all calculation. The Waterford Mail says:—"It would take up our whole paper to particularize the deaths by starvation, robberies, and killing of sheep and cows, robberies of flour, &c. murders, coroner's inquests, &c. All descriptions of the distress full short of the reality. Thousands die as well from want of sufficient covering as from want of food."

Another account says:—"Were it not for the famine that rages in Ireland, slaying its thousands outright, and preparing victims without number for the first disease that may pass by, more would be said of the destitution, if not starvation, which universally prevails. Only a few nights since, for example, it was asserted without contradiction by a member of the House of Commons,—'That in the county of Somerset, people are subsisting on a scanty supply of horse-beans, and rotten turnips, picked up here and there in the fields;—"

and a Belgian journal of the 24th ult., says—

'The mortality, already frightful, has not yet reached the horrible acme to which it will quickly rise, and the reports of several physicians prove to us that the detestable food of the people of the country creates diseases, which must inevitably spread death around.'

THE DESTITUTION IN THE HIGHLANDS.—A deputation of the Free Church of Scotland has visited the Highlands, and an appalling report they bring back. They say that at this date there must be nearly *two hundred thousand of their countrymen actually destitute of food*; and of the other half, multitudes are daily falling into the same distressing and fearful state; the remaining produce of their soil expending and expended; while, ere the month of May next, they can but anticipate that the same condition will be universal, with exceptions (numerically) to be scarcely taken into account. A parallel more easily realized than perhaps Highland destitution, would be that of the population of one of our largest cities, by some dreadful and sudden manifestation, deprived, not merely of their household stores—not merely of their family resources, but also, together with those, deprived of their commerce and ordinary business—of all and whole the sources by which their whole bodily sustenance was wont to be maintained.

The liberality manifested in England and Scotland for the relief of these deplorable calamities, is creditable to the humanity of the country in the highest degree.—*N. Y. Evan.*

FRANCE.—There are serious complaints of scarcity in France, and the price of breadstuffs has become exorbitant. The rupture between England and France has been settled amicably, and in a manner satisfactory to the honor and feelings of both parties. The credit of this gratifying result is due to the interference of Count Appony, the Austrian Ambassador at Paris. The occasion of this misunderstanding was that Lord Normanby, the British Ambassador, took offense at some remark made by M. Guizot in his address to the Chamber of Peers, explanatory of the Spanish marriages. It took at one time quite a formidable aspect.

The Malta journals, brought by the Levant mail, express alarm at the small quantity of corn in the Island, which does not exceed twenty days' supply.

The number of deaths throughout Ireland from starvation and disease, as officially reported, is more than fifty thousand.

The "Edinburgh Register" says, that the white insect which produces the potato disease, is still found in the ground, alive, and adhering to the root, notwithstanding the severity of the weather.

An unaccountable mortality appears to prevail in Worcestershire among the young lambs, which are said to be dying in great numbers, without any apparent cause.

Out of 60,000 persons who made the last pilgrimage to Mecca, no fewer than 20,000 have died of the Cholera.

Upwards of 50,000 persons are now inmates of the London workhouses; 60,000 are receiving out-door relief; and from 1400 to 2000 are nightly sheltered in the refuges for the houseless.

The price of bread is now higher in Paristhan it has been for the last fifty years.

According to letters from Alexandria, the cholera has re-appeared in the whole of Hedjas as far as Aden, and with such intensity that thirteen thousand persons had died in a few days at Mecca and its environs.

The exhibition of the Aurora Borealis on Friday evening, was so brilliant at New Haven, that the fire companies, supposing there must be a conflagration somewhere in the neighborhood, turned out in force. The illumination was magnificent.

LEVERRIER'S PLANET.—The English papers announce, as the result of late observations and discoveries, that this planet is continually approaching the earth. When first discovered, it was with difficulty seen with the most powerful telescopes; but it is now nearly visible to the naked eye. It is said to travel at the rate of a million and a half miles in 24 hours; and as it is believed by some to partake of the nature of a comet, some philosophers apprehend serious results from its approach, and the most learned Professors in England and France are anxiously endeavoring to solve the mysterious problem.

THE NEW PLANET.—We understand that Professor Pierce of Harvard University, in a paper read at a special meeting of the American Academy of Arts and Sciences, held on Tuesday evening, announced as a result of his calculations upon observations made by Sears C. Walker, Esq., of the Washington Observatory, the remarkable fact that the planet known as Leverrier, the discovery of which at Berlin was a consequence of the computations of the mathematician whose name it bears, is not the planet which answers to those computations, nor one which according to Leverrier's theory will account for the perturbations of Uranus—that this is not the planet which was discovered by the calculations of Leverrier, but another which was accidentally discovered by the Berlin observer. The diameter of the orbit of the observed planet is said to differ from that of the computed planet by several times the diameter of the orbit of the earth, and by forty years in the time of its revolution about the sun.—*Cambridge Chronicle.*

In view of these things, which seem to greatly perplex and confound the wisdom of the wise ones of this world, we are reminded of the word of the Lord to similar ones, just on the eve of the destruction of ancient Babylon: "Thou art wearied with the multitude of thy counsels. Let now the astrologers, the star gazers, the monthly prognosticators, stand up and save thee from these things that shall come upon thee. Behold they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame."—Isa. xlvii. 13, 14.

Books.—We have just received a supply of "Two Hundred Stories for Children," at 37 1-2 cts. single and 33 per cent discount per hundred.

Also, "Voice of God, or an account of the Unparalleled Fires, Hurricanes, Floods, Earthquakes—commencing with A. D. 1545; Also, some account of Pestilence, Famine and Increase of Crime," for 12 1-2 cts. single copy, \$1 per dozen, and \$2 per hundred.

These books may be had at this Office, at the Office of the Advent Herald, Boston, Mass., or of T. M. Preble, Albany, N. Y.

We have also on hand a full assortment of Advent Books, Concordances, Bibles, Campbell and Macknight's Testaments, Hymn Books, &c.

BUSINESS NOTES.

S. Crandall—We cannot pay the postage on paper sent to Canada without much trouble; we have therefore placed the whole of the money sent to your credit.

S. Bliss—We hear nothing from him.
I. S. Barker—The \$1.32 were received, credited and published.
Post-master at Somerset—\$2 were received and credited to S. Darling on book.

W. Pratt—The mistake we presume was in publishing the name.
E. Menden—You have paid to vol. xiv no. 7.

15 Received of M. Smith for Bro. M. Chandler \$2; of P. G. Pitts \$1; of C. P. Thorne \$5.

Receipts for Week ending April 2d, 1847.

S Crandall \$5; W Sterling; Post Master for D Lord \$1, C Crawford 50 cts and A Beebe 50 cts; Mrs. E. Shibley; A. Worden \$2; Post Master for U. Kington \$1; I. Leslie; M. Mumford \$1; E. Brookins; J. Holloway; J. Kiloh \$1, and 25 cts for J. Miller; J. A. Winchester \$1; S. Bliss for J. Morrison \$1; L. Dudley for D. Woodard 50 cts; I. Spears 50 cts; B. Sanford 50 cts and C. G. Clark 50 cts; M. Smith \$1 and O. B. Griffin \$1; I. Barker for J. Conklin \$1; G. Needham; J. Hopkins; E. Barns \$1; L. Marsh; D. Davis for 'H Hopkins' \$1; G. H. Johnson 50 cts; J. Potter 50 cts and Mrs. E. Sherman \$1; B. H. Streeter; H. W. Lawrence \$1; B. Wells \$1; P. G. Pitts \$1; J. D. Rotford \$2; S. Hall \$2 vol. iv no. 7; A. C. Judson; T. Rosebury; J. H. Beason \$1; Post Master for J. S. Rice \$1.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XIV.

ROCHESTER, N. Y.—APRIL 14, 1847.

NO. 3.

THE VOICE OF TRUTH,

PUBLISHED EVERY WEDNESDAY

TALMAN BLOCK, BUFFALO ST. OPPOSITE ARCADE,

(Entrance—east end of the building)

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 12 Numbers. \$2 for Five Copies Without Charge to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or remittances for Books, should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscribers' names, with their Post-Office, should be plainly written.

Shout ye Heralds!

Shout, ye heralds of salvation;
Shout, redemption draweth near;
Raise the cry in every nation—
King of kings will soon appear.

Shout, ye heralds! from the mountains,
O'er the ocean bid it sweep,
Till the far-off isles shall echo
Back the wailings of the deep.

Shout, ye heralds! Zion sleepeth;
Drinking in her last repose,
While each faithful watchman weepeth,
As about her walls he goes.

Shout, ye heralds! Zion dreameth!
Shout, the day of wrath is near!
Cry, the dawn of morning beameth!
Bid her dreaming millions hear.

Shout, ye faithful heralds, weeping;
From the watchman's tower cry;
Rouse! O rouse the guilty, sleeping—
Loud proclaim the judgment night.

Soon thy message will be ended;
Soon thy warning voice will cease;
Then, from heaven to earth descended,
Ye shall hail the Prince of Peace.

Wrentham, Mass.

I. I. LESLIE.

Pre-millennial Advent.

BY CHARLES BECKER.

I have in a previous number stated the necessary canons of interpretation by which to avoid the doctrine of the Pre-millennial second advent.

1. All passages in which either the Advent, Resurrection, Judgment, or Conflagration, stand connected with millennial descriptions, *must be spiritualized*, BECAUSE THEY UNIFORMLY PLACE THE MILLENNIUM LAST.

2. All passages in which either of these events stand alone, disconnected from any millennial descriptions, ARE TO BE TAKEN LITERALLY, BECAUSE IN THEM THE MILLENNIUM CAN BE ASSUMED TO BE FIRST.

I am now showing that these canons are practically indispensable to those who deny the Pre-millennial Advent.

A striking illustration of the application of these canons, may be found by comparing the different treatment given to equally plain language.

There is a Coming and a Judgment described in Psalm 51. There is also a Coming and a Judgment described in Psalms, 96, 97, 98. Let now the eye glance at the parallel columns which follow, and see which uses the most literal style of description.

Psalm 51.

Psalms 96, 97, 98.

"Out of Zion, the perfection of Beauty, God hath shined."

"His lightnings enlightened the world, the earth saw & trembled."

"Our God SHALL COME and shall not keep silence."

"A fire shall devour before him and it shall be very tempestuous round about him."

"He shall call to the heavens above and to the earth that he may judge his people. Gather my saints together unto me, those that have made a covenant with me by sacrifice, and the heavens shall declare his righteousness, for God is judge himself."

Would not any mind which should examine these parallel columns without any theory to maintain, say that the "Coming" and "Judgment" described in the right hand column, is as likely to be literal as that in the left?

And yet, the 51st Psalm I have had presented to me by a clergyman opposing the Pre-millennial advent, as an unquestionable prophecy of the Lord's final coming to judgment, while the 96, 97, and 98, were denied any such meaning.

I had urged upon him the fact, that if consistent, he must eradicate every "promise of his coming" from the Old Testament, and challenged him to produce one. He alleged this 51st.

Now I ask any candid reader to ponder on this a little. Is not the language in the two columns very much alike? Why is the *coming and judgment* literal in the one, figurative in the other? For no other reason that I can discern than that presented in the CANONS at the head of this article, viz: The 51st Psalm contains no very distinct allusion to millennial times, but the 96, 97, 98, do. These latter Psalms, from their whole structure, and from the use made of them by St. Paul, Heb. i. 6, are incontestably Pre-millennial, and hence *it will not do* to understand the Coming and Judgment literally. But the 51st Psalm, containing nothing to identify the time, *it will do* to understand the Coming and Judgment literally.

And here I remark another thing to be much pondered. The passages like Psalm 51st, which *it will do* to take literally are *few, very few*. Indeed I am at a loss where to find another so good an instance. But the passages like Psalms 96, 97, 98, which *it will not do* to take literally, are so abundant that I am oppressed with them. The Scripture is verily crowded with the strongest descriptions of "his coming" to Judgment, St. Peter could desire, all of which, owing to some unfortunate millennial item inwoven into the description, we must sprinkle with allegoric narcotine. While a few straggling, sorrowful, forsaken passages, free from any millennial taint, we must baptize with literal fire. Here are some specimens of what *it will not do* to take literally as any one may see by examining the context, and noticing the unfortunate millennial connection. Isa. 30, 31, 32, &c.:

"Jehovah shall cause his voice to be heard and

Rejoice before the Lord FOR HE COMETH, FOR HE COMETH TO JUDGE THE EARTH."

"A fire goeth before him and burneth up his enemies round about."

"Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne." "The heavens declare his righteousness and all the people see his glory." "Confounded be all they that worship graven images, that boast themselves of idols, worship him all ye gods."

shall show the lighting down of his arm with the indignation of his anger and with the flame of a devouring fire, and with scattering, and with tempest, and with hailstones." "Like as a young lion roaring on his prey so shall Jehovah of Hosts come down to fight for Jerusalem and for the hill thereof—AS BIRDS FLYING, so will Jehovah of Hosts defend Jerusalem, defending also he will deliver it, and passing over he will preserve it." "THINE EYES SHALL SEE THE KING IN HIS BEAUTY." Even so, come Lord Jesus. Come quickly.

Elihu Burritt on Ireland.

Mr. Burritt, 'the learned blacksmith,' has been making a tour in Ireland for the purpose of investigating the real condition of the people of that afflicted country. The picture he has drawn we transfer to our columns. Mr. Burritt is a competent witness, and his testimony tells but too plainly that Americans must not relax their efforts to save their fellow-men.

A Week in Ireland—Leaves from the Editor's Journal.

SKIBBEREEN, Feb. 20.

* * * Rev. Mr. Fitzpatrick called, with several gentlemen of the town, and in their company I took my first walk through the potter's field of destitution and death. As soon as we opened the door, a crowd of haggard creatures pressed upon us, and with agonizing prayers for bread, followed us to the soup kitchen. One poor woman, whose entreaties became irresistibly importunate, had watched all night in the graveyard, lest the body of her husband should be stolen from his last resting-place, to which he had been consigned yesterday. She had left five children sick with the famine fever in her hovel, and she raised an exceeding bitter cry for help. A man with swollen feet pressed close upon us, and begged for bread most piteously. He had pawned his shoes for food, which he had already consumed. The soup kitchen was surrounded by a cloud of these famine spectres, half naked and standing or sitting in the mud, beneath a cold drizzling rain. The narrow defile to the dispensary bar was choked with young and old of both sexes, struggling forward with their rusty tin and iron vessels for soup; some of them upon all fours like famished beasts.

There was a cheap bread dispensary opened in one end of the building; and the principal pressure was at the door of this. Among the attenuated apparitions of humanity that thronged this gate of stunted charity, one poor man presented himself under circumstances that even distinguished his case from the rest. He lived several miles from the centre of the town, in one of the rural districts, where he found himself on the eve of perishing with his family of seven small children. Life was worth the last struggle of nature, and the miserable skeleton of a father had fastened his youngest child to his back; and with four more by his side, had staggered up to the door, just as we entered the bread department of the establishment. The hair upon his face was nearly as long as that upon his head. His cheeks were fallen in, and his jaws so distended that he could scarcely articulate a word. His four little children were sitting upon the ground by his feet, nestling together, and trying to hide their naked

limbs under their dripping rags. How these poor things could stand upon their feet and walk, and walk five miles as they had done, I could not conceive.

Their appearance, though common to thousands in this region of the shadow of death, was indescribable. Their paleness was not that of common sickness. There was no shallow tinge in it. They did not look as if newly raised from the grave and to life before the blood had begun to fill their veins anew; but as if they had just been thawed out of the ice, in which they had been imbedded until their blood had turned to water.

Leaving this battle-field of life, I accompanied Mr. Fitzpatrick, the Catholic minister, into one of the hovel lanes of the town. We found in every tenement we entered enough to sicken the stoutest heart. In one we found a shoemaker who was at work before a hole in the mud wall of his hut, about as large as a small pane of glass. There were five in his family; and he said when he could get any work he could earn about three shillings a week. In another cabin we discovered a nailer, by the small light of his fire, working in a space not three feet square. He too had a large family, half of whom were down with the fever; and he could earn but two shillings a week. About the middle of this filthy lane we came to the ruin of a hovel which had fallen during the night and killed a man who had taken shelter in it with his wife and child. He had come in from the country; and, ready to perish with cold and hunger, had entered this falling house of clay. He was warned of his danger, but answered that die he must unless he found a shelter before morning. He had kindled a small fire with some straw and bits of turf, and was crouching over it, when the whole roof and gable end of earth and stones came down upon him and his child, and crushed him to death over the slow fire.

The child had been pulled out alive, and carried to the work-house: but the father was still lying there upon the dung heap of the fallen roof, slightly covered with a piece of canvass. On lifting this, a humiliating spectacle presented itself. What rags the poor man had upon him, when buried beneath the falling roof, were mostly torn from his body in the last faint struggle for life; his neck and shoulders and right arm were burnt to a cinder. There he lay in the ruin, like the carcass of a brute beast thrown upon the dung-hill. As we continued our walk along this filthy lane, half-naked women and children would come out of their cabins, apparently in the last stage of the fever, to beg for food 'for the honor of God.' As they stood upon the wet ground, we could almost see it smoke beneath their bare feet, burning with the fever. We entered the grave-yard, in the midst of which was a small watch-house. This miserable shed had served as a grave where the dying could bury themselves. It was seven feet long and six in breadth. It was already walled round on the outside with an embankment of graves half way to the eaves. The aperture of this horrible den of death would scarcely admit the entrance of a common sized person. And in this noisome sepulchre living men, women and children went down to die; to pillow upon the rotten straw, the grave-clothes vacated by preceding victims, and festering with their fever. Here they lay as closely to each other as if crowded side by side on the bottom of one grave. Six persons had been found in this fetid sepulchre at one time, and with one only able to crawl to the door and to ask for water. Removing a board from the entrance of this black hole of pestilence, we found it crammed with warm victims of famine, ready and willing to perish. A quiet, listless despair broods over the population, and cradles men for the grave.

Returned from this painful walk, nearly wet through and sad at the thought that I could not

administer any relief to my perishing fellow-beings. Spent this evening in writing letters to England. (To be Continued.)

"Even at the Door."

If the coming of the Son of man is 'nigh, even at the door,' it is high time that we all 'know' it—for when we take the position that that event is 'nigh, even at the door,' we have no right to take it in any other way than we have been authorized to by the Lord. We have no right to say, we believe so; this would not be in compliance with the directions that our Savior gave. What were those directions? But in those days [of Papal rule,] after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken.—Matt. xiii. 24, 25. When these things begin to come to pass, then look up, and lift your heads, for your redemption draweth nigh.—Luke xxi. 28. When ye shall see all these things, know that it is near, even at the doors.—Matt. xxiv. 33.

Now, we have no right to take the position that the coming of Christ is 'even at the doors' until we are certain that 'the powers of heaven' have been shaken: for, 1st. There is no such thing as believing we know a thing. 2d. The shaking of 'the powers of heaven' is included among 'all these things,' or signs. There is no more authority for cutting this off from the other signs than there would have been for cutting off the falling of the stars, if it had come last in order. They are all connected alike by the copulative conjunction 'and,' and in every way precisely the same without the occurrence of a period, or any point of distinction, from the darkening of the sun till after the shaking of the powers of heaven—the only difference made being in the order and character of the events. 'What God has joined together let no man put asunder.' Let us not presume to leap beyond the bounds that the Lord has fixed, but be sure that we have seen 'all these things' before we take a position we have no right to take until we have seen them all. There can be no reasonable doubt that the shaking of the powers of heaven is one of the signs that were to precede the coming of Christ, and the one by which the saints were to know it to be even at the door—not already come, but a very short time in the future. Neither was this sign to be the shaking of 'heaven and earth,' simultaneous with God's voice roaring out of Zion for this the wicked could not help understanding and on them it shall come 'as the lightning,' and they shall not know anything about it, more than those did who were destroyed by the flood in the days of Noah. Examine this matter, brethren, and, leaving things as God has placed them, strive to know the truth as it is—not as you imagine it ought to have been.

I commenced an article with a design to show that we were not yet warranted by the word of God in taking the position, 'near, even at the door' yet, because the signs had not been 'all' seen. But I followed on after the truth as well as I knew how till I drove myself off from my own premises and was forced if I followed my own convictions of truth, to acknowledge that the last sign had been fulfilled. So I laid the article aside, astonished at my own blindness. God knows I desire nothing but to know and teach truth and glorify him, and I earnestly beseech the brethren not to be too hasty in adopting my sentiments, but try them by the 'sure word,' and if they do not run parallel with that, reject them. Let not the word of God be bent to compare with any man's notions, though the whole world say amen to them.

A few words in regard to the character of the signs: Is there certainty that the events predicted by our Savior as precursors of his soon com-

ing have been witnessed by this generation? I feel no hesitancy in answering, 'There is the greatest certainty. There are no less than ten prophetic series of events that reach to the judgment, the everlasting kingdom, etc., all which have become matters of history except the last and greatest event, and we are assured by them that that event cannot be far in the future. There are also three prophetic periods that reach to the end of time, none of which can be shown to reach to the end of this Jewish or sacred year. Then, if we look for the signs predicted by our Lord, when should we look for them but in this generation? Besides, they were to begin to come to pass 'immediately after that tribulation' of 'the elect' 'in those days' of papal rule; and those days have passed as every body knows. Still more: a more truthful history of the present day could not be given than is given in the prophecies of the 'last days,' just at the time that the judgment scene bursts upon the earth, and destroys them that corrupt the earth. The signs, then, must necessarily be seen near this time. But aside from all this the events which we have regarded as the signs of Christ's coming, bear, within themselves, complete evidence of their identity with the Savior's predictions.

1st. The order of the events has been precisely in the order in which they were predicted.

2d. They have been supernatural and extraordinary, and consequently unaccountable. If the darkening of the sun and moon in 1780 had been by eclipse or any ordinary or natural events, they would have been necessary occurrences, and consequently no sign of anything to come, except the same occurrence to be repeated at a stated period. But such was not the case; a Providential interference brought about these events, unforeseen but through the light of revelation. The other signs are of a different character from the first two. The sun and moon might, and have been darkened by natural, usual, necessary events. But the fulfillment of any of the other predictions would be events unusual and unnecessary to an agreement with the fixed order of creation at any time; though not necessarily unnatural, notwithstanding they have proved unaccountable. The stars (a star is 'a luminous body in the heavens,' no matter what its quality or dimensions,) fell to the earth in 1833, 'even as a fig-tree casteth forth her untimely figs when she is shaken by a mighty wind.' This every body knows, and every literate or sensible person knows, also, that that event fulfilled the Savior's prediction in the only way it could possibly be fulfilled. I remember when I was a boy and had a faint belief in the truth of the Bible and a little knowledge of philosophy and astronomy, I used to wonder how that prediction could ever be fulfilled; for I knew that not even one of the smallest of those ponderous orbs that glitter in the sidereal heavens could come in contact with the earth and be a sign to those who should be 'alive and remain' that the coming of Christ was 'nigh'—yet in the future; for such a collision would not leave a man nor beast alive. But the Lord in due time verified his word in a manner not to be doubted by any who love the truth. It could not be doubted because there is no other way that we can imagine that it could be verified. Thus far, then, there is no room for cavilling. We know we have seen 'these things begin to come to pass,' and consequently we know that our 'redemption draweth nigh.'

Now, to complete 'all these things,' let us examine the shaking of 'the powers of heaven,' and see if our redemption is any nearer than 'nigh.' Lord give us wisdom to discern the truth. It is certain that the 'heavens' here spoken of is the atmosphere that surrounds the earth: 1st. It is evident from the fact that the Bible almost always calls the atmosphere the heavens; as 'the birds

of heaven'—'the clouds of heaven'—'the winds of heaven'—'the lightnings of heaven,' etc. 2d. Christ was then speaking of the heaven that should 'pass away' with the earth; and in whose 'clouds' he should be seen descending. 3d. There is no other heaven whose powers could be shaken without we take the presumptuous ground that the throne of God, in the 'third heaven,' can be shaken. 4th. The result of the shaking of the powers of heaven proves it to be the atmosphere. Only one of the Evangelists gives the result: the others only mention the thing itself. Luke says: 'Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for [because] the powers of heaven shall be shaken.' This shaking is assigned as the cause of all these things 'upon the earth;' and, therefore, as we know what makes the sea and the waves roar, we cannot, I think, be mistaken about *what* is to be deranged or shaken.

There has been much philosophizing on the term, 'powers of heaven.' One brother has already written to a considerable length, in the Voice of Truth, to prove that the gasses that compose the atmosphere are the powers of it; and he brought proof from scientific sources, that unprecedented 'convulsions of the atmosphere' had been witnessed of late, causing 'unparalleled hurricanes and tempests on almost every sea and shore,' and also a deranged state of the elements or 'powers,' of the atmosphere, causing the seed to 'rot under the clod,' which has caused great 'distress of nation' and 'fear,' etc. But, as the Scriptures have not told us what is meant by the 'powers of heaven,' we ought, in our reach for truth, to turn ourselves from what they have *not* to what they have given us, and not attempt to be 'wise above what is written.' They have given us the results of the shaking of the powers of heaven. Let us look, then, at the results. Look at the maritime records and see if the 'sea and waves roaring' since last fall, has not been without a parallel. Look at the current news of the day—at France, Ireland, Scotland, Belgium, Prussia, Hungary, etc.; and see where, on the pages of history, is recorded such extensive and great 'distress of nations,' etc. Look at scientific investigations, and see if all these things are not attributed to a derangement of the atmosphere or 'heaven;' and if this prediction has been eminently fulfilled, then look at the sacred record and see what we are to expect next, and how soon we are to expect anything further important.

The idea that the coming of the Son of man has been 'even at the door' ever since the falling of the stars in 1833—nearly 14 years—is abundantly condemned by the expression itself—'near, even at the door.' If we have seen this last sign, we need not expect to be waiting many days for the consummation of our glorious hope! Even so, Lord Jesus, come quickly. Amen.

R. W. WELLS.

Elmira, March 29th, 1847.

Life and Death.

NUMBER V.

Before commencing on the state of the dead, I wish to say a few words on the importance of investigating the subject. I do this because I frequently see such remarks as the following: A sister says, she 'hopes they [we] will direct our attention more to the state of the *living* than of the dead.' A brother in the last Herald calls it 'harping' on the state of the dead, and thinks we have 'forgotten the message of the angel, Rev. xiv.'

1. In the first place, I ask on what authority are such rebukes founded? on the word of God, or the judgment of those administering them? If

the Bible forbids us investigating its sacred pages we may as well lay it aside, and lie down in eternal despair. But if man is to live by every word that proceedeth out of the mouth of God—if all Scripture is given by inspiration of God, and is profitable, then every thing revealed is a legitimate subject of inquiry.

How often have we been met as we were presenting the reasons of our precious hope with the objection, that this was an unimportant subject—that we had better preach Christ and him crucified—preach faith and repentance, &c. &c., and let the question of Christ's coming alone. In the estimation of these individuals, the Lord's coming—the *time* of the same, and every thing pertaining to it, was an intredicted subject. I ask my brethren and sisters, did you abide by such judgment—seal your lips and hush your voices in silence at the beck of your fellow-men? or did you reply in the language of the Scriptures above quoted, adding, perhaps, 'secret things belong to God, but those revealed, to us and our children forever, that we may do all the words of this law'—'whether it be right in the sight of God to hearken to you more than God, judge ye?' This is my answer. Truth is a unit. Every specification has a bearing on some other. 'Tenth or ten thousandth,' says Pope, 'breaks the chain alike.' There are no abstractions in God's great system. All doctrine has a practical bearing. I fully agree with Dr. Skinner, that there is no such thing as *doctrinal* and *practical* preaching: but all *doctrinal* is *practical* preaching. My judgment then is, that this is just as much a legitimate subject of inquiry as the resurrection from the dead. If we may not inquire into the state of man, we CANNOT understand from what, or whence he is raised. Are we to exercise a blind faith? Shall we receive the traditions of the elders, and join them in singing the old battle song: 'death is the gateway to eternal glory,' and finish up our prayers with the trite saying, 'crown us thine in death?' when the word of God is as clear as the bright shining of the sun in the mid-day heavens, that death is the gateway to darkness, gloom, solitude, silence, and no man receives his crown till the resurrection? Shall we hold our peace when we are constrained to hear at every funeral, doctrines preached, as wide of truth as heaven is of earth? Well do I remember while in Michigan, at the funeral of a neighbor's child, of hearing the preacher say, 'that child knows more than any of us, and probably before its parents joined it in heaven, it would be as far before them in divine knowledge as they were before it, when it yielded up the ghost.' O how that grated on my ears and heart! Since we came here, a relative of mine parted with a beloved child, some fifteen months old. A Presbyterian minister officiated on the occasion. 'Who,' asked he, 'if he could lift the veil and behold that child, now basking in the unclouded glory and bliss of heaven, could be so cruel as to wish it back again?' Now, our Savior (according to this man) was just as 'cruel' (?) as to pluck the little daughter, the widow's son and the beloved Lazarus, right down from 'the unclouded glory and bliss of heaven,' and give them back to the arms of their 'cruel' friends. Such is the comfort offered to mourning friends. Well might the words of Job be applied, 'How then comfort ye me in vain, seeing in your answers there remaineth falsehood?'

A late number of the Advent Herald, contains a little poem, meritorious in some respects, but intermingled with that baseless doctrine. I was rejoiced to see along with it a rebuke from the editor. How came any of us to be emancipated from this popular error? I answer, by investigating the word of God.

2. I have another reason for investigating this question. You cannot touch the resurrection,

without involving this subject. I have endeavored to present the coming of Christ and the resurrection unencumbered with this question, but my hearers have come to me out of meeting and pressed me for an explanation of certain texts that involve it. They would have it. The truth concerning the consummation of the Christian's hope cannot be presented to a thinking audience, without inciting their minds to farther inquiry. Shall we then withhold it? I for one feel it my duty to 'study to show myself approved of God—a workman that needeth not to be ashamed, rightly dividing the word of truth.' Every specification of the great and (to mortals) unfathomable unit, has a relative importance; some have a greater than other. If I understand the apostle, he teaches us to 'study,' strive, endeavor to understand this, and thus be prepared to give every doctrine its proper place. In '43 and '44, I often heard applications of Scripture that pained my heart. I knew them to be enormous, but I believed the Lord would come soon and then we should all see right—Christ would not reject us on account of our ignorance: I therefore resolved to let them alone. Since the 10th day movement, we have reaped to our sorrows, the sad consequences of letting error alone. I do not say Christ's coming or the time of it, has been dwelt on too much, but I do say, this ought ye to have done and not to have left other things undone. A sister told me not long since, they had had *time* and the simple fact of the Lord's personal coming preached in their place till they but poorly understood anything else. So we may dwell on any class of truths till others are nearly or quite forgotten.

No one can deprecate more than I do the practice of mounting a hobby, without saddle or rein, and riding at full speed blindfolded. I deprecate too, that spirit which I have seen manifested by some, who have undertaken to discuss the question under consideration. In the last Advent Herald was a letter, the closing paragraph of which, especially, gave me great pain. If we cannot discuss *doctrines* without a controversial spirit, we had better retire to our closets with our Bible for a companion, fall on our faces before God and try to learn the meek, quiet, patient, forbearing spirit of our holy Savior. By that spirit I hope to be governed in all my investigations—if I depart from it, 'let the righteous smite me, and it shall be an excellent oil.' There are some who differ with us in regard to the state of the dead, who, I have as good evidence are Christians as those who are with us.

'Be courteous,' says the apostle. If I resort to '*the reductio absurdum*,' it is not to hold a brother up to ridicule but to show the absurdity of the doctrine. Let us then discuss *doctrines*, not *men*, and we shall avoid an acrimonious spirit, love as brethren, maintain the spirit of Christ, and show to the world that although we do not now see eye to eye nevertheless our hearts are one, and when 'our life shall appear,' we may hope to be united to our living head, and reign forever in the resplendent glory of his eternal kingdom. Amen.

GEO. NEEDHAM.

Cazenovia, April 2d, 1847.

PAPAL POPULATION EAST AND WEST.—Our readers (says the American Protestant for March) may not be aware how large a portion of the Papal population of the United States is found east of the Allegheny mountains. As there is nothing more convincing than figures, we will furnish our readers with a few statistics on this subject. We select them as they have been published by the order of the Archbishop of the United States for the year 1847.

In the diocese of Louisville, 30,000; of Cincinnati, 70,000; Detroit, 75,000; Vincennes, 27,000; Dubuque, 6,500; Pittsburgh, 35,000;

Little Rock, 700; Chicago, 50,000; Milwaukee, 30,000—Total 324,200.

Diocese of Baltimore, 90,000; of New York, 230,000; of Boston, 75,000—Total 395,000.

Here we find in three dioceses east of the mountains, 70,800 more Roman Catholics than in nine dioceses west of the mountains. Could we add to this, the diocese of Philadelphia in which are 71 Roman Catholic churches, and 59 priests; and the diocese of Hartford, in which are eight churches, fourteen other stations, and nine priests; it would very much increase the number in the East. But this we cannot do, as the Archbishop has never published the population of these two dioceses.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, APRIL 14, 1847.

We are told that the late change in the Post Office laws, authorizes Post Masters to frank letters containing remittances, &c., to publishers of papers. Correspondents should avail themselves of this privilege.

Time of the Second Advent.

NO. XV.

The prophetic numbers will claim our attention in this article. And what do they prove, relative to the time of the Savior's second advent—is the question now before us. This subject is so generally understood by the brethren that it will be unnecessary to do much more than clearly state the case. And

1. The prophetic numbers are in the Bible, and of course have as high claims to inspiration as any part of that perfect book.

2. They constitute a part of that "all scripture which is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," and of course it is our duty to try to understand and profit by them.

3. We have the word of the Lord, the most exact fulfilment of prophecy, and the united opinion of the best expositors of the Bible of every sect and age, to justify the conclusion that, in symbolic prophecy a day stands for a year. Hence the 2300 days in Dan. viii. 14 mean so many years. The 1290 and the 1335 days in Dan. xii. are to be understood the one to mean 1260 and the other 1335 years. And so the prophetic numbers in the Apocalypse are to be interpreted, a day to mean a year.

4. These prophetic numbers were given to measure the time, from certain events to certain events, the last of which will be the appearing of Christ and his kingdom.

5. Admitting the truth of the foregoing propositions, all of which are sustained by the best of evidence, we are prepared to say what the prophetic numbers positively prove on the time of the advent of Christ. And

1. They positively prove that the Sanctuary will be cleansed at the end of the 2300 years, named in Dan. viii. 14: for it is there said,—"Unto 2300 days [years] then shall the sanctuary be cleansed."

2. They positively prove that the horns were to be given into the hands of the little horn, or Catholic power, for the term of 1260 years: for it is said, in Dan. vii. 25,—"And he shall speak great words against the Most High, and think to change times and laws: and they shall be given into his hands until a time times and a dividing of time. But the Judgment shall sit, and they shall take away his do-

minion to consume and destroy it, unto the end."—See also Dan. xii. 7, and Rev. xii. & xiii.

3. It is positively proved that from the taking away the daily, to set up the abomination of desolation, it would be 1290 years: for it is said, according to the more correct reading of Dan. xii. 11,—"And from the time the daily shall be taken away, to set up the abomination that astonisheth, a thousand and two hundred and ninety days," or 1290 years.

4. Admitting that the 1335 days, or years, begin with the 1290, which we do not question, then it is positively proved that Daniel (and we think every saint) will stand in his lot, at the standing up of Michael, or Christ, in the resurrection morn, forty-five years from the time the 1290 days, or years, in verse 11th, close: for in the next verses it is said,—"Blessed is HE that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way until the end be, for thou shalt rest and stand in thy lot at the end of the days."

5. Admitting (which we do not dispute) that Daniel's 70 weeks are a part of his 2300 days, and that the first 483 of them reached to the commencement of Christ's public ministry, when he "began to be about thirty years of age" (Luke iii. 23), then it is positively proved that the sanctuary will be cleansed at the expiration of 1847 years from the birth of Christ, as the following figures will demonstrate.

From the going forth of the commandment to the baptism and anointing of Christ,	183
From the birth of Christ to the same time,	30
Leaving for the date of the going forth of the commandment,	B. C. 453
Now from the	2300
take the	-453

and the remainder is	1847
the number of years from the birth of Christ, for the termination of the 2300 days when the Sanctuary will be cleansed.	

The 1335 days reach to the end, and as a matter of course terminate with the 2300 days, 1847 years from the birth of Christ. To find the number of years from his birth to when the 1335 years commenced, we must from

1847
take
1335
and we have, for the date of the commencement of the 1335 years,
A. D. 512

To which, add	1335
and we have	1847
the number of years from the birth of Christ to when Daniel will stand in his lot, at the end of the days.	

By this simple rule the exact number of years before, and after the birth of Christ, for the commencement and termination of all the prophetic numbers may be accurately determined. The mathematician has the rule before him and can test it to his own satisfaction. Let him remember that the thirty years of Christ's age, Luke iii. 23, are the key to a correct knowledge of this whole question.

The result of this calculation is nothing new, though the manner of arriving at it is new, at least to many. The result of all our investigations on the Lord's coming in '43, and '46, was, that he would come near the termination of the true A. D. 1847, or 1847 years from the birth of Christ: therefore, the result of all the late arguments on the prophetic numbers only goes to confirm the truth, the infallibility of our former position, viz: that the Lord will come at the end of 1847 years from the birth of Christ, or near the close of the true A. D. 1847.

Here the inquiry will naturally arise, if the grand prophetic numbers positively terminate 1847 years from the birth of Christ, have we not positive proof that he will come *this year*, for this is A. D. 1847? We think we have positive proof that he will come near 1847 years from the birth of Christ, but we

have not positive proof that *this year* is the true A. D. 1847, hence it is not positive that the advent will take place this year, but highly probable.

Before the close of 1843, our most critical writers then showed that '43, vulgar era, was in fact '47, true era. Then again our most competent writers, before the close of '46, clearly showed, as we generally thought, that '46 vulgar era in fact was '47 true era. The arguments on '46 being the true '47 were considered unanswerable, being based in part as was supposed on infallible evidence drawn from astronomical demonstrations. But time (and not the arguments of those who now call *this year* the true '47) has proved that our former conclusive reasoning about '46 being the true '47 was incorrect, and as we have seen no positive evidence that the present is the true '47, we cannot positively say that it is.

Could the precise year, and month, &c., of the birth of Christ be positively ascertained, then we might determine with equal certainty the year and day of his second coming. But this cannot or rather has not yet been done. As with the time of the commencement of every one of the prophetic numbers, so it is with the birth of Christ, viz: a few years of uncertainty exists around each. But there is no more uncertainty about the meaning of the prophetic numbers, the number of years they represent, and the important events at which they end, than there is about the fact that Christ was actually born in a stable, in Bethlehem, and that he is the Son of God. Faith, positively takes hold of the evidences which prove that the Son of God was born about 1847 years ago. But because we cannot positively determine the month nor year of his birth, we do not reject the Son of God, nor charge others of having no faith in him, because they cannot precisely tell the year of his birth. It is so with the prophetic numbers: because we cannot tell positively the precise year of their termination, we do not necessarily conclude that they should be passed by as useless, or as being above our comprehension. No, they aid in proving to us, beyond all contradiction, that the Lord will come again, that his coming will be witnessed at or near the end of 1847 years from the birth of Christ; and that those years terminate about this time. This conclusion is in perfect harmony with the nature of the whole divine testimony in the case, as every informed mind knows; and of course most admirably sustains the Bible position, "When ye shall see all these things know that he is nigh, even at the door."

All who understand this subject know very well that there is a dispute of several years, among the best chronologists, relative to the commencement of every one of the prophetic numbers, consequently there must be the same chance for dispute about the time of their termination. But some think that this difficulty is all obviated, when once it is correctly ascertained when the Savior was born, or when our A. D. commenced. This knowledge, they take for granted, those possessed who first settled the time of the Savior's birth. But would they inform themselves, or be informed, on this matter, they would see that the same uncertainty has been thrown around the birth of Christ as exists about the commencement of all the prophetic numbers.

Relative to the month and day of Christ's birth there is no positive certainty, as the following testimony will show:

"Clemens Alexandrinus reckons from the birth of Christ to the death of Commodus, exactly one hundred and ninety-four years, one month, and thirteen days. These years, being taken according to the Egyptian account, and reduced to the Julian style, make the birth of Christ to fall on the 25th or 26th of the month of December. Yet, notwithstanding this, the same father tells us, in the same place, that there were some who, more curiously searching after

the year and day of Christ's nativity, affix the latter to the 35th of the month *Pachon*. Now, in that year in which Christ was born, the month *Pachon* commenced the 20th of April; so that, according to this computation, Christ was born on the 16th of May. Hence we see how little certainty there is in this matter, since, so soon after the event, the learned were divided in opinion concerning it."—*Enc. Rel. Knowl., art. Christmas.*

The learned Clemens, or Clement of Alexandria, "was born about A. D. 217," and of course possessed all the means, which any one could afterwards have, of determining the month and day of the nativity of Christ—and if he could not accurately do it in that early day, certainly it could not be done hundreds of years after.

On the year of the nativity of Christ, the Christian Epoch, or commencement of the Christian Era, we give the following testimony, from an old "Dictionary of Arts and Sciences, published by a Society of Gentlemen," in London, A. D. 1764. Under the head, Epocha, it is said:

EPOCHA OF CHRIST.—"The Christian world generally reckoned from the epocha of the creation, the building of Rome, the consuls register, or the emperor's reign, till about 500 years after Christ, when the epocha of the nativity of our blessed Lord was introduced by Dionysius Exiguus. He began his account from the conception or incarnation properly called Lady-day. Most countries in Europe, however, at present reckon from the first of January next following, except the court of Rome, where the epocha of the incarnation still obtains for the date of their bulls and briefs. But here we are to observe, that there are different opinions touching the year of our Savior's birth. Capellus and Kepler fix it at about the 748th year from the building of Rome. Decker and Petavius place the incarnation in the 749th of Rome. Scaliger and Vossius make it fall on the 751st of Rome. Dionysius Exiguus, Bede, &c. fix the birth of our Savior to the year 751 of Rome; the diversity of these opinions proceeding from the difficulty of fixing Herod the great's death, who, as is evident from the evangelists, was living at our Savior's birth, the taxation of Cyrenius, and the time of our Savior's beginning his ministry.—But let this be as it will, it is generally agreed, that as to computation and use, the common epocha is to be followed, which places the birth of Christ in the 4713th of the Julian period, although the true birth rather corresponds with the 4711th of the same period."

From this and other testimony we learn that the Christian Era was not brought into use until the commencement of the sixth century, and that when it was first introduced, a difference of three or four years existed among chronologists, relative to the year of its commencement. That difference has never been harmonised, as our investigations for a few years past fully show. Hence it is impossible to determine with positive certainty on what year of the vulgar era the true A. D. 1847 will fall. But such is the nature of the testimony that we have the strongest possible assurance that the true '47 will very nearly correspond with the vulgar '47, if it does not perfectly tally with that year.

It should not be forgotten that there is one evidence in the case that seems to point with a great degree of certainty to this year, for the true '47, and that evidence is the adoption of the concordat, by Buonaparte and the Pope of Rome, in A. D. 1802. If A. D. 1802 is positively the year when the 1260 days, or years, of Papal bloody domination ended, then 45 years more, the time for the 1835 years, would bring us to A. D. 1847. Not however to any day, week or month of that year, but any time in the year, or more probably at or near the close.—For this kind of prophecy deals not in fractions, but in full years; and it may be required to have 1847 full in order to make the number of years in this case complete.

While we should carefully remember the apparent positiveness of the testimony in one case, we should

also bear in mind that the great amount of evidence in this particular respect, is not so positive. We should also remember by former mistakes our liability to be mistaken in our very accurate calculations, when we are chiefly dependant upon human testimony to guide us, and we should bear in mind that a part of the very harmonious testimony which pointed to '43 for the advent, has never been made to harmonize on any other year. We refer to the 1260 days in Rev. 11th, of the sackcloth state of the two witnesses. The majority of our readers will at once comprehend our meaning here.

Another evidence (not positive but inferential) that '47 true era is '47 vulgar era, is the fact that the discrepant dates, relative to the commencement of the prophetic numbers, and also those which relate to the birth of Christ, all cover the space of four years. Such is the fact relative to the testimony in the "old Dictionary" named above: it covers a space of four years. Also, we find that the first of those dates, as in the case of the prophetic numbers, is placed at a time to make the termination of the grand numbers fall on A. D. 1843, and, as a matter of course, the last dates would bring that termination in A. D. 1847. Hence '43 and '47 are the extreme points on the ground covered by the disputed chronology. Consequently we are unavoidably brought to one of the following conclusions, viz:—that our whole theory of time is incorrect; or our chronologists are all mistaken; or that the Lord will come near the last extreme of this disputed ground. We confidently believe the last, and of course have no doubts about the correctness of our theory.

Finally, after a careful and impartial review of this very important question, we are immovably, we think, confirmed in the conviction that, with other testimony, the prophetic numbers infallibly prove that the coming of the Son of Man in the clouds of heaven, with power and great glory, is NIGH, EVEN AT THE DOOR. Such is the nature of the evidence in the case, that we felt and actually were justified in looking for this glorious event in 1843; we had stronger reason to expect it in '44; and still stronger to look for it in '45; and yet stronger in '46; and now in '47, should we hourly look for it, stronger than ever before; and should it be delayed till '48, we doubtless will have stronger reasons to momentarily look for it than at any former time, and so on until our Lord shall come. But our faith, our unwavering faith, does not suffer us to put off this stupendous event until '48, nor to the close of '47. The next moment—our long absent Lord and King may come. O then, let us all see that we are ready to meet him at a time most unexpected: for, in such an hour as ye think not, the Son of Man cometh.

Dr. Tyng and others

ON THE ADVENT NEAR.

We want no one to believe the doctrine of the coming of Christ near, because Dr. Tyng or any other uninspired man believes it: true faith stands not in the opinions of men, nor rests on the arm of flesh—it is based on the word of God. But we do think when we are informed that such men as Dr. Tyng have embraced an unpopular doctrine, that it should at least strengthen the faith of those who believe it, and induce others carefully to examine the real merits of its claims upon our faith. We do not wish to leave the impression on the mind of any one that the names we give below have embraced in full what is called the advent faith: they hold to fundamental doctrines different from that faith; but between us and them there is but little if any difference on the doctrine of the personal advent of Christ be-

ing near. On a recent lecture by Dr. Tyng, the Watchman of the Valley says,

"The Hartford Christian Secretary notices a lecture recently delivered before the Young Men's Institute of that City, by Dr. Tyng of New York, as "rather a novel" production for such an occasion; the subject of the Lecture being—"The Five Appointed Universal Monarchies of the Earth."—The Secretary says:

He commenced his lecture by repeating the substance of Daniel's visions, and then proceeded to show that they related expressly to the four great monarchies which successively held the reins of universal empire, beginning with the Assyrian and ending with the Roman empire, which he claimed was still in existence in its divided state. He went over the history of these monarchies, first historically, next chronologically, and then geographically, and showed, that so completely did they answer to the prediction of the prophet, that infidelity had been driven to the necessity of denying the prophecy and maintaining that it was written subsequently to the events described. The fifth kingdom, which the God of Heaven was to set up, he supposed to be still in the future, but near at hand. If the seven times, or twenty-five hundred and twenty years of Daniel, commenced with the birth of Nebuchadnezzar, then the Fifth Monarchy would commence in 1861; but if it commenced with the time he began his reign, it would carry the time down to the beginning of the next century. He was not positive as to the time, there might be mistakes in chronology, but he was confident the signs of the times indicated the near approach of the second advent of the Son of God—the time when Israel should be gathered to his native land, and Jesus should stand upon the Mount of Olives,—when the Fifth Kingdom, the everlasting kingdom which shall never be destroyed, is to be set up, by the personal advent and reign of the Lord Jesus Christ."

On the same discourse Bro. A. Clapp of Hartford in a recent number of the Adv. Herald remarks,

"In the providence of God, this city has once more heard a good lecture about the speedy coming of our blessed Lord and Savior Jesus Christ. Dr. Tyng, of New York, delivered a lecture last week before the Young Men's Institute. In consequence of expecting a large number to attend, the American Hall, the largest in the city, was procured. The hall was thronged, and with the first class of our citizens. To the astonishment of all, his subject was the five universal monarchies in Daniel's vision. He showed from history, that four of them had risen and passed away in succession; that the fourth is in its divided state, that we are living in the very toes of the image, and that God is about to set up the fifth and everlasting kingdom. He also alluded to the signs spoken of by Christ as having been literally fulfilled, and said that the kingdom was nigh, even at the doors. He spoke of the fig-tree putting forth its leaves, by which we might know that summer was nigh; and so we may know the Son of Man is soon to come, by looking at those events spoken of by Christ that have and are now taking place in the world. I am glad that so many of our citizens have once more heard upon this solemn and all-important subject, that never do, nor would, knowingly, attend Second Advent meetings."

From articles already published in our paper it may be seen that Charles Beecher, son of Dr. Lyman Beecher, is with Dr. Tyng a believer and a strong and fearless advocate of the personal advent of Christ near. We might name many more, master minds, who do not identify themselves with the advent movement, some in this country, and many in England, who are and have been for some time mighty champions for the advent near.

But as our object is to notice those who have more recently come into, or rather made known their faith, we will name but one more. It is that of J. CZERSKI, a prominent actor in the recent reformation in Germany, headed at first by Ronge. Czernski was at the Christian Alliance, recently held in the city of London, but was considered by the "orthodox" members of that body as unworthy of being a member of the alliance, on account of some intidel sentiments which it was supposed he held. Since he

has returned to Germany he has written and caused to be published in the "Evangelical Christendom," the organ of the British branch of the Evangelical Alliance, a brief statement of facts relative to the Ronge movement in Germany. In that statement he fully clears himself and many others of the charge of infidelity (though Ronge and others he admits are tainted with that fatal error) and avows his conviction that the coming of Christ is not far distant. In concluding his letter he says:

"May God bless the great Evangelical Alliance in your fatherland, and impart to it strength and courage to spread and establish his kingdom upon earth! May you likewise, my brother, devote all your energies to these ends, and be not weary in working, especially by means of your journal, to induce all Christendom to unite in drawing nearer to the Son of God, her Redeemer and Judge, that He also may draw near to her; since, perhaps, the interval is no longer very great between this present time and the appearance of that "cloud," seated upon which the Son will come to judgment."

Whether Czarski and his numerous German brethren are believers in the advent near, we are not informed; but we may reasonably suppose, that some at least of the led, in this respect, partake of the faith of their powerful and popular leader. At any rate, the fact that Czarski believes that "the interval is no longer very great between this present time and the appearance of that "cloud," seated upon which the Son will come to judgment," is cheering evidence that the true light of the everlasting gospel, to a certain degree, shines upon Germany, as well as upon England and our own highly favored country—God, doubtless, has witnesses of this blessed truth in every part of the globe, and when their testimony shall be fully given, then will the end come. The Lord hasten it in his own due time, and enable us all to be ready to meet it with joy.

CORRESPONDENCE.

To Bro. C. R. Griggs.

In your answer to Bro. Lathrop, you say, 'In the first place he errs by blending the soul and spirit together.' You quote 1 Thes. v. 23 for proof, in which Paul makes the *spirit, soul and body* three distinct things. You next quote Gen. ii. 7, from which you conclude that 'The body was not a soul without the spirit, neither was the spirit a soul without the body; but SPIRIT and BODY UNITED CONSTITUTED A SOUL.' Then if 'he errs,' your error is greater; you blend the three together: you say, 'Spirit and body united constitute a soul;' but Paul kept the soul a distinct thing from the body and from the spirit—so you see that what you bring against your brother comes against yourself with more power. Now I think we had better examine both sides of the question carefully, before we say 'he errs.' I will name to you a portion of Scripture in which you will see that the spirit and body does not constitute the soul, and perhaps you may think that Bro. Lathrop was not so far out of the way in 'blending soul and spirit together.' It is a case of resurrection: 1 Kings xvii. 21, 22.—'And he stretched himself upon the child three times, and cried unto the Lord and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived.' Brother, did it take spirit and body to constitute that soul which had been in that dead body and had gone out of the body, and in answer to prayer came back into the body again? Again, was there any spirit in that body while it lay there dead and the soul was out of it? And do you not think it had a spirit and soul both after the soul got back again? If you have been too fast in saying 'he errs,' acknowledge it frank-

ly; but if you still think he erred, then acknowledge that your error was the greater. Shall we not now conclude that the word *soul* as used in the Scriptures is susceptible of different interpretations? that Paul was right when he made it distinct from the body and from the spirit, and that at other times it may mean the spirit and body or the whole man?

Bro. Griggs, although we are strangers, I trust you will receive in kindness what I write. I write not to examine the truth or falsity of your article, but the course you take to prove your brother in error, and you will bear with me while I farther say, you preface your article admirably, and I pray and write this that we may abide by those remarks; but at the commencement of your article, I think you make a very unkind assertion—you say, 'His texts presented, with a few exceptions, militate against his own views, or else have no particular bearing upon the subject.' If you remember Bro. Lathrop's article, he quoted much Scripture with very few remarks. Was he so void of understanding as to make choice of Scripture that had no particular bearing upon the subject, or else went against his views? You do not say you think so, or its your opinion, but you make the *positive* assertion—thus you treat him! Suppose he makes the opposite assertion, what will it prove? Do not treat your brother's judgment so lightly. Praying that the law of kindness may guide our pens, I am your brother in hope of that day when we shall see as we are seen and know as we are known.

H. F. HILL.

Geneseo, March 24th, 1847.

LETTER FROM BRO. D. DAVIS.

UNION, PENN. March, 1847.

DEAR BRO. MARSH—I have been much afflicted in mind by many facts which have of late been spread before the world: but none has more sorely pained my heart than the notice given of the action of the Methodist Conference in making Gen. Taylor and his subordinates life members of the missionary society! This was done, and for what? Surely not on account of their self-denying labors for a world's salvation, which is the professed object of that society. Professed object I say, for I cannot consider men sincere who honor thus their fellow-men for oppression and aggression enforced and carried forward by wholesale and cruel murder. If God can approve of such an act, I ask what deeds of villainy may be safely threatened with his frown? But I suppose those men whom the Methodist Conference delisted thus to honor, were not guilty of disturbing the peace of their Zion by inculcating the doleful doctrine that those whose probation they terminate by fire and sword, powder and ball, will finally cease to be conscious; but rather the consoling doctrine that their terrified spirits, dismissed by them, fly swiftly to the abodes of everlasting despair.

Has it come to this, that the road to religious preferment must be lighted up by flaming cities, and strewn with the bodies of the dead and dying! Are garments dyed in blood the sure passport to church and missionary preferment? If so, will they secure to those who fall on the battle-field a part in the first resurrection? Will the Lord, the righteous Judge for (notwithstanding) those reasons give them the crown of life? surely Paul sought it not by such means. By means of this character he gained the applause of the Christ-rejecting Jews, but not of the meek and lowly Prince of peace.

Can men be so deceived as to look for the conversion of the world through such a medium as this? Would it even be desirable if it could be effected? The Scriptures inform us, 'As is the mother so is the daughter'—that is, as is the church so are her converts or proselytes; they are as

Christ has informed us they would be, viz: 'two-fold more the children of hell than themselves.' What! is the world to be converted to the support of slavery, war, and many other sore evils by the Bible! This never can be. But there is another view to be taken of this matter: it affords painful evidence that man is fast filling up the measure of his iniquities—that the time is rapidly approaching when the blessed Christ will come, and reward every man according to his just deserts. Then it will be, 'Blessed are the PEACE-MAKERS; for theirs is the kingdom of heaven.' It is a matter of consolation to me that the triumph of the wicked is short; that he who shall come, will come and will not tarry! Then he will give reward to all his saints and *destroy* them that destroy the earth.

Your brother waiting God's Son from heaven,
DAVID DAVIS.

LETTER FROM BRO. D. B. BROWN.

METROPOLIS, Ill., March 12th, 1847.

DEAR BRO. MARSH—Your short note of Feb. 1st came to hand about one week ago, in which was enclosed \$4, said to be a donation from Sister E. L. A. Hemenway: it was most thankfully received I assure you. The Lord reward the giver a thousand-fold in this world, and in the world to come with life everlasting. Such donations I would not need at present, if I could collect where it is, and has a long time been my due. I have fair promises, and I hope, before long, if time last, to be free from present embarrassments, and able to assist the needy as others have assisted me. Yet promises, you know, from the wicked worldlings, and a *time-serving church*, are but little to be depended on in this day of apostacy. I feel grateful to you and to my Heavenly Father for your kind offer to send me the "Voice of Truth" free of expense. I should feel lonely without it. Yet I hope to be able to pay for it, for I am aware you have a vast number of *delinquent subscribers*, besides those who are *unable* to pay. O that men would be honest with themselves, with God and with their fellow-men—especially by those who subscribe for and read the advent papers, calling themselves *servants of the Lord*. But if they are honest, they will pay for those papers which come to their hands bearing the glad tidings of a speedy coming Savior, if in their power.

Since I last wrote you we have had severe trials from sickness and death around us. An epidemic is still prevailing which has swept off many. We have shared in the sickness, but still our lives are prolonged. Among the very sudden deaths about a week ago, was that of Anthony M. House, a beloved brother in the Lord, and fellow-laborer with me in the things of the kingdom. He was formerly a class-leader in the M. E. Church, but embraced the doctrine of the personal appearing and *speedy* advent of our Lord, soon after I came to this place, a little more than one year ago. He had for years maintained a life of piety; and when he was dead it was frequently said of him, 'the best man in our town is gone.' He died in the triumphs of faith, shouting 'victory over death,' and in the blessed assurance that *very soon* he should have his lot in the 'New Earth,' with Daniel and all the ransomed ones. I deeply feel his loss; he being the only male member in all this place with whom I could counsel; yet God's will be done—I will try to meet him in the 'land of rest.' And thanks be to God there is still a throne of grace for poor, weary pilgrim travellers; I wish to be often there.

For the winter past I have been confined principally to this city and its immediate vicinity. The general state of the advent cause in this place and in this country is on the advance, but very slow in its progress. There are a great many people who will readily admit the *theory*, but for want

of faith, it has on them no practical effect. And one reason with many why there is such a want of faith is, they cannot read, and of course cannot examine for themselves. Probably *two-thirds* of the inhabitants of this country hardly know the English alphabet; and yet many of *this stamp* appear intelligent and are very shrewd. For the most part they live in *poor, open, miserable* cabins, without a simple pane of glass or other means for letting in the light, except it be at the door or between the logs. I have frequently while travelling, been obliged to stay at such cabins, in a cold stormy night, when I must have frozen on my pallet of straw, but for overcoats and other garments of my own. This is also a timbered country and rather new. The roads of course are very intolerable, sometimes almost impassable. There is no way for an advent preacher to get around through the country, but by private conveyance. He must have a horse, and travel for the most part on a saddle; and even then, he can make but slow progress, for there are no periodicals in circulation through which he can send out his appointments. He must go from one settlement to another and stay in each long enough to get up a meeting. At the different county-seats, the court-houses can generally be had for lectures in summer, when the weather will admit meeting in them without a fire. In other places we have to crowd into cabins, or in summer into a pleasant grove. Two or three *able, faithful* and *self-denying* brethren are very much needed to go through this country without delay. Who will heed the cry? They need not expect much from those for whom they labor but coarse fare and lodging, such as our Savior had at his first appearing; but they will find enough to do, and occasionally a warm heart. There are at Saratoga, Union county, a few sainted ones, who *wait and watch* for redemption. O that the number may be increased a thousand-fold. As soon as the travelling will possibly admit, I design taking a tour through that place, and so on to the north about two hundred miles. The 'Voice of Truth' and 'Advent Herald' I feel obliged to circulate broad-cast through the land for want of other helpers, though I should be glad to keep them in file for reference. May I soon meet you in the blessed kingdom of God's dear Son.

Yours in waiting hope,

B. B. BROWN.

N. B. Since writing the above I have received a letter, dated Athol, Mass., in which was a donation of \$5, for which I wish to express my warmest thanks to the giver. I should be glad to know who it is from; but pray the Lord to reward whoever it is, with a *crowd of life* that fadeeth not away.

☞ We do not know the giver, but the Lord knows and will reward.—EDITOR.

Extract of a Letter from Bro. Himes.

DEAR BRO. MARSH—Since I parted with you my health has improved, and the Lord has dealt mercifully with me. Trials and conflicts yet attend me, and I expect will to the end. I thank God for them all; they work for my good. I see you are being attacked also of late; but fear not, trust in God, and do right, and all shall be well. I truly sympathize with you.

I am more and more impressed with the fact that the coming of the Lord draweth nigh. The prophetic numbers are to be relied upon and they are about out. We cannot be mistaken. We have not labored, and suffered or waited in vain. If there is more light to be given on the chronology, I am anxious for one to have it; till then, I must look to-day and to-day, till the Lord appears. May we all be found ready and watching.

Boston, April 2d, 1847.

J. V. HIMES.

LETTER FROM BRO. M. M. MUMFORD.

WINDHAM, Me., March 21st, 1847

DEAR BRO. MARSH—The "Voice of Truth" I should be very loth to part with. I have been a reader of its contents since its commencement, and take pleasure in assuring you at this time that I continue to receive with each succeeding number, instruction, satisfaction and comfort. From it, I hear of and from those with whom in past times I have enjoyed sweet conversation pertaining to the glorious and everlasting kingdom of our God. May it continue to be a source of rich blessings to all of God's dear children while 'Ho who is our life' shall stay away.

I think I can say that my feet have never yet rested on a surer foundation than at this time. The events of the mighty past, even to our own day, afford us the clearest and most ample evidence of the realization of divine prediction in mercy in all its fullness. From the earliest times and through successive ages, all have transpired, agreeing in all particulars with the prophecy, and so have been continually in the progress of development through all intervening time till the present. Why then should I or any who rely on the word of the Lord doubt? Though a specified point of time has passed, the great foundation of our faith is as strong, as sure, as it could possibly be made. One twentieth part of the evidence that we have to stand upon would settle in its favor any question of politics or morals in the mind of the world. It has often seemed strange to me that those who have in times past walked with us and professed strong faith in the great truths, should turn away and identify themselves with our opponents; surely a more clear and manifest evidence of the truth of our position could not be wished. The divine word yet remains sure in all its declarations and promises, and may God enable us to hold firmly our grasp upon it, watching and praying continually, lest that day come on us unawares.

Since I left Rochester I have greatly felt the loss of meeting with God's dear children there, with whom in times past I have enjoyed so many pleasant and happy seasons; but my heart has been with you, and oftentimes has my mind reverted to those scenes of our frequent meeting-together in Talman Hall, when dear Bro. Barry's voice resounded through its length and breadth, bringing words of comfort to our ears, and sounding the solemn alarm to the unprepared; but his labor is over and he sleeps in the dust. But we will not sorrow, for we shall soon behold him in the 'Land of the blest!' God grant it. Those scenes are dear to my heart.

Darkness like that of Egypt enshrouds the minds of nearly all in these parts, but now and then I find a sweet little 'oasis' in this wide desert. I have visited twice with the brethren in Poland, where is a joyful company of 'pilgrims and strangers,' who are strong in the faith. I have enjoyed pleasant seasons with them. I am alone almost, seldom seeing an adventist in these immediate parts; but I can still assure you of my unwavering faith as formerly in the truth of the 'kingdom at hand.' I am also trying to overcome that I may reign with our blessed King. I have not been backward in speaking these glorious things. May we all be found at our posts when the mighty Potentate shall come—for lo, he comes, the Conqueror comes, death falls beneath his sword. My beloved mother has lately fallen, but in our coming King I shall find an ample return, for the sleeping saints will rise with robes of light and crowns of glory to endure for ever! Oh, happy, glorious thought! We shall then die no more.

Yours waiting and watching,

M. M. MUMFORD.

A man cannot be truly happy here, without a well grounded hope of being happy hereafter.

SANDUSKY CITY, O., March, 8.

DEAR BRO. MARSH—I have recently been at Bloomingville presenting God's claims upon the sinner, their obligations to obey him: also, to comfort the saints as far as my abilities allowed. I was there about two weeks, and held meetings nearly every day and evening. The Lord was pleased to bless the feeble effort with 'power from on high.' Ten or more were hopefully converted—several backsliders were reclaimed, and the children of God 'built up in their most holy faith.' Though contrary to my former custom, yet I strove (and in this I was joined with my brethren and sisters) to keep clear from *all* excitement, except that which the Truth, the unadulterated Truth of God, accompanied by his Holy Spirit would produce. The result was glorious and far exceeded the most sanguine expectations, and to God be all the praise!

Bro. E. Miller delivered a course of lectures in this place last fall. At first we were favored with the Wesleyan chapel—but after a few evenings it became *inconvenient* for us to have it; but blessed be God, I lived in 'my own hired house,' to which we repaired and held several precious *little* meetings. There were several who admitted the 'Truth,' and some for a time seemed anxious to learn, but the 'Millerites' being so exceedingly unpopular, all but one, (Sister Brown) have entirely left us: but the Lord is good and abundant in his mercies!

We are still looking for 'that blessed hope and the glorious appearing of our Lord,' and are striving to live in such a manner that when he shall appear, we may exclaim, 'Lo, this is our God, we have waited for him!' It greatly rejoices us to hear from the brethren abroad, of their stability, faith and perseverance. Let us continue faithful in well-doing, 'for in due season we shall reap if we faint not.' 'Fear not *little* flock, for it is your Father's good pleasure to give you the kingdom.'

"Oh how sweet to reflect on the joys that await me!"

Yours my dear brethren in the Lord,

J. M. JUDSON.

PERRY'S MILLS, March 10, 1847.

Permit me, dear brother, to say a few words to the saints of God, through your paper:

BELIEVED BRETHREN AND SISTERS—We are living in a grand and awful time—we are nearing the marriage of the Lamb! The angels will soon be out after the Bride, the Lamb's wife! Are you ready to meet with holy angels and be conducted by them into the heavenly feast to enjoy the glorious things that the Savior has prepared for those who are his? It is a great thing to be ready to be changed in a moment, in the twinkling of an eye! We must have that spirit in us that raised Jesus from the dead, in order to have our mortal bodies changed to immortality. I can say that I never felt the importance of having my all consecrated to God as I do now.

The work of God is still going on in this section. Souls are constantly being converted on the Manor and in Stanbridge, and some in Champlain and in other places. I have baptised twenty since I last wrote. I am still in the highways and hedges, compelling a few in, that my Father's house may be filled. O, my brethren, do not be idle in this hurrying time; what is done must be done soon. I am expecting the return of the nobleman within a few months; I must be ready—I cannot bear the thought of being left on this earth when the righteous are taken away. Let us not forget the assembling of ourselves together, but pray for each other, and exhort one another, and so much the more as we see the day approaching.

Your companion in tribulation, looking for redemption this year. Praise the Lord for all his goodness!

L. DUDLEY.

The Asiatic Cholera.

The distresses of Europe are causing us to forget the scourge of Asia. The famine in Ireland and Scotland seems to be almost at our very elbows. Men and women and children, speaking the same language with ourselves, are dying by thousands for lack of bread. And the end is not yet. Without the merciful interposition of Providence, this work of death may go on for many months. Let there be another harvest like the last, and who will venture to foretell the scenes of the coming year?

But let us turn for a moment to Central Asia, and watch the progress, slow but resistless, of the king of terrors in another form. Early in 1846 it was announced that the cholera had commenced its ravages in Khorasan, the eastern province of Persia. About mid-summer it reached Teheran, where it swept off ten thousand souls in a few weeks. Going out from this centre of influence and power with a divided force, as from a conquered capital, it took the great roads north, south and west, spreading desolation and woe along its course. Soon it lays Ispahan under contribution—Bagdad is compelled to yield up seven thousand of its inhabitants; and in the whole pashalik thirty thousand fell below their relentless foe. Tabreez was spared till the 7th of October; but then it paid dearly for its reprieve. In forty days nearly seven thousand souls were hurried to the grave. Three weeks later, Oroomiah was smitten by the hand of the same fell destroyer; and two thousand persons shortly became the trophies of his power.

Here the disease was stayed in its westward progress by the mountains of Koordistan; but with the ready skill of an able general, it changed its line of march and proceeded south, scattering its deadly arrows on every side, and threatening very soon to find a practicable pass to Asia Minor and Europe. Indeed, in watching the advance of this formidable enemy, we have been constantly reminded of the tactics of war. It is careful to seize the great roads for its lines of communication. It moves forward with a solemn and measured tramp, as if in no haste, and yet sure of success. It attacks the great centres of business, as being the strong points which are in no case to be left unassailed. When it enters the walls of a populous city, it moves along from street to street, and ward to ward, as if treading upon the rear of a slowly retreating foe. In about forty days its work is done, and it emerges once more into the open country, and pursues its appointed journey.

And whether is it tending? Will it pause upon the sultry plains of Mosul? Will it stop its career of conquest under the walls of old Byzantium? Or will it sweep over Europe, finishing the sad work which famine has begun? And for us there is another question, more interesting still. Will the broad Atlantic arrest the march of this dreadful foe? In 1832 it proved to be no barrier. Will it avail us now? These inquiries are not propounded with the view of exciting premature and groundless fears; but rather that we look the danger in the face, ascertain its nature and extent, and do whatever true wisdom may enjoin.—*Boston Traveller.*

OUR COUNTRY A SODOM.—“The ‘Troy Female Moral Reform Society,’ in their memorial, say, there are not less than 150,000 females annually reduced to infamy in this country, and that licentious men add to their ranks 750,000. Truly, this is startling. It is asserted that in New York, as gathered from the minutes of an agent, there are 400 houses of ill-fame, and 12,000 wretched females, residing in that city, between the ages of 16 and 36. Their lives are estimated to last but five years on an average, after they commence the practice of prostitution. In New York,

says a memorial, the city has paid, the last year, upwards of \$11,000 for the nursing of illegitimate children, that have been thrown on public charity by licentiousness. A memorial from Western New York says, in a western city there are 19 houses of degradation, 300 abandoned women, and forty illegitimate births the past year.—*Rochester Dem.*

CHILDREN'S DEPARTMENT.

THE GRASSY BED.

“There is a grassy bed,
A cold and gloomy cell;
And there some youthful head
Will almost surely dwell,
Before another pleasing spring
The first young violet shall bring!

Or, if on yonder sky,
A hand of dazzling flame,
Should the blue heavens divide,
And write that young one's name:
His knees would shake, his blood run cold,
Like the Chaldeans' king of old.

Then, lest this lot be mine,
(As possibly it may.)
Great Savior! now incline
This thoughtless heart to pray.
Now, now to me Thy grace impart,
Help me to give Thee all my heart!

Then, though the grassy bed,
The cold and gloomy cell,
Should rest my youthful head,
For me it would be well:
Yos better far than joining here,
This sprightly band another year!”

DEAR CHILDREN—Some years ago, when in England, I remember reading the above verses in a little book. I thought they were quite pretty, and perhaps you will think the same; but I am not so well pleased with them now. We have something more inviting and glorious to think of than the cold grave. Instead of preparing for death as we formerly were taught, we can now look for the coming of our glorious King, Jesus Christ from heaven, and for an inheritance in a land where there is “no more death.” Oh! what a glorious hope! Now let us alter the verses:

There is a glorious land,
An everlasting rest;
There holy children stand,
In Jesus' presence blest:
Ere many months their course have run,
This happy state may be begun!
If now from yonder sky,
The Lord the names should tell,
Of those who will on high,
In His glad presence dwell:
How happy, joyful should I be,
If, Lord, with them thou called'st me.
But, oh! the dreadful thought,
If, when the Lord doth come,
Myself should be shut out,
From those blessed children's home!
Forbid it Savior! oh, impart
Thy grace to me, take all my heart!
Then, when in majesty
And splendor all arrayed,
With angels in the sky
The Lord shall be displayed:
I'll shout for joy, I'll mount above,
With all the saints to sing His love.

Now boys and girls obey your parents; be respectful to those who are older than yourselves; be kind and obliging to your brothers and sisters and companions; never speak wicked words. Give your hearts to Jesus, and then all will be easy that I have told you to do. Do you feel ready to meet the Lord? Oh! secure his love now, that when He comes He may place you on His right hand: then you will be happy for evermore.

H. HEYES,
Rochester, N. Y., March, 1847.

ERRING BROTHER.—Would you throw a brickbat to a friend that had fallen overboard? Would you gather stones and pile them on the bank that had fallen on a brother? Would you throw a keg of powder to the person who had fallen into the fire? Then why heap words of reproach upon who has erred from the path of duty? Why denounce him and spurn him from your presence? Can you be a stranger to the human heart—you who have so often fallen? Shame on you—shame!

He cannot know the human heart,
Who, when a weaker brother errs,
Instead of acting Mercy's part,
Each base, malignant passion stirs.

Harsh words and epithets but prove
That he himself is in the wrong—
That first he needs a brother's love—
To nerve his heart and guide his tongue.

[Portland Tribune.]

BOOKS FOR SALE AT THIS OFFICE.

CRUDEN'S CONCORDANCE—New and Condensed Edition. Price, bound in sheep, \$1.50; in boards, \$1.25.
TWO HUNDRED STORIES FOR CHILDREN—Compiled by T. M. Preble. Price, 37 1-2 cts.; 33 per cent discount per hundred.
ANALYSIS OF GEOGRAPHY—By S. Bliss. We have a few copies. Price, 62 1-2 cts.; \$5 per dozen.
THE VOICE OF GOD: or an Account of the Unparalleled Fires, Hurricanes, Floods and Earthquakes, commencing with 1835. Also, some Account of Pestilence, Famine, and Increase of Crime. Compiled by T. M. Preble. Price, 12 1-2 cts.; \$9 per hundred.
STORR'S SIX SERMONS—“Are the Wicked Immortal? also, Have the Dead Knowledge?” We have just received 100 copies from the author. Price, 15 cts.; \$10 per hundred.
PRIMITIVE CHRISTIANITY—From the Writings of the Fathers.—Compiled by D. I. Robinson. Several hundred copies on hand. Price, 32 per hundred. 3 cts. single copy.
THE PRIMITIVE CHRISTIAN MINISTRY—From the Fathers. By the same. 3 cts. single; \$2 per hundred.
“THE BIBLE A SUFFICIENT CREED”—A Sermon by Chs. Beecher. Price, 5 cents.
WHITEHEAD'S LIFE OF THE TWO WESLEYS—comprising the early history of Methodism, &c. Price, \$1.
Also, an Assortment of Advent Books, Bibles, Campbell & Macknight's Testaments, Hymn Books, &c., &c.

APPOINTMENTS.

Bro. W. Deverell appoints to be at Niagara, at Bro. B. Stevens, May 1st and 2d.
At Toronto, - - - - - May 3d and 4th.
“ Fort Hope, - - - - - “ 6th.
“ Colbourn, - - - - - “ 8th and 9th.
“ Bro. Scotts, Colburn, - - - - - “ 11th.
“ Bro. White's, Trent, Bay Quinte, - - - - - “ 12th.
“ Kingston, - - - - - “ 15th and 16th.
Bro. G. Henley is requested to meet Bro. Deverell at Kingston, May 14th.
Bro. J. C. Bywater appoints to be in Toronto, C. W., Sabbath, the 19th inst. At the Cross Roads, Niagara, C. W., Sabbath, the 25th inst.

BUSINESS NOTES.

O. Irish—You are credited to close of vol. xviii: T. Hathaway to vol. xiv no. 1.
W. Bailey—The package is now directed as you request, and we hope it will be regularly received.
W. Whitford—The amount in her bill is correct, yet it was a mistake in sending it, for we did not design to send bills where so small amount was due. You need not pay it.
E. Rice—We have now given you credit all you say, which pays to close of vol. 15.
J. Shipman—J. Clark's paper is regularly sent to Hamilton. Do you want it directed to another office? We do not understand your letter.
R. Jackson—Your paper has been regularly sent; we have sent the numbers missing. We send no paper to J. Jackson, Mannville, Jefferson county. Credited to close of vol. xiv.
E. Keyes—Your debt is now only 25 cts.
H. H. Johnson—We cannot send the amount you name by mail.
S. Bliss—It is just about as I expected.
J. T. and M. Cornell—We will try to do with it as duty may demand.

27 West India Mission—B. Ransom \$2; sent to W. Ide, 111 Wall street, New York.
37 Bro. J. Brown for Bro. M. Chandler, \$2.

Receipts for Week ending April 9th, 1847.

H. F. Hill; B. Robinson 50 cts.; W. Beach 50 cts.; L. Cole 50 cts.; L. Chase 50 cts.; and J. B. Ransom 50 cts.; D. Yantlaine; W. H. Eastman \$1; G. D. Gibson; T. M. Preble for A. E. Morrill \$1.02 and J. B. Mitchell 62 cts., pays for each to close of vol. xiv; Z. I. Hadden \$1; H. Brown 50 cts.; W. Deverell for S. Walker \$2; H. Berdan \$1; H. Hodgman 50 cts. and J. Swarts 50 cts.; G. Emerson all right; O. Irish 50 cts. and T. Hathaway 50 cts.; U. Barber \$1 and P. Raymond \$1; W. Bailey \$5; W. Whitford \$1 and J. Smith \$1, pays to vol. xiv no. 7; F. M. Allen \$1; W. Fenby \$2; J. M. Allen \$1; T. Sanborn for J. Dow \$1.50; A. Churchhill \$1 and M. Blazo 50 cts.; R. J. Arnold; E. Rice \$1; J. W. Roberts \$1; R. Oliphant for G. Lee \$1; E. Hendricks; G. Storrs; A. S. Bradford \$2; J. Shipman; C. Smith \$1 and J. Barlow Jr. \$1; D. I. Robinson; H. F. Hill; A. Sherwin for H. Wheeler \$1 and B. Sherwin \$2; E. Keyes \$2; P. Arnold \$1; W. Sterling; J. W. Goodwin \$1; B. B. Brown; M. Chandler; G. Needham; J. V. Himes; A. C. Parker \$2, paid in full; W. Clark; J. Shepherd \$1; A. Scott for D. Wine \$1; J. V. Himes; T. Abbott \$2; D. C. Tourtellot \$1; S. Gears 50 cts.; R. Fisk 50 cts. and A. Anthony \$1; J. T. and M. Cornell \$5; S. Judson \$2; B. Morley; J. C. Bywater for L. Jackson \$2.50 and — Hensley 50 cts.; J. Booth \$2, pays to close of vol. xiv; C. S. Martin 50 cts.; G. Needham; L. Bates for L. Hyde \$2 and B. Streetor \$1; D. Barber 50 cts. and S. S. Smith 50 cts.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XIV.

ROCHESTER, N. Y.—APRIL 21, 1847.

NO. 4.

THE VOICE OF TRUTH,

PUBLISHED EVERY WEDNESDAY

TALMAN BLOCK, BUFFALO ST. OPPOSITE ARCADE,
(Entrance—east end of the building)

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$3 for Five copies
Without charge to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or
remittances for Books, should be addressed to JOSEPH MARSH,
Rochester, N. Y., post paid. Subscribers' names, with their Post-
Office, should be plainly written.

Are there Tidings ?

Are there tidings ? Watchman, tell us ;
Are there tidings from afar ?
Are there words for Zion cheering ?
Watchman, tell us if there are.

There are tidings—there are tidings—
There are tidings from afar ;
There are words for Zion cheering,
Zion long in hostile war.

There are tidings—there are tidings—
Hark ! the watchman's hear them cry !
Louder, louder still they echo :
'Rouse' for Zion's King is nigh.

There are tidings on the mountains,
There are tidings on the plain ;
In the desert hear the echo
'Zion's King will come to reign.'

There are tidings on the ocean,
Sweeping o'er the troubled main :
And the signal has reached the nations :
'Zion's King is soon to reign.'

Swell the tidings—swell the tidings :
Watchman, swell them far and near ;
Blow the trumpet—blow the trumpet :
Zion's King will soon appear.

Wrentham, Mass.

J. I. LESLIE.

Pre-millennial Advent.

BY CHARLES BEECHER.

I offer a few more remarks to show that the
Pre-millennial advent can only be avoided suc-
cessfully by the following canons of criticism :

CANON I. All passages uniting the Advent,
Resurrection, Judgment, or Conflagration, with
millennial descriptions, must be spiritualized be-
cause they uniformly place the millennium last.

CANON II. All passages not uniting said events
with millennial descriptions, are to be taken lit-
erally, because in them the millennium can be as-
sumed to be past.

There is a "coming" described in Daniel, ch.
vii., and in 1 Thes. iv.—Let us compare them.

Dan. vii.

1 Thes. iv.

I saw in the night vis-
ions and beheld one like
unto the Son of man
COME WITH THE CLOUDS
OF HEAVEN.

The Lord himself
shall descend from hea-
ven with a shout, &c.
Then we which are a-
live and remain unto
THE COMING OF THE
LORD.

Now which "coming" is most likely to be lit-
eral, so far as the mere language is concerned ?
And what reason can be assigned for making the
left hand spiritual, the right hand literal ? Yet
so it is, and so it must be done by any who will
deny the pre-millennial advent. And the reason
why is, that this of Daniel is so interwoven with
millennial items that it will not do to take it lit-
erally, while that of Paul, not being so interwoven,
it will do. That is, to a superficial obser-
ver, though I shall afterwards show that that of 1
Thes. iv. considered in connection with 2 Thes.
ii., is as manifestly pre-millennial as this. Still,
to superficial readers this does not appear, and it
is easy to assume a pre-millennial date. In this

9th of Daniel however, the pre-millennial con-
nection is so manifest, that no resource is left but
to spiritualize.

What kingdom is this but the millennial ?
"And there was given him dominion and glory,
and a kingdom that all people, nations and lan-
guages should serve him." "And the kingdom,
and dominion and the greatness of the kingdom
under the whole heaven shall be given to the peo-
ple of the saints of the Most High."

"I beheld and the same Horn (viz : Papacy)
made war with the saints and prevailed against
them until the Ancient of days came."

Here we see the Papal "Horn" prevailing un-
til the "coming." And as every body expects
the Papal Horn will be broken before the millen-
nium, there is but one resource to escape the pre-
millennial advent of Christ. Spiritualize the
whole—which is accordingly done. And the
"coming in clouds," and the "judgment set," and
the "books opened," are what the Universalist and
Swedenborgian, wish them to be, allegories.

Again. There are two descriptions of the Res-
urrection. The one contained in Isaiah xxv. and
xxvi ; the other contained in 1 Cor. xv. Let us
compare a few expressions :

And he will destroy
in this mountain the face
of the covering cast over
all people and the veil
that is spread over all
nations.

As in Adam all die,
so in Christ shall all be
made alive.

Dead, they shall not
live, deceased, they shall
not rise, because thou
hast visited and destroy-
ed them and made all
their memory to perish.

Thy dead SHALL LIVE,
MY DEAD BODY shall
they arise. Awake and
sing ye that dwell in the
dust, for thy dew is as
the dew of herbs, and
the earth shall cast out
the dead.

And it shall be said in
that day, Lo ! this is
our God ; we have wait-
ed for him, and he will
save us : THIS IS THE
LORD ; we have waited
for him, we will be glad
and rejoice in his salva-
tion.

Then shall the moon
be confounded and the
sun ashamed WHEN THE
LORD SHALL REIGN IN
MOUNT ZION AND IN
JERUSALEM before his
ancestors gloriously.

For behold the Lord
cometh out of his place
to punish the inhabi-
tants of the earth for
their iniquity, the earth
also shall disclose her
blood and shall no more
cover her slain.

HE WILL SWALLOW
UP DEATH IN VICTORY.

It is sown in corrup-
tion.

It is sown in dishon-
or.

It is sown in weak-
ness.

It is sown in a natu-
ral body.

It is raised in incor-
ruption.

It is raised in glory.

It is raised in power.

It is raised a SPIRIT-
UAL BODY.

Every man in his
own order. Christ the
first fruits, afterwards
those that are Christ's
AT HIS COMING.

FOR HE MUST REIGN
till he hath put all ene-
mies under his feet.
Death, the last enemy,
shall be destroyed.

The second man is
the Lord from Heaven.

They that are Christ's
—at his coming.

So, WHEN this cor-
ruptible shall have put

And the Lord God shall
wipe away tears from
off all faces, and the re-
buke of his people shall
be take away from off
all the earth.

on incorruption, and
this mortal shall have
put on immortality,
THEN shall be brought
to pass the saying that
is written, DEATH IS
SWALLOWED UP IN VIC-
TORY.

Now then, here are two parallel sets of allu-
sions to a coming, a reign a resurrection. Can
any good reason be found for making the right
hand literal, the left hand figurative ? Yet, the
best reason, viz : that it will not do to treat the
expressions in Isaiah literally. They are too ob-
viously interwoven with the restoration of the
Jews, or if you please their conversion. It is
immaterial which, for either must be pre-mil-
lennial. The Resurrection here is too closely in-
terwoven with a glorious millennial reign in Je-
rusalem. Too clearly identified in time with
that binding of Satan mentioned Rev. xx. 1, 2.

In that day the Lord
with his great and sore
and strong sword, shall
punish Leviathan, the
piercing serpent, even
Leviathan that crooked
serpent, and he shall
slay the dragon that is
in the sea.

And he laid hold on
the Dragon, that old
Serpent which is the
Devil and Satan and
bound him a thousand
years.

It will never do to allow it to be literal. For
"it shall come to pass in that day that the Lord
shall beat off from the channel of the river, unto
the stream of Egypt, and ye shall be gathered one
by one, O ye children of Israel." A literal Res-
urrection under such circumstances will never
do. More especially when this by St. Paul is so
identified with that of Hosea xiii. 12-14.

Hosea xiii. 12-14.

1 Cor xv.

The iniquity of Eph-
raim, (the ten tribes of
Israel, which are the
subject of Hosea's pro-
phesy,) is bound up, his
sin is hid. The sorrows
of a travelling woman
shall come upon him,
for he could not stay
long in the place of the
breaking forth of chil-
dren. I will ransom
them from the power of
the grave, I will redeem
them from death, I will
be thy plagues, O death.
O grave, I will be thy
destruction.

So, when this mortal
shall have put on im-
mortality, &c. then shall
be brought to pass the
saying that is written,
Death is swallowed up
in victory. O Grave,
where is thy sting ? O
Death where is thy vic-
tory ?

Should these be allowed a literal value, what
can dislocate the Resurrection, and the Advent,
from their firm pre-millennial standing ? It will
not do. Spiritualize the whole, together with
Rev. xx., throughout, as also every other men-
tion of the Resurrection which stands at all relat-
ed to millennial events, not excepting Dan. xiii.
2. "And many of them that sleep in the dust of
the earth shall awake—these to everlasting life
—those to shame and everlasting contempt." Bap-
tize all such passages in the Allegoric Heli-
con, or Lethe, by whatever name the all-efficacious
waters of spiritualism must be known, but
as to 1 Cor. 15, and any other passages which

are not infected with millennial allusions, allow them to go in unsprinkled literalness.

By this method you not only successfully refute the expectation of a near impending advent of our Lord, but you do much more, as I shall proceed to show.

Elihu Burritt on Ireland.

Concluded.

SKIBBEREEN, Feb. 21.

• • • Dr. Donovan called at 2 P. M. and we proceeded together to visit a lane of hovels on the opposite side of the village. The wretchedness of this little mud-city of the dead and dying was of a deeper stamp than the one I saw yesterday. Here human beings and their clayey habitations seemed to be melting down together into the earth. I can find no language or illustration sufficiently impressive to portray the spectacle to an American reader. A cold drizzling rain was deepening the pools of black filth, into which it fell like ink drops from the clouds. Few of the young or old have not read of the scene exhibited on the field of battle after the action, when visited by the surgeon. The cries of the wounded and dying for help have been described by many graphic pens. The agonizing entreaty for "Water! water!! help! help!!" has been conveyed to our minds with painful distinctness. I can liken the scene we beheld in this low lane of famine and pestilence to nothing of greater family resemblance than that of the battle-field, when the hostile armies have retired, leaving one-third of their number bleeding upon the ground.

As soon as Dr. Donovan appeared at the head of the lane, it was filled with miserable beings, haggard, famine-stricken men, women, and children, some far gone in the consumption of the famine fever, and all imploring him "for the honor of God" to go in and see "my mother," "my father," "my wife," "my boy," "who is very bad your honor. And then interspersed with these earnest entreaties, others louder still would be raised for bread. In every hovel we entered we found the dying or the dead. In one of these straw-roofed burrows eight persons had died in the last fortnight, and five more were lying upon the fetid, pestiferous straw, upon which their predecessors to the grave had been consumed by the wasting fever of famine. In scarcely a single one of these most inhuman habitations, was there the slightest vestige of food of any kind to be found, or fuel to cook food, or anything resembling a bed unless it were a thin layer of filthy straw in one corner, upon which the sick persons lay, partly covered with some ragged garment.

There being no window, nor aperture to admit the light in these wretched cabins except the door, we found ourselves often in total darkness for the first moment of our entrance. But a faint glimmering of a handful of burning straw in one end would soon reveal to us the indistinct images of wan-faced infants grouped together, with their large, plaintive, still eyes, looking out at us, like the sick young of wild beasts in their dens. Then the groans, and the choked, incoherent entreaties for help, of some man or woman wasting away with the sickness, in some corner of the cabin, would apprise us of the number and condition of the family. The wife, mother or child would frequently light a wisp of straw, and hold over the sick person, discovering to us the sooty features of some emaciated creature in the last stage of the fever. In some of these places we found an old woman stretched upon a pallet of straw, with her head within a foot of a handful of fire, upon which something was steaming in a small iron vessel. The Doctor removed the cover, and we found it was filled with a kind of slimy sea-

weed, which I believe is used for manure on the seaboard.

This was all the nourishment the daughter could serve to her sick mother. But the last cabin we visited in this painful walk presented to our eyes a lower deep of misery. It was the residence of two families, both of which had been thinned down to half their original number by the sickness. The first sight that met my eyes on entering was the body of a dead woman, extended on one side of the fire-place. On the other an old man was lying on some straw, so far gone as to be unable to articulate distinctly. He might be eighty or ninety years of age. It was difficult to determine; for this wasting consumption of want brings out the extreme indices of old age in the features of even the young.

But there was another apparition which sickened all the flesh and blood of my nature. It has haunted me during the past night, like Banquo's ghost. I have lain awake for hours, struggling for some graphic and truthful similes or new elements of description, by which I might convey to the distant reader some tangible image of this object. A dropsical affection among the young and old is very common to all the sufferers by famine. I have seen men at work on the public roads with their limbs swollen to almost twice their usual size. But when the woman of this cabin lifted from the straw from behind the dying person, a boy about twelve years of age, and held him up before us upon his feet, the most horrifying spectacle met our eyes. The cold watery faced child was entirely naked in front from his neck down to his feet. His body was swollen to nearly three times its usual size, and had burst the ragged garments that covered him, which now dangled in shreds behind him.

The woman of the other family, who was sitting at her end of the hovel, brought forward her little infant, a thin faced baby of two years, with clear, sharp eyes, that did not wink, but stared stock still at vacancy, as if a glimpse of another existence had eclipsed its visior. Its cold, naked arms were not much larger than pipesteins, while its body was swollen to the size of a full grown person. Let the reader group this apparition of death and disease into the spectacle of ten feet square, and then multiply it into three-fourths of the hovels in this region of Ireland, and he will arrive at a fair estimate of the extent and degree of its misery. Were it not for giving them pain, I should have been glad if the well-dressed children in America could have entered these hovels with us, and looked upon the young creatures wasting away, unrummuringly, by slow, consuming destitution. I am sure they would have been touched to the liveliest compassion at the spectacle, and have been ready to divide their wardrobe with the sufferers.

SKIBBEREEN, Feb. 22d.

Dr. Hadden called to take me into Castlehaven parish, which comes within his circuit. This district borders upon the sea, whose rocky, indented shores are covered with cabins of a worse description than those at Skibberdeen. On our way we passed several companies of men, women and children at work, all enfebled and emaciated by destitution. Women with red, swollen feet partially swathed in rags, some in men's coats, with the arms or skirts torn off, were sitting by the road-side breaking stones.

It was painful to see human labor and life struggling among the lowest interests of society. Men, once athletic laborers, were trying to eke out a few miserable days of their existence by toiling upon these works. Poor creatures! Many of them are already famine stricken; they have reached a point from which they cannot be recovered. Dr. Donovan informs me that he can tell at a glance whether a person has reached this point or not. And I am assured by several ex-

perienced observers that there are thousands of men who rise in the morning and go forth to labor with the picks and shovels in their hands, who are irrecoverably doomed to death. No human aid can save them. The plague spot of famine is on their foreheads; the worm of want has eaten in two their heart-strings. Still they go forth uncomplaining to their labor; and toil, cold, famished and half naked, upon the roads; and divide their eight or ten pence worth of food at night among a sick family of five or eight persons. Some are kept at home, and prevented from earning this miserable pittance, by the fear that some of their family may die before their return.

The first habitation we entered in the Castlehaven district, was literally a hole in the wall, occupied by what might be called in America, a squatter, or a man who had borrowed a place for himself and family in the acute angle of two dilapidated walls by the road-side, where he lived rent free. We entered this stunted den by an aperture about three feet high, and found one or two children lying asleep, with their eyes open in the straw. Such at least, was their appearance, for they scarcely winked while we were before them. The father came in, and told a pitiful story of want, saying not a morsel of food had they tasted for 24 hours. He lighted a wisp of straw, and showed us one or two more children lying in another nook of the cave. Their mother had died, and he was obliged to leave them alone during the most of the day, in order to glean something for their subsistence. We were soon among the most wretched habitations that I had yet seen, far worse than those of Skibberdeen. Many of them were flat roofed hovels, half buried in the earth, or built up against the rocks, and covered with rotten straw, sea-weed or turf. In one which was scarcely seven feet square, we found five persons prostrate with the fever, and apparently near their end.

A girl about 16, the very picture of despair was the only one left that could administer any relief, and all she could do was to bring water in a broken picher to slake their parching lips.—As we proceeded up the rocky hill overlooking the scene we encountered new slights of wretchedness. Seeing a cabin standing somewhat by itself in a hollow, and surrounded by a moat of green filth, we entered it with some difficulty, and found a single child about three years old lying upon a kind of shelf, with its little face resting upon the edge of the board, and looking steadfastly out of the door as if for its mother.—It never moved its eyes as we entered, but kept them fixed towards the entrance. It is doubtful whether the poor thing had a father or mother left to her; but it is more doubtful still whether those eyes would have relapsed their vacant gaze, if both of them had entered at once, with every thing that could tempt the palate in their hands. No words can describe this peculiar appearance of the famishing children.

Never have I seen such bright, blue, clear eyes, looking so steadfastly at nothing. I could almost fancy that the angels of God had been sent to unseal the visions of these little, patient, perishing creatures to the beautitudes of another world; and that they were listening to the whispers of unseen spirits bidding them to "wait a little longer." Leaving this we entered another cabin, in which we found 7 or 8 attenuated young creatures, with a mother who had pawned her cloak, and could not venture out to beg for bread because she was not fit to be seen on the streets. Hearing the voice of wailing from a cluster of huts farther up the hill we proceeded to them, and entered one and found several persons weeping over the dead body of a woman lying by the wall near the door. Stretched upon the ground here and there lay several sick persons; and the place seemed a den of pestilence. The filthy

straw was rank with the festering fever.

Leaving this habitation of death, we were met by a young woman in an agony of despair, because no one would give her a coffin to bury her father in. She pointed to a cart at some distance, upon which his body lay; and she was about to follow it to the grave; and he was such a good father she could not bear to lay him like a beast in the ground; and she begged a coffin 'for the honor of God.' While she was wailing and weeping for this boon, I cast my eye towards the cabin we had just left; and a sight met my view which made me shudder with horror. The husband of the dead woman came staggering out, with her body upon his shoulder, slightly covered with a piece of rotten canvass. Painfully and slowly he bore the remains of the late companion of his misery to the cart. We followed him a little way off, and saw him deposit his burden along side of the father of the young woman, and by her assistance. As the two started for the graveyard to bury their own dead, we pursued our walk still farther on, and entered another cabin, where we encountered the climax of human misery. Surely, thought I, while regarding this new phenomenon of suffering, there can be no lower deep than this between us and the bottom of the grave.

On asking after the condition of the inmates, the woman to whom we addressed the question answered by taking out of the straw three breathing skeletons, ranging from two to three feet in height and *entirely naked*; and these human things were alive! If they had been dead they could not have been such frightful spectacles.—They were alive; and wonderful to say, they could stand upon their feet, and even walk: but it was awful to see them do it. Had their bones been divested of the skin that held them together, and been covered with a veil of thin muslin, they would not have been more visible. Especially when one of them clung to the door while a sister was urging it forward, it assumed an appearance which can seldom have been paralleled this side of the grave.

The effort which it made to cling to the door disclosed every joint in its frame, while the deepest lines of old age furrowed its face. The enduring of ninety years of sorrow seemed to chronicle its record of woe upon the poor child's countenance.

About half way to Skibbereen, Dr. Hadden proposed that we should diverge to another road to visit a cabin in which we should find two little girls living alone with their dead mother, who had lain unburied seven days. But as it was growing quite dark, and the distance was considerable, we concluded to resume our way back to the village. In fact I had seen as much as my heart could bear.

In the evening I met several gentlemen at the house of Mr. Swanton, among whom was Dr. Donovan. He had just returned from a neighboring parish, where he visited a cabin deserted by the poor people, although it was known that some of its inmates were still alive, though dying in the midst of the dead. He related other cases too horrible to be published.

Presumptuous Scoffing.

A writer from the city of Washington for the New York Herald says:

You know that a comet has been visible for some time, and that the stranger has manifested a desire to pay us a flying visit. Now we are informed that Prof. Lieut. Maury, at the National Observatory, has cyphered it out that some time next week this gentleman in the long-tailed, flame-colored coat, will come so near to us that old mother earth will be compelled in her regular journey to brush by or through the aforesaid coat

tail, which places us in somewhat greater danger than the proximity of Santa Anna to the American army: for be it understood that the earth is a shell, filled with liquid fire, and that if this straggling vagabond of a comet comes within the radius of the earth's attraction, it will be very apt to break the shell of this mundane terraqueous ball, and let out the lava, bringing about the day of judgment largely in advance of our calculations. If the Prophet Miller is still in the land of the living we respectfully call his attention, and that of his brethren, to this important revelation, and to the necessity of getting their ascension robes in readiness for the expected explosion, conflagration, and general resurrection, which, for all we know, may be a good deal nearer than the next Presidency.

"And I hope to die a shouting
When the world's on fire."

Life and Death.

NUMBER VI.

The question that now presents itself for our consideration is, Are the dead conscious?

The very idea of death would at once forbid any other conclusion than unconsciousness, were it not that such liberties have been taken with the definition of the word, as to make it mean anything the theory of the individual demanded. Thus: when death is spoken of as the 'wages of sin,' it is understood to mean the death, not of the man, but of his *hopes*—the hope of all good, and the infliction of evil. Again, when death is spoken of as of the dust returning to dust and the spirit to God who gave it, it is understood to be not the death of the man, but a dissolution of the connection of the soul of the man with the body of the man. With such *indefinite* ideas of what man is and what death is, how can we ever come to any *definite* conclusion?

I remark: 1st. When the term death is applied to man, I can understand it to mean nothing else than the death of *the man*. I dare not take such liberties with the word of God or the meaning of words, as to make them teach something directly opposite to their plain etymological signification.

2d. It is doing the greatest violence to language to use the term *man* in such a latitudinarian sense. Thus: when it is said, 'the dead praise not the Lord, neither any that go down into silence,' it is understood to say, 'the *dead bodies* of men praise not the Lord, neither any of the *dead bodies* of them that go down into silence.' When Paul says, 'I have a desire to depart and be with Christ,' he is understood to say, not *Paul*, but *Paul's soul*. What authority have we for thus *dividing* a man? None at all. When man is spoken of he is spoken of as man, composed of body, soul and spirit. So far as the Bible teaches, or the etymological signification of words teaches, I have just as good authority to divide the man, reversing all these positions. How would those holding the opposite view, like this? Neither can be sustained. When man is spoken of as man, he is not spoken of as a part; when a part is spoken of it means a part, not the whole.

Keeping in mind these premises, we will now proceed to the inquiry, Are the dead conscious? Does the Bible teach it? Are our hopes based on the resurrection from the dead—the renewing of life by the power of God, or partly on this and partly on something else? Is there a plain, unequivocal declaration in the word, that the latter is the fact? If there is I have yet to find it. Having neither found it myself nor seen one quoted by the advocates of the affirmative theory, I shall in the first place examine those texts from which inferences are drawn to sustain the affirmation—and secondly, present the positive testimony of the word on the question.

1. The parable of the rich man and Lazarus, is the strong hold of all those who affirm that the dead are conscious. Some draw one inference from it and some another. The one, that it teaches the doctrine of an intermediate state, in which neither righteous or wicked are rewarded or punished; the other, that it teaches a positive and immediate reward to the righteous, and a positive and immediate punishment to the wicked. Both deny that it is a parable; both affirm it is a matter of fact case. Why then do they not agree in their conclusions? If it is a relation of facts, there is nothing ambiguous about it—no room for difference. The fact that their inferences are so diverse, ought, alone, to teach them that it is *not* a matter of fact case. Let us look at it in the light of the affirmation:

Ist. If it be a relation of facts, then it is plain and explicit, and we are bound to believe the statement of those facts, however incomprehensible they may be to us. We are bound to believe that Lazarus died—that Lazarus (not the soul of Lazarus, for according to the theory the soul did not die) but Lazarus—the *MAN* that died, was carried by angels into Abraham's bosom—that the rich man died and was buried, and in hell *he*, the rich *MAN* that died, lifted up his eyes, being in torment, and prayed to Abraham—suffered literal torment by fire, and thus go through the whole relation. It is therefore clear, according to the hypothesis, that both the poor and the rich man were there *bodily*, and in no other way. This, the relation is made to teach, and the last two verses, especially, confirm it. The rich man says, 'If one went unto them from the *DEAD* they would repent: but Abraham answers, They have Moses and the prophets, let them hear them; for if they hear not Moses and the prophets, neither will they be persuaded though one *rose from the dead*.' Either inference affirms that the soul is alive: if, therefore, one went unto them, he must go from the *living*.—Can I believe a theory that involves such a contradiction? Never!

2d. Thus either theory is contradictory, not only of itself but of the word of God. Both teach the separate state of soul and body—both teach that the body is in the grave—the one, of the soul in *paradisos* or Tartarus; the other, of the soul in heaven or hell—the one, of the soul waiting to be rewarded at the resurrection; the other, of the soul rewarded or punished in the separate state. The relation (if a matter of fact case) equally contradicts both. It contradicts the former, in that it declares Lazarus comforted in Abraham's bosom, and the rich man tormented in *hadec*. The former, also, involves itself in another difficulty: it holds the relation to be one of *facts*, (and I hold the advocates to their own principle of interpretation,) yet when it comes to Abraham's bosom, that means *paradisos*. Here the language is tortured back into parabolic. I cannot reason with any man, who will not abide by his own avowed principles of interpretation. Another Scripture contradicts both—declaring that 'we must all appear before the judgment-seat of Christ, that every one may receive the things in his body according to that he hath done, whether it be good or bad.' I omit the supplied word 'done' after 'things,' because it plainly does not belong there. Another, 'Behold the righteous shall be recompensed in the earth; much more the wicked and the sinner.'

These remarks may suffice on this point. Bro. Marsh having given so lucid an exposition of the parable, I shall be relieved from it. Thus much I have admitted for the sake of showing the absurdities of the opposite theories. I have admitted, also, that we are bound to believe every *fact* revealed in the word of God; but God no where requires us to believe absurdities. Every theory that thus involves us we ought to distrust. I admire the reverence of the old woman for God's

word, who said that if the Bible declared that Jonah swallowed the whale, she should believe it; but I can have no fellowship for that faith that swallows down such monstrous absurdities, without ever examining the foundation for them. I have brought forward objections which no living man can reconcile with the theories considered, much less with other portions of God's word. If they can let them do it, or else abandon that parable as proving their theories. In my next I propose a further examination of some points connected with the parable—also some general remarks on the nature of parables.

GEO. NEEDHAM.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, APRIL 21, 1847.

Bro. J. PEARSON Jr. is on a visit to his friends at Newburyport, Mass. He expected, when he left, to be absent three or four weeks, and wished us to say, if any church on his route should desire him to call on them on his return, they may direct a letter to this effect, to him at Newburyport, Mass. He will act as agent for the "Voice of Truth" on this tour.

"The Wise shall Understand."

Having closed, in our paper for last week, our regular numbers on the Time of the Second Advent, we wish now to notice certain truths connected with the subject, but which did not necessarily fall within the range of our investigations. These gleanings will be presented without any particular arrangement as to order, but as they may occur to the mind, and as we may have opportunity to present them.—We will begin with

"THE WISE SHALL UNDERSTAND."—Dan. xii. 10. No one who understands the true meaning of Daniel's prophecy will deny that this text, the chapter in which it is contained, and nearly the whole book, treats on the time of the coming of the Son of man and setting up of the everlasting kingdom of God. Hence the time is an important item which the wise were to understand. It could not be conversion or godliness in the heart, as some contend, which was to be understood: for Daniel was a godly man, and he did not understand that which the wise were to understand, as verse 8th clearly shows. Neither could it have been the nature of the events named in the prophecy: for those were explained, as all will see by consulting the whole prophecy. Therefore, it must have been the time, to which the angel chiefly referred when he said, The wise shall understand.

When were the wise to understand? 'At the time of the end,' is the ready answer of many, 'when the vision was to be unsealed, when many should run to and fro and knowledge increase, during the period of about forty-five years before the advent of Christ.' All very true. But were the wise to understand about the time of the advent named in the prophecies of Daniel, prior to forty-five years before the end? Most certainly they were. The grand vision covers the space of 2300 years, and during this long period of time different events at different times were to occur. The wise living at these different periods were to understand the times in which they lived. The following facts justify this conclusion.

Near the time of the fulfilment of the 69 weeks of Dan. ix, a wise Simeon, with others, was confidently 'looking for the Consolation of Israel.' The wise then understood the signs of their own times, and the time of the fulfilment of the prophecies

which specially related to their day. Though they did not understand the day month or year of their fulfilment, they understood enough to constitute them the wise, and to cause them joyfully and confidently to wait for the Consolation of Israel, and one at least was sufficiently wise to obtain the assurance that he should not taste of death until he had seen the Lord's Christ. Then, at this important moment, the wise understood the time of their visitation. And the wise were told, when they should see the abomination of desolation spoken of by Daniel the prophet, standing in the holy place, or Jerusalem compassed with armies, to understand, and to flee to the mountains—and they understood, obeyed, and were saved from the dreadful destruction which fell upon the unwise Jews.

Near the time of the fall of Pagan Rome and the rise of the Papacy, the wise understood the time of the fulfilment of the prophecies of Daniel which related to those times.

Justin Martyr, who was beheaded A. D. 166, considered the Man of Sin named by Paul and the little horn mentioned by Daniel the same, and that he was then at the doors.

Tertullian, in the latter end of the second century, in expounding 'now he who letteth' &c., says, "It is the Roman State, the divisions of which into ten kingdoms will bring on Antichrist, the Wicked One—then the little horn shall be revealed."

Cyril of Jerusalem, in the 4th century, speaking on the the Man of Sin &c., says,—“This is the predicted Antichrist, who will come when the times of Rome pagan is fulfilled, and the consumation of the world approaches.—Ten kings of the Romans shall arise together, in different places,—the eleventh shall be Antichrist, who shall seize the Roman power.”

St. Chrysostom, who died in exile A. D. 407, asserts, "That when the Roman empire shall be taken out of the way, Antichrist shall come, shall seize the empire, and assume the power of God and man."

Jerome, who, it is said, witnessed the tearing to pieces of Rome pagan, by the barbarous nations, exclaimed,—“We consider he who hinders is taken out of the way.”

Thus we see that the wise understood near the time when the daily [or pagan Rome] was to be taken out of the way to set up the abomination [papal Rome] that astonisheth. Dan. xii. 11. It is true, we have no account that they understood the day hour or year when either of these stupendous events would occur; but for this reason no one will now say that they were not wise; but all admire their wisdom, and rejoice in referring to these worthies as evidence that God's people have ever understood the time of the fulfilment of the prophecies which belonged to their respective days. In a word, we think the wise in this case did understand, just as the angel said they should.

Down the stream of time near the termination of the 1260 years of the bloody reign of papal Rome, the wise were not blind to the signs of the times.—Martin Luther, who died A. D. 1546, not long before his death, expressed his conviction that the end of the world would come "within three hundred years."

Edward King Esq., F. R. S., A. S., of London, published an article on the fall of the Papal supremacy, A. D. 1798, in which he says,—“This is the year, 1798—and just 1260 years ago, in the very beginning of 338, Belisarius put an end to the empire, and dominion of the Goths at Rome. He left no power in Rome, that could be said to rule on the earth, excepting the ecclesiastical Pontifical Power.”

Dr. A. Clark, in his notes on Dan. vii. 25, viewed the fall of the supremacy of the Papacy, in the same light in which Mr King and very many other wise ones

of those times viewed it. Then, near the time of the fulfilment of the different parts of the grand vision, or near the time of unsealing different parts of it, down to the time of the end, the wise have understood. And now, when the last seal is removed, or immutable facts mark the fulfilment of every part of the vision, excepting the crowning point,—shall not the wise understand? It would be an absurdity apparent to all, to say they cannot. That thousands who are now looking for the coming of the Lord about this time, have understood, and do now understand, according to the meaning of 'the wise shall understand,' we have not a doubt. They perfectly understand that 'unto 2300 days; then shall the sanctuary be cleansed,'—and that at the expiration of the 1335 days, Daniel will stand in his lot. And although they do not understand precisely when these numbers commenced, and consequently cannot exactly tell when they will terminate, yet they do understand, without an if or a doubt, that they end about this very time. And this is fully sufficient for all practical purposes, to the wise.

This understanding of the subject will lead the wise to discern the signs of these fearful times—will wake them up to watchfulness and prayer—will prompt them to a faithful discharge of every duty they owe to God and man—and cause them to make a full preparation to meet their daily expected Lord, with transports of joy.

There is as much danger of being wise above what is written, as in being ignorant of what is written: either is reprehensible if not criminal folly. True wisdom consists in understanding and obeying the truth. May we all be thus wise—be found with our lamps brightly burning at the return of the heavenly Bridegroom, that with the wise we may be admitted to the uninterrupted joys of the everlasting kingdom of our God.

The Mexican War.

The deadly strife between this country and Mexico still exists, and doubtless our readers are already informed that thousands of the combatants, the greater number Mexicans, have recently fallen on the fields of death at Buena Vista and Vera Cruz. The Americans in each case have been victorious—Santa Anna has been repulsed—and Vera Cruz taken.—And the design of our government seems to be to carry her victorious arms to the city of Mexico. But this must be done, if done at all, to say nothing of the expence of millions of dollars, at the sacrifice of thousands more of precious lives of men, and helpless women and children. And, as says a correspondent of the National Intelligencer, "what earthly advantage can compensate us for the loss of our fellow-citizens on these bloody battle fields?—Will the loud cries of 'glory,' 'honorable death,' 'extension of the area of freedom,' dry the tears of the mothers, wives, sisters, children, friends of those whose remains may lie mingling with the sands of Mexico, torn in pieces by the missiles of war? No, no, no. The mother who bewails her child, or the wife moaning for her dead husband and orphan children, will not be comforted by the huzzas over a successful feat of arms, or cease to weep when told of the great acquisition to national glory made by killing thousands of God's creatures."

And we may well ask, what will all this work of death avail either the victorious or vanquished, the living or the dead of these contending armies, in the day of righteous retribution? Ah, all alike will then fall beneath the avenging sword of Him who will destroy them that destroy the earth. Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kind-

dled but a little. Blessed are all they that put their trust in him.

Controversy.

There is some prospect of a friendly controversy being carried on in our paper between brethren B. Morley and H. F. Hill, on the state of the dead, and destruction of the wicked, &c. At this stage of the investigation for the truth's sake, we venture to offer the following thoughts for the consideration of our brethren during this controversy.

1. Let the *glory of God*, in the development of *His truth*, irrespective of self, or selfish opinions, be the apparent and ultimate object of this investigation. Self, poor imperfect self, is so liable to become the prominent actor in such disputes, that it is not only highly perilous to engage in them, but, we have sometimes thought, contrary to the will of God.

2. When brethren do engage in such disputes, they should carefully avoid censoriousness, inuendoes, witticisms, a disposition to ensnare each other, or to shun the truth, or the force of each other's arguments. Oh, how the cause of God has been made to bleed, when christian disputants have been influenced by such a spirit as this.

3. *Christian disputants* in the first place should be sure and have a *Bible proposition*, and in the second place *strictly Bible evidences and arguments*.—If they will do this, and if each possess a right spirit, their controversy will be of short duration, and will end in the glory of God: for most certainly both would come to the unity of the faith. But where *self* must be defended, by unqualified assumptions, affirmations, human inference, and metaphysical reasonings, there is neither light, sense, profit, end, praise, or honor to God or man, in such vain *ramblings* and unholy *wranglings*. Such a controversy we neither expect nor want in our columns. An experience of over twenty years has taught us the baneful influence of such christian squabbles.

4. When brethren will investigate the *Bible*, (not the opinions of men, nor each other), for the sake of obtaining a correct understanding of the *Bible*, for their own and others' good—and when each has christian frankness, grace, and meekness enough to see and freely acknowledge his own errors and mistakes, and the correctness of his brother's views, when the *plain truth* of the Bible demands—then, and not till then, should they presume to enter into a work like this. To all who lack these qualifications—we would seriously say, "Hands off:" for they are too impure, too rude, to handle the word of the Lord.

Finally, we say to Brn. Hill and Morley, we bid you as *Christians*, mutually seeking to know the truth, to our columns. The smallness of our sheet, and the variety of other matter which cannot be omitted, will require that your communications be short. Others will not interfere with your investigations, while you mutually have the field. May the Lord deeply imbue each heart with his love, and enlighten the head with all necessary wisdom, that you may promote his precious cause, and glorify his most holy name in this, we trust, your labor of love, to know the truth.

"CHRISTIAN OFFERING."—This is a small religious paper published at Rochester, N. Y. A clerical correspondent of Feb. 16th makes reference to us, which we quote. In speaking of the prospects of the Offering he says:

"It has certainly commenced its *career* at an eventful period. If it were so, however, (as represented by a celebrated Advent preacher from Boston, the last Sabbath,) if it were so, that the *Protestant Church* has hitherto made no *successful aggressive* movements against the kingdom of

darkness (1) and that there can be no reliance placed on her *future* movements for the *good* of the nations; (2) and if (as was further represented) the only ground of hope, that the cause of truth will ever triumph, and the kingdom of righteousness ever be established, is based on the assumption that the Lord Jesus Christ must first appear *personally*, on earth, and take the work into his own hands, and accomplish it himself, (he did not tell how) (3)—then, Mr. Editor, the prospect of *your* doing much for the spiritual good of your fellow-men, is rather disheartening."

1. This is not correct. We made no such statement. On the contrary, we showed that an unparalleled *aggressive* movement was made against the kingdom of darkness by the great Protestant movement.

2. This also is without foundation. We believe that Protestantism is doing good, and will continue to do good while the world stands. We said that Protestants were *not* accomplishing what they proposed. *They propose to convert the whole world*. But we think with Dr. Anderson, that the Protestant Church with her present efforts, will not be able to accomplish the work in "*ages on ages!*" See his tract on the outpouring of the spirit. In a word, there is no hope of the world's conversion from Protestant christianity; but there is hope of good, much good;—and she can accomplish all the good to the nations that is practicable without cherishing *unfounded hopes* of the entire conversion of the world. So far from believing that they can do *no good*, or that they should slack their hands, we think they have the means and the ability to accomplish much—and if we could stir them up to give for Missions, the Bible Society, and kindred institutions as they ought, we would cheerfully bear the reproach of misrepresentation. The fact is, the Protestant world is half asleep, dreaming—actually doing nothing compared with their immense wealth and facilities. There is no denying this fact. May God arouse them to immediate action, that what little time remains for labor, may be well improved for the good of the whole church, and the salvation of men.

3. As to the manner in which the world is to be subjected to Christ, he says I did not tell them "how" it was to be done. True—that was not my subject: but if he will carefully read the third chapter of the second epistle of Peter, he will have my views on the question literally expressed.

J. V. HIMES.

SECOND ADVENT LIBRARY (New series). No. 2. "The duty of Prayer and Watchfulness, in the Prospect of the Lord's Coming. By James Haldane Stewart, M. A., Incumbent of St. Bride's, Liverpool."

"Mr. Stewart is a very pious and devoted minister of the English Church; and in the above work he has given us the results of his rich experience as a father in the ministry, and an ardent lover of the doctrine of the speedy coming of the Lord. We hope it will be extensively circulated. Price, 4 cts single; 37½ cts per dozen, or \$2.50 per hundred."

The Lord's Coming a Great Practical Doctrin.—By Rev. Mourant Brock, M. A., Chaplain of the Bath Penitentiary.

"This tract forms No. 3 of the Library. Portions of it have been given in the "Herald" during the past year. We have had repeated calls for it, and now give it in a substantial tract form. It is the best practical treatise on the subject of the Lord's coming we know of. Our friends cannot fail to do

great good by the circulation of this tract among those who disbelieve the Advent doctrine. Price, 4 cts single; 37½ cts per dozen, or \$2.50 per hundred."—*Adv. Herald*.

The above tracts have just been published by J. V. Himes, Boston, of whom they may be obtained. We expect a supply soon at this office. They are valuable productions, and well calculated to do good at this trying hour. Let them be generally circulated and candidly read.

Bro. H. Heyes recently called on us—gave several interesting lectures—and pursued his journey westward. The Lord make him a blessing to the saints where his lot may be cast.

CORRESPONDENCE.

"Are the Dead Conscious?"

BRO. MORLEY—In your article in the Voice of Truth of March 24th, headed as above, you say, "In the first place, it is evident from the Bible that the dead are not to be rewarded or punished until their resurrection." You then quote much Scripture in proof, and you might have quoted much more. But what was your object? I humbly trust that all adventists believe that the dead are not rewarded or punished until the resurrection. But what has that to do with the consciousness or unconsciousness of those who have taken their departure? Did you design to place us in a false position that you might the more easily remove us? I do not believe that of Bro. Morley. Then why did you do so? We discard the idea that man enters into the heavenly kingdom at death; or that they are glorified with a crown before the appearing of Christ, as much as we do the idea that they sleep unconscious or cease to be at death.

The greater part of your article is in proof that the dead have not come in possession of their reward, which we confidently believe. You then come to the subject in question, and inquire, "Where, then, are they, and what is their state?" You say, "That they are not in heaven, the following passages prove: John iii. 13—And *no man* hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven.' Also Acts ii. 29, 34." You then conclude, (if I understand you correctly,) from Dan. xii. 2, John v. 28, 29, 1 Thes. iv. 13, 14, that the whole man is sleeping in the dust, seeing they have not gone to heaven. Now brother, abide by your own teaching, "That *no man* hath ascended up to heaven," and I will remove the difficulty of a *place* for those who have with Peter put off this tabernacle their bodies, by showing you that some men have a conscious existence who are neither in the grave on earth, or in heaven: 'By faith Enoch was translated that he should not see death.'—Heb. xi. 5. Then he is not in the grave. We are also sure he is not left upon the earth: 'And Enoch walked with God; and he was not for God took him.'—Gen. v. 24. You have proved that he has not gone to heaven—neither has he got his reward yet, for Paul names him among them who 'without us should not be made perfect.'

Now as Enoch and Elijah who were translated that they should not see death, have not gone to heaven, is it not quite rational for us to conclude that these good men have gone to that other good place, which God speaks of in his word, (Paradise,) where our Lord said that the penitent thief should be with him the day they were crucified? but if you think not, "Where, then, are they?"

But is not Paradise Heaven? I think not. It is no where called heaven in the Scriptures. Paul, in those two remarkable *visions* he speaks of, in which he thought the man who saw them might

have been out of the body, when he heard those 'unspeakable words,' makes Heaven and Paradise *two distinct* places. 2 Cor. xii. 1-4.

It also appears from Paul's account of these visions that he believed the spirit might be called away from its tabernacle, the body, and go off into another region and see visions, and hear words, before the tabernacle should fall by death, and then return again. Peter, when speaking of death could well call his body a tabernacle, that he was going to put off. When Paul expected his body would be sacrificed for his religion, he speaks of it to Timothy as though he was going to take a journey. He, understanding our Lord's teaching, 'feared not them which kill the body, but are not able to kill the soul.' Matt. x. 28. He says, 'For I am now ready to be offered, and the time of my departure is at hand.'

But I must notice your exposition of 1 Thes. iv. 14, before I close. I will quote your words: "The language of the Bible in describing the state of the righteous dead is, that 'them also which sleep in Jesus will God bring with him.' We are then informed how it will be done: 'The Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead shall rise.' How much this looks like waking up the sleepers."

Brother, by what rule do you make the 16th verse an explanation of the 14th verse? There is not perhaps two verses in the whole epistle which appear more opposed than these two, without due consideration. And I think your application has made the declaration that God will bring the saints with him, an unmeaning declaration, or false. The way you explain how God will bring them with him is, He comes here first and awakes them from the grave. But, say you, I quoted Bible for it. You did truly quote Bible to show that the Lord will come, and that the dead will rise; but your text says, God will bring them with him. Suppose I come to Buffalo, and on arriving at the house you stop at, learn that your little girl is lost, and that you are out in the city looking for her. Soon she returns to your house and comes to me. When you come in you inquire, how I came by her? I inform you that I brought her with me. Would there be a shade of truth in my answer? All would say no. But you reply, God promises to call them from the grave when he comes. Yes, that is true; and you have quoted in your article ample proof. But the testimony of God's word is also equally clear, that when he comes he will bring those who have died in Christ along with him. Zech. xiv. 5—'And the Lord my God shall come and all the saints with thee.' Jude xiv—'Behold the Lord cometh with ten thousand of his saints.' The text which you seek to explain, declares most clearly that, 'Them also which sleep in Jesus will God bring with him.' Now what shall be done? I see you have provided a way to dispose of difficulties in the preliminary remarks to your article. You say: 'While we know in part our views of truth will necessarily be imperfect, yet we may collect the clear, literal, positive testimony on any Bible question, with the certainty of a manifest preponderance one way or the other; because there is in reality but one side to any question.'

Brother, your plan appears plausible, yet I think it a very bad one; for to weigh this 'clear, literal, positive testimony,' to find 'a manifest preponderance,' is to suppose the testimony which proves to be the lightest is useless and worse than useless, for it even bears down in the scale against the truth. But let us weigh this testimony above and see how it works: On placing the testimony in the balance, you find that it 'preponderates' in favor of God's 'waking up the sleepers' from the grave; so your theory is established. But Prof. Bush weighs and he finds that there is 'a

manifest preponderance' the other way; so he declares that God will never raise the bodies of the saints from the grave, and his theory is established; so theories become contradictory and endless. I think your way of disposing of different questions has had a bad result for ages past. The light or the heavy testimony which God has given, must all prove true: therefore when we come to difficulties or apparent contradictions, we must believe, seeking an explanation, knowing that when understood it will all harmonize.

But what explanation can be given in this case? How can he bring the saints along with him, and then after he gets here call them from the grave where many of them have slept for ages? Turn to Gen. ii. 7, and you will find that God called the body, man, before it had life. This man turns to dust or goes into the grave at death we all agree. This dead man knows not anything. But now for that other part which cannot be killed by those who kill the body: Peter speaks of himself as a person separate and distinct from the body; he uses the personal pronoun, I, Peter. He says, 'I must put off this my tabernacle.'—2 Pet. i. 14. And that Paul, who, when that man, his body, was about to be offered, took his 'departure,' and the rest of the saints, whose bodies have fallen by death, 'will God bring with him.' Then at the voice of God those bodies, or men, who are in their graves shall come forth beautiful and glorious, and the saints shall re-enter their bodies, and then being made perfect, they shall have a glorious body like Christ's most glorious body. Praise the Lord! Amen.

Your brother in Christ,
H. F. HILL.
Geneseo, March 31st 1847.

LETTER FROM BRO. M. CHANDLER.

EMERALD GROVE, W. T., March 20th, 1847.

DEAR BRO. MARSH—I received yours a few days since, of Feb. 22d, which contained \$5, for which I feel very grateful to God and to you, for I was in great want; some of the time I have not known where or how I should get bread for my family in this land of plenty; but the Lord has opened some way, so we have not suffered: I feel to confide in his promises.

I have travelled what I could and preached Sundays. Last Saturday I rode about forty miles horseback, and preached in the evening and on the Lord's day, and returned home on Monday. We had a very good time. The way is opening on every hand to hear on this great subject. I think the prospect never was better. I have just received a letter from Bro. Daniels: he is still in Illinois, on his way to St. Louis. He has good success; many receive the word gladly. He finds a few brethren scattered through the country where he travels. My heart is in the work, and I love to be more fully in the field; I shall go as the way opens. I feel that the moments are precious; time is short, and what is done must be done quickly.

Soon after I came out here we sold one of our feather-beds and bought a cow; we had the benefit of her a short time, but soon after I was taken sick, she strayed away and we have not been able to find her. If we had a cow it would be a great help in the family. When I was at Indiana last August, the brethren said I must have a horse; so they raised about half enough to purchase one, and I bought one and have paid part of the balance due for it. If God has any stewards at the East who have the Lord's money, if they feel disposed to aid me, it would be gratefully received and expended in God's cause.

I think if there could be an extra effort made this season there could be much good done. If we could have the large tent to hold meetings in with a little aid on the start, I think the cause would sustain itself. If I can be aided, I shall travel constantly; if not, then I shall do what I

can, and try to supply our wants with my hands. I feel to leave all in the Lord's hands.

I have made this brief statement of our wants and prospects agreeably to your request.

I am with you in your position on the time of the advent. The Lord sustain you in your work—he will, for the cause is his. Love to all the dear brethren. Yours in hope of eternal life,
MOSES CHANDLER.

LETTER FROM BRO. D. I. ROBINSON.

CLEVELAND, O., April 5th, 1847.

DEAR BRO. MARSH—I received your last letter and hasten to drop you a line in reply to your repeated request for a letter from me for your paper—and though I like your paper and some others, and scarce find any but what there is something good to like, yet I see so much written that had better never have been published, written or even thought, that it has for years disgusted and sickened me from being a correspondent of any paper. Though I write often and much, I meddle not with the papers. Sometimes I think this is wrong, and that I will amend; and perhaps I see in the very next paper so many sour or sharp or bitter spirits, that I expect I should only get a hooking from some of them, and so forbear. There are two subjects which have been most severely contested: 'The Time,' and 'The sleep of the dead and their unconsciousness.' Some have written ably and kindly, but others have written vinegar and gall. Such should pray before and after writing again, before they send for publication. You have administered a suitable correction to those on the first subject—allow me to say a word to one point of the latter: It is on calling their opponents' views of 'the conscious state of the spirit of man,' &c., 'heathenism!' Now such assertions prove nothing but the disposition of the person using them, viz: that for the want of more or better arguments they 'will call hard names.' Now all acquainted with the history of sentiment know that the heathen held both sides of the subject, just as christendom has done—so that the other side can use the same argument just as well, and thus hang in equipoise! I am aware that 'the sleep of the dead and annihilation of the wicked,' has been called 'heathenism' some centuries—and now our brethren of this other faith are zealous to pay back the coin; but to imitate a wrong is not good, and the truth of the question is to be settled by Scripture in harmony with reason, after all, and not by rash and offensive epithets to make up for better weights.

Now I can show from history that for 3000 years some of the leading heathen nations, sects, philosophers and people have believed and taught 'the unconscious state of the dead—the annihilation of the conscious being of the wicked.' Now nothing can be gained by thrusting at each other with such a dirk. We admit that some also believed and taught the other view, though I am confident the less number—but that is not material; we hope we shall neither read it or hear it more—the candid and intelligent will not—it can come only from the ignorant and bitter. I can read or hear, I can write or speak, in public or private, on opposing subjects with brethren in kindness, with interest and profit, both learn something, if not on the one point—but the railer neither profits or is profited; he is out of grace. If I can get time I should like to review one or two of your ablest writers on the question, if it shall seem duty—cannot say certain as yet. I have never seen one side done justice to yet, in its length and height—a great and good work for some one.

I have examined the history of 'False Christs,' 'Famines,' 'Pestilences,' 'Earthquakes' and 'Meteors,' and have been interested and profited by it, and the word and works of God illustrate each other. The result is but one false Christ before

the destruction of Jerusalem, one famine, and no pestilence; several earthquakes; but the number, extent, magnitude and effect since, are astonishing. But no famine in extent, mortality and circumstances, equal to the *present*. Over 150,000 already have died, and many more must die. No pestilence equal to the *cholera*, yet in its progress. No earthquakes equal to those of 'this generation,' and no freshet equal to the one two years ago in China. No meteors equal to those of this same generation, and therefore we are right. I wish I had time to copy and send you an abstract.

Yours in love, D. I. ROBINSON.

LETTER FROM BRO. W. DEVERELL.

LONDON, C. W., March 29th, 1847.

DEAR BRO. MARSH—I am cheered weekly in hearing from you through the medium of the Voice of Truth. I confess that I entertained fears that have very happily proved groundless, with regard to your exposition of Bible time. I could write considerable on this point, but as you are presenting what I consider the truth, all I shall say, May the good Lord assist you still to go forward, giving to the household of faith meat in due season.

I am not altogether ignorant of the diversity of opinions entertained by some of my good brethren, on some points of theology; such as the sleep of the dead and the destruction of the wicked. Suffice it to say that on these points, my mind has undergone a great change; some tell me for the worse. For several years, as a travelling Methodist minister, I used to try to hold forth the endless consciousness of the damned, and the flight of the spirit to 'the spirit world'—some where beyond the bounds of time and space. But thank God for the Bible ground to stand on: Psa. cxlvi. 4—'His breath goeth forth, he returneth to his earth, in that very day his thoughts perish.' As it regards the wicked they have not got immortality and never can have. Die they must and die they will, because God's word says so; and I say amen to it.

I feel not to regret that I joined the Methodists and was a preacher so long; but I do feel truly grateful to my heavenly Father, that I am now the Lord's freemen, and have been free for about four years; and I feel that liberty from the Methodist handcuff is of some consequence to me—and I shall try by the grace of God not to abuse my liberty, but use it to the glory of God and the good of my fellow-creatures.

This part of the country was first visited by Br'n Read and Campbell; and there are some I believe that feel grateful to God that they ever proclaimed the glad tidings here, though the positive manner in which they presented the evidences for the world to end, even to the day, has done considerable harm; and how strange it is that these dear brethren should now give up the time altogether. May they take God's time, then they will not be exposed to those bitter disappointments. Yesterday, the Lord's day, in this place I preached two discourses. The one in the morning was on the metallic image—the one in the afternoon was on the seventh chapter of Daniel. I should judge that in the afternoon, there were present between four and five hundred; and for the first time I put up the old chart in the Universalist chapel, in this place. The chapel was obtained by the efforts of a dear brother and fellow-laborer in the gospel of God, viz: B. Gibson. After the morning service one of the proprietors of the house asked me if I would answer a few questions in the afternoon on a part of the morning's discourse? I told him I would. Accordingly after the sermon in the afternoon I told the gentleman that he might put the questions, and I would answer them if I could. He then proceeded, and the first was as follows: In the morning I said that there were ten kingdoms

—he proved from Gibbon that there were twelve. In reply, I thanked him for the evidence, and told him that he could not object to ten if he proved there were twelve. The congregation smiled. The next question was from Dan. xii. 11 about the daily—and he wanted to make it appear that its fulfilment was at the destruction of Jerusalem. In reply I told the gentleman that it would require about two hours to answer that question in the manner I should wish: therefore I should have to beg the use of the house again in two weeks, to which he very politely replied, that he should have no objection. So I gave out my appointment for two weeks, the Lord permitting.

Dear brother, let us do all the good we can.

O for a trumpet's voice on all the world to call,
To bid their hearts rejoice in him that died for all.

I do intend, if permitted by God, to visit some of my previous fields of labor, and I expect to go as far as the lower province. I expect to see Bro. Hutchinson then, and have a little chat about his labors in our mother country.

Yours in that blessed hope,
WILLIAM DEVERELL.

LETTER FROM BRO. W. PRATT.

THREE RIVERS, MASS., March 26th, 1847.

BRO. MARSH—I think you misunderstood my letter, by your note. You speak of giving up the 1335 days as though I intended to throw them away, or should have no confidence in them unless the Lord come this spring; and in this way I think you suppose I come to hazardous conclusions, which would be, certainly. You will see, brother, by reading my letter again, that I did not intend to throw away the periods, nor think they were not part of God's word; but the application we have made must be given up. To show you I am correct, let me refer to the letter where I speak of the application four times: 'They think they have the right application;' 'with the present application;' again, 'with the application we have made.' Then, I ask, 'If we are satisfied the application is correct, should we not look with deep interest for the Lord this spring?' Then I remarked, 'We must look for our Lord this spring or we must give up (the application of) the 1335 days.' I think this is correct. Hear me again: If the 1260 and 1290 days bring us to the time of the end, (which adventists as a body have believed) and the time of the end cannot be placed this side or later than the spring 1802, (if it can you would do a favor in giving light on this point,) shall we not have to give up the position or application that the 1335 days end 45 years later, which fall on this spring? I cannot see how this is such a 'hazardous conclusion,' or 'fearful position.' I say again if we believe in former application, (which I do) I must as an honest man look with interest for the Lord this spring; and if there is no data later than 1802 for the time of the end to commence, I am driven to this point, that we have been wrong in our application, and shall give it up (the application of 1335) providing the Lord does not come this spring. I hope our Lord will come and give us a humble seat in the kingdom.

I always feel grateful to be corrected, for truth is my aim; and I say let God's word, the whole word be true, 'and every man a liar.'

WALTER PRATT.

Bro. PRATT—We still think the ground you take on the 1335 days is unsafe. It would be safe, we think, (though not necessary to say it,) to say, if the Lord does not come at the time you name, that you will give up your present application of the 1335 days, if after a prayerful and thorough investigation, you can see no good reason for continuing the application you now make.

LETTER FROM BRO. HOPKINS.

ROBUS, N. Y., March 27th, 1847.

DEAR BRO. MARSH—I am with you on the time of the coming of our Lord. 'Nigh, even at the door,' is all that I ever could say I knew with regard to it. It is true I did think that we had sufficient evidence to believe that '43 would bring us to the time of our deliverance; but I was disappointed. Then again, it appeared to me that we had additional evidence for the 10th of the 7th month of '44; but in presenting the evidences to the people, it was always with this proviso: If I am not mistaken in this application of Scripture, we may look for the coming of Christ at such a time. But time showed me what our opponents and no one else could show, that we were mistaken; and if I was to travel the way over again, I should doubtless make the same mistakes—for it appears to me that God never requires us to go beyond our present light,—and if we were called upon to be expositors of God's word relative to the 'hour of his judgment,' the prophetic periods being a part of that word, we were called upon to say precisely what many of us did say; that we believed, according to the best calculations that could be made, that they would end at such and such times. It has always appeared too much like infidelity to me to disbelieve what I could not disprove. I know that the coming of Jesus is at the door. Here I place my feet as on a foundation which cannot fail. But I think with many of my brethren that we have strong reasons to look for the consummation of our hopes the present year, and for aught I can see the present spring. I believe that the 2300 years are stretched out as a great chain, reaching from a certain and given point to the coming of Christ; and that the 70 weeks, the 1260, the 1290, and the 1335 years are links in the chain interlinked with each other, especially the last three; not as a continuous chain, but the 1335 and 1290 commence at the taking away of the daily or paganism, that the 1290 end with the papal period, 1260, which commenced when the Bishop of Rome was officially constituted head of all the churches. Now to say nothing about the commencement of these two periods, I think we have their end so distinctly marked that we cannot fail to see that when the pope signed the concordat, that then was the time when his dominion was taken away according to Dan. vii. 26, and ends the 'time times and the dividing of time,' 25 ver. This took place in 1802; 45 years added to 1802 makes 1847, and 45 added to 1290 makes 1335, when Daniel will stand in his lot, and those that have waited for it will be blessed.

Now it does appear to me if the prophetic periods have any connection with the second advent, that Christ must come this year. Hence, I believe it is the duty of all who love the appearing of Christ, to lift up their voice and proclaim the acceptable year of the Lord—to say to the dear waiting, longing, suffering saints, far and near, the year of your deliverance has come. Amen.

I cannot close this without saying a word about the cause here. There is a little handful here, who are looking for and desiring the coming of the Lord, and are willing to do all they can to encourage others to embrace like precious faith. But as it regards the nominal church, this is one of the strong-holds of tradition; the watchmen are all blind—they will not preach the gospel of the kingdom, and those that would they hinder. I wish Bro. Pearson or some one would come this way and make one more effort to wake up the people. Yours waiting for the consolation of Israel,

—HOPKINS.

FAST DAY.—Lord John Russell, in the Lords, on the 2nd, said that her majesty had been pleased to order the Lords of the Council to appoint a day of national fast and humiliation, in consequence of the present state of Ireland.

Again: Did he adopt the notion of the disciples, that his coming and the destruction of the temple were synchronous, because he did not tell them they were not? Did Peter mean to adopt and have us believe the mythological notion of the Greeks about *tartarus*, when he tells us, 2 Pet. ii. 4—'For if God did not spare the angels that sinned, but with chains of darkness, confining them in *tartarus*, delivered them over to be kept for judgment?' Suppose he did, and you will see what a contradiction he would be involved in:

Tartarus—that part of hades where the souls of the wicked are confined and tormented.—*Greenfield*.

Turtarus—one of the regions of hell where, according to the ancients, the most impious and guilty of mankind were punished. It was surrounded by a brazen wall, and its entrance was continually hidden from the sight by a cloud of darkness, which is represented as three times more gloomy than the obscurest night. According to Hesiod it was a separate prison at a greater distance from the earth than the earth is from the heavens. Virgil says it was surrounded by three impenetrable walls and by the impetuous and burning streams of the river Phlegethon. Its entrance is by a large a lofty tower, where gates are supported by columns of adamant, which neither gods nor men can open.—*Lempriere's Classical Dictionary*.

No one believes Peter meant to teach such nonsense; but might he not mean to adopt so much as was true? Well, how much is true? If because he uses that word, he teaches any part was true, he teaches the whole was. But he says, in *tartarus*, they were 'reserved'—'delivered over to be kept for judgment'—that the wicked are 'reserved unto the day of judgment to be punished.' Surely, then, they are not 'tormented'—'punished,' as the mythological theory teaches.

I most solemnly believe Christ and the apostles used words without reference to Greek, Latin, or any other classical signification; they attached their own meaning to them. Our business is to learn what it was by comparing Scripture with Scripture. This I believe is safe—but unsafe to resort to the philosophical theories of the ancients. Let any one read the criticisms of some of the learned who have adopted the latter method, and if they do not find 'counsel darkened,' I confess I do not understand my Bible.

2d. I come now to consider another point. But a few days ago, a minister urged the argument, that although the relation of the rich man and Lazarus might be a parable, yet a parable must be drawn from facts; consequently it taught two doctrines—one, the thing existing—the other, the thing illustrated.

Greenfield defines *Parabolee* thus: 'The relation of something real or fictitious by which another thing is illustrated.' Webster says: '*Parable*, a fable or allegorical relation, and representation of something real in life or nature from which a moral is drawn for instruction.'

I will give some examples which I think all will admit are fictitious. Judg. ix. 7-15. I will quote only the 8th verse: 'The trees went forth on a time to anoint a king over them, and said unto the olive tree, Reign over us.' 2 Sam. xii. 1-4. This is the parable of Nathan to David. 2 Chron. xxv. 17, 18. This is the parable of Joash king of Israel, to Amaziah, king of Judah. These examples may suffice, to show that a parable is not necessarily founded on a fact. It may be fictitious or fabulous. Any argument, therefore, founded on the assumption that there must be a foundation in fact, may be but sandy. Let us plant our feet on rock and we shall remain unmoved, when 'the wicked shall not be.'

Geo. NEEDHAM.

A Letter

FROM SISTER PERKINS TO SISTER WHITNEY.

My retired moments have been much occupied with the theme of the beloved John. His whole soul appears to have been full of love to God and man—he was full to overflowing—it burst out in every act and expression. Beloved, (he says) if God so loved us, we ought also to love one another: If we love one another, God dwelleth in us, and his love is perfected in us, and this commandment have we from him, that he who loveth God love his brother also; he that loveth not, knoweth not God. We have all admired the character of the beloved disciple; then we should practice after his example. Religion is not merely a series of doctrinal truths, nor does it consist in obscure dogmas. I consider it a rational subject, addressed to the reason and the common sense of mankind. God has given us revelation (not mystery); I wish every person knew it, preachers in particular. The object in preaching should be to reform the life of the hearer. It is the great object of revelation to bring into practical operation the principles of love to God and man, and what was the main object of Christ and the apostles to accomplish, should be the aim of every Christian and Christian minister. It should not be merely to convert men to the belief of certain opinions or a set of creeds, or to induce them to embrace the doctrines of some party—but to lead them to a renewal of the spirit of their minds, that they may deny ungodliness, and live soberly, righteously, and godly in the present evil world, and be united together in love which is the bond of perfection. Much dwelling on the dogmas of religion have little tendency to soften the heart and produce kind and brotherly feelings towards those of different views from us, though of unexceptionable religious and moral character; they lead those whose foundation is on the purity of their faith and in the orthodoxy of their creed, to set others down as subverters of the gospel, because of some slight difference about a particular doctrine, while they have never cultivated heavenly dispositions or learned to display that charity which suffereth long and is kind, is not easily provoked and thinketh no evil.

There are certain doctrines which we never should lose sight of—such as the hope of the gospel, the resurrection of the dead, the return of our Elder Brother to gather all the saints home, and every thing that can encourage us to hold on our way rejoicing. I have come to the conclusion that it is no use for us to think that if the fundamental doctrines of religion be declared, Christian morality will follow as a matter of course. If this is so, then all the moral sermons of our Savior and all the directions in reference to moral conduct, detailed in every epistle to the churches, were vain. When Jesus was asked which is the great commandment in the law, he did not point to some abstract proposition in theory, but said, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it: Thou shalt love thy neighbor as thyself; on these two commandments hang all the law and the prophets.' The most of the parables and sermons of our Savior have a direct bearing on the life of Christians. If heaven be a place where love, peace and harmony prevail, and if the present world be a state of preparation for the enjoyments of a renovated world, then a principle of love to God and man should be interwoven through the whole mind, and brought into action in every situation in life. The great principle of forgiveness seems by many to be overlooked. A poor brother may be guilty of some outbreking sin, under some sore temptation, and he is hunted down ever after, notwithstanding he shows every sign of repentance. But another may be avaricious,

deceitful, harsh and unfeeling in his conduct, proud, selfish and addicted to slander, and yet he is not thought a proper object of censure. Again, to conscientiously differ from our brethren is thought by some to be a great crime. A man will follow a prodigal son who has committed some criminal act to court, call witnesses, pay his money freely—aye, and forgive him too, take him home if cleared, and own him as a son. But let the same son read his Bible, search for its truths, and form his opinions independent of former teachings, cross the old man's track, and he is disowned, disinherited, turned out of doors; his sin cannot be forgiven. It is as true now as ever, those that will live godly must suffer persecution. Suffering was a legacy left the church. In the world ye shall have tribulation, but in me ye shall have peace; but fear not, I have overcome the world.

I am not looking for death as you have often heard me say, but for the coming of Christ. I have not altered my position on the time of that event. You all know that has not been with me essential. The glorious event is what I look forward to, and if you or I fall asleep while looking, expecting and desiring the coming One, we shall see him as soon as those that are awake, or remain unto his coming. Looking for death is a gloomy subject; but to look for the glorious appearing of the great God and our Savior, when he shall come with all his saints, is blessed. Oh blessed day! O glorious hope! it lifts the sinking spirits up! O joyful anticipation! there we shall see Jesus—there will be Moses and Elias—and all will be there who have not counted their lives dear unto them, but have finished their course amid the most cruel scourgings, and every suffering the invention of man can inflict—they too will be there and near Jesus, for they helped fill up the measure of his sufferings, and will shine as the brightness of the firmament forever. The redeemed of the Lord from every nation, kindred, tongue and people from under heaven, will assemble there. Countless numbers of sinless infants will claim their seats to sing their perfect praise before the throne of God and the Lamb. O brethren and sisters, as sister Carter so often sung, 'No broken bands are there'—oh, it is glorious to look for a new heavens and a new earth wherein dwelleth righteousness; for the heavens or the atmosphere shall be dissolved, and the elements melt with fervent heat. Yet, says Peter, 'We according to his promise look for new heavens and a new earth.' Fire does not annihilate but only changes the form of matter; so this globe on which we now live, and which bears the marks of the curse upon it, will come forth from the flames of a general conflagration, purified from all its evils, adorned with new beauties, and rendered a fit habitation for renovated man. In view of these things, we ought to break out in lofty strains, and say, Praise ye Jehovah, for Jehovah is good; he remembereth us in our low estate. I will praise the Lord my God with all my heart, and I will glorify thy name for evermore. Bless the Lord, O my soul, and all that is within me bless his holy name;—for he has so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish but have everlasting life. He sent an angel from the celestial glory to announce his birth, and a multitude of the heavenly hosts to proclaim, Glory to God in the highest, peace on earth and good will to men. He spared not his own son but delivered him up for us all, and shall he not with him also freely give us all things? Yes, blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Christ Jesus. Under a sense of the unbounded love of God, the Psalmist felt his heart elated, and formed those pious resolutions: seven times a day will I praise thee, O Lord;—at

midnight will I rise to give thanks to thee, because of thy righteous precepts. O how love I thy law; it is my meditation all the day. I will speak of thy testimonies before kings, and will not be ashamed of thy commandments.' If we should break out in such ejaculations as these, we should, to say the least, be thought very enthusiastic. To break out in vocal strains of praise to God, is far behind the times. But God who never left himself without a witness, has overflowing hearts that will burst out ever and anon, and give him all the glory.

Brethren, strive to be of the humble few who are but pilgrims and sojourners here, and declare plainly to all that you seek a city, where God will be the light of it, when his tabernacle shall be with men, when we shall have been re-animated by the voice of the Son of God, and appear each in his own person and identical body as subjects of the King which will sit on David's throne. May the spirit of God direct you into all truth and long-suffering, and gather you with the redeemed into the kingdom. Farewell.

Palmyra, N. Y.

M. PERKINS.

Consciousness of the Dead.

HAS THE SOUL OR THE SPIRIT OF MAN A CONSCIOUS EXISTENCE WHILE THE BODY IS DEAD? YES.

"For he is not a God of the dead but of the living: for all live unto him."—Luke xx. 38.

This language of our Savior was addressed to the Sadducees, who denied the separate existence of the spirit from the body, and the resurrection: 'For the Sadducees say that there is no resurrection, neither angel or spirit.'—Acts xxiii. 8. Then the Sadducees were like the Materialist of these days, who deny the existence of spiritual substances. Materialists maintain that the soul of man is the result of a particular organization of matter in the body, and when the body dies all is dead: therefore the Sadducees denied the resurrection—for if man ceased to be at death, then there can be no resurrection. To bring into existence that which does not exist, is not a resurrection but a creation.

Our text is an exposition by the Savior to the Sadducees of the language of God to Moses at the bush, to convince them of a resurrection. Christ does not claim that God declared directly at the bush that the dead should rise; but 'Moses showed at the bush,' or as Campbell renders it, 'Moses hath suggested.' Had the Lord Jesus desired, he might have quoted the word of God directly upon the resurrection; but he looks deeper. He knew that they denied the existence of the spirit, and he aims a blow at their materialism—the cause of their unbelief. Perhaps no person would have ever thought that God even 'suggested' a resurrection at the bush, had not the Savior made the application he did to these Sadducees. What was that language to Moses? 'I am the God of Abraham and the God of Isaac and the God of Jacob.' Why does God, in the present tense, call himself the God of Abraham? I answer, because Abraham lives. No, says the objector, it is because Abraham is a going to live. Then we disagree. Who shall settle the question? Let the Savior speak. Why did God say 'I am the God of Abraham?' 'For all live unto him.' Then our Savior teaches these Sadducees that, at the time God addressed Moses, the Patriarchs had a conscious existence and an identity. They were still Abraham Isaac and Jacob: and God says not, I was the God of Abraham, or I will be his God—but in the present tense, 'I am the God of Abraham.' Now if Abraham had no separate conscious being from his body which constituted him still Abraham, but the whole being was dead as the Sadducees argued; then, says the Savior, God could not have thus spoken, because

he could not have called himself God of that which is not—'For he is not a God of the dead but of the living.' But is not Abraham dead? Yes, to us he is dead; but not in the sense which you Sadducees hold death: he is still alive to God—'For all live unto him.'

But some suppose that the word of God from the bush teaches that the dead are unconscious. They say God taught a resurrection, by calling things which are not as though they were—and as he is not a God of the dead but of the living, there must be a resurrection. Such an explanation would have been plausible had not Christ said that the word of God on that occasion must be understood in the present tense. His reason is, because Abraham still lives to God—'For all live unto him.' Or, as Campbell has it in his translation: 'Now he is not a God of the dead, but of the living; for they are all, (though dead to us) alive to him.' But still the objection is urged, Did not the Savior in his explanation call things which are not as though they were? If so, then the Savior takes a difficult text, in which you say, God calls things which are not as though they were, and explains it by calling things which are not as though they were, and so leaves the text where he found it. Who will ascribe such folly to Christ? How unlike his plain teaching just preceding the text. If our Savior had wished it so understood, how easily he could have said, For God calls things which are not as though they were: but no, he confirms it in the present tense. So you see that Christ dug out the very roots of their error, by showing them that man did not cease to be at death; that God calls himself the God of Abraham, which he could not do if there was no Abraham; that they erred in supposing that Abraham had not a spirit which lived—for God was still his God though his 'tabernacle,' 'temple,' or body had fallen. A dead spirit! No, the spirit of man does not die; 'For all live unto him.' Ah, says the inquirer, then God taught the separate existence of the spirit at the bush did he? I thought it was the resurrection. Yes, he did most clearly teach that Abraham was still in being: the very Abraham, though his body or 'tabernacle' had fallen by death; and by teaching this fact plainly, he 'showed' or 'suggested' a resurrection. Originally this language was given to Moses, simply to teach him what that 'great sigh' was before him, and who was in the burning bush. 'And Moses said, I will turn aside and see this great sight, why the bush is not burnt.'—Ex. iii. 3. But Jesus tells the Sadducees that God spake to them. See Matt. xxii. 31. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God? This teaching 'showed' or 'suggested' a resurrection to these Sadducees by showing them that Abraham was in a state where he could be raised. Our Lord had just removed one objection. Now their chief and only objection left, that there was no Abraham to raise, is completely taken away—their mouths are shut. But could he not be raised from the dead, if the dead ceased to be? No. But are not all things possible with God? Yes: 'All things are possible with God,' yet 'it is impossible for God to lie.' Neither can God be inconsistent. To say God can cause that to rise again, or stand up again which does not exist is an absurdity; but to cause that to rise again which is fallen is consistent. The Sadducees could argue well that there could be no resurrection if man ceases to be at death; for a resurrection does not mean a bringing into existence something that had ceased to be—but a rising again of something fallen. 'Though he fall he shall not be utterly cast down, for the Lord upholdeth him with his hand.'

The Scribes, who believed in the separate existence of the spirit and the resurrection, were well pleased. They said 'Master, thou hast well

said.' Why? Because Christ had not only answered that question of the Sadducees, Whose wife the woman should be in the resurrection? but he had by the application of the word of God from the bush, torn away the very foundation of their unbelief—their materialism—and with it went their whole fabric. Says Matt. xxii. 34—'He had put the Sadducees to silence.' Amen.

H. F. HILL.

Geneseo, April 5th, 1847.

DEAR BRO. MARSH—As you have lately published in your valuable paper the parables of our Lord and Savior Jesus Christ, I have thought it might conduce to a spirit of searching the Scriptures to send you the Miracles performed by our Savior, as recorded by the Evangelists, for which if you can spare room in your next or some subsequent paper, you will oblige one who is waiting for the consolation of Israel, by the speedy coming of Israel's God and Jacob's King.

Your brother in love,

C. F.

The Miracles of our Lord and Savior.

- | | |
|---|---------------------------|
| 1. Water turned into wine, | John ii. |
| 2. Nobleman's son of Capernaum healed, | John iv. |
| 3. Brazen serpent through the multitude, | Luke ix. |
| 4. Miraculous draught of fishes, | " v. |
| 5. A demoniac cured, | Mark i. Luke iv. |
| 6. Peter's wife's mother cured, | Matt. viii. Mar. i. &c. |
| 7. Multitudes healed, | Mark i. Luke iv. |
| 8. Lepers healed, | Matt. iv. Mark i. |
| 9. Lepers healed, through Galilee, | Matt. viii. Mar. i. &c. |
| 10. The paralytic healed, | Matt. ix. Mark ii. Lu. |
| 11. The impotent man at Bethesda restored, | John v. [iv.] |
| 12. The withered hand healed, | Matt. xii. Mark iii. |
| 13. Many were healed, | Mark iii. [Lu. vi.] |
| 14. " " " and some by touch, | Luke vii. |
| 15. Centurion's servant restored, | Matt. viii. Luke vii. |
| 16. The widow's son raised at Nain, | Luke vii. |
| 17. Various Miracles, | Matt. xi. Luke viii. |
| 18. Many healed, | " ix. [xi.] |
| 19. A demoniac cured, | " x. Mk iii. Lu. |
| 20. The tempest stilled, | " viii. Mk iv. Lu. |
| 21. The legion of devils cast out, | " ix. Mk v. " |
| 22. The woman who touched his garment, | " ix. Mk v. " |
| 23. The daughter of Jairus raised, | " ix. Mk v. " |
| 24. Two blind men restored to sight, | " " |
| 25. A dumb demoniac cured, | " " |
| 26. Power given to the apostles to heal, | " x. Mk vi. " |
| 27. Many sick healed, | " xiv. Luke ix. |
| 28. Five thousand fed, | " xv. Mk vi. Lu. ix. |
| 29. He walks on the sea, | " xvi. Jno. vi. |
| 30. As many touched healed, | " " |
| 31. Daughter of Syrophenician woman healed, | " xv. Mk vii. |
| 32. Deaf and dumb man cured, | " " |
| 33. Multitudes healed, | " " |
| 34. Four thousand fed, | " " viii. |
| 35. A blind man cured, | " " " |
| 36. The miracle of the transfiguration, | " xvii. " ix. |
| 37. A deaf and dumb demoniac cured, | " xvii. " " |
| 38. A fish brings the tribute money, | " " |
| 39. The man blind from his birth, | John ix. |
| 40. The infirm woman restored, | Luke xiii. |
| 41. The dropsy healed on the Sabbath, | " xiv. |
| 42. Ten lepers cleansed, | " xvii. |
| 43. Lazarus raised from the dead, | John xi. |
| 44. Blind Bartimeus cured, | Matt. xx. Mk x. Lu. |
| 45. Many blind and lame healed, | " xxi. |
| 46. The barren fig-tree destroyed, | " " ii. |
| 47. The ear of Malchus restored, | " xxvi. Mk xiv. Lu. |
| 48. Miraculous draught of Fishes, | John xxi. [xxii. Jn. 13.] |

TEN DOLLARS PER GALLON FOR WINE.—We find the following advertisement in the Washington papers, and as the advertiser is a man of wealth, it may be of importance to those who know something about the article:—

"Ten dollars per gallon will be given for any quantity of wine, now in the hands of the trade, proved by chemical test to be free from the following poisons: Sugar of lead, logwood, green vitriol, capsicum, opium, tobacco, aloes, alum, essential oils, bitter oranges, oil of bitter almonds, India berry, poke-berries, elder-berries, Guinea-pepper, Brazil wood, gum benzoin, burnt sugar, brandy, laurel water, lamb's blood, dragon's blood, red sanders, salt of tartar, coculus indicus, poison hemlock, nux vomica, oil of vitriol, Prussic acid, henbane, &c., or any other foreign admixture. The attention of merchants and consumers is particularly requested to the above.

"GEORGE SAVAGE."

The emigration from Germany to the U. S. will be unusually large in the coming spring.—Entire villages are preparing to set out. Thousands will also pour into this country from Ireland. The aggregate accession to our population will be unusually large.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, APRIL 28, 1847.

"The Wise shall Understand."

In our remarks on this subject last week, it was clearly shown that some, at least, in every age since the giving of the grand vision to Daniel, have understood that portion of it which belonged to their respective times. Our object now is to enquire who are the wise, and to what extent they have understood and will understand these things.

Who are the wise? Not those who simply understand the time of the Lord's coming: for though a man may have great knowledge, and faith to enable him to remove mountains, and have not charity, or love, he is nothing. Certainly such an one could not be wise. It is to be feared that some have fallen into a very hurtful if not fatal mistake here. With them the wisdom of the wise has seemed to consist in understanding a few abstract propositions on the time of the advent, in confident affirmations that they were among the wise, and that all were foolish and wicked who could not see and feel and act with them—when at the same time their spirit, words and acts were very far from corresponding with the revealed wisdom of God, his word. It will do us no more good to have a correct understanding of the Advent theory, than any other theory, if this knowledge does not lead us to possess the spirit and obey the precepts of its divine author. The entire wise economy of grace was designed to make men wise unto salvation—hence if our faith in the second advent, or any other fundamental doctrine of the gospel, does not tend to save us here, now, from our sins, we are not wise; but foolish, wicked, and liable to be lost any moment. For any man that has the hope of being like Christ at his coming, purifies himself even as Christ is pure.

There need be no dispute about who the wise are: the context will settle that question. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." xii. 10. Thus reads the verse in which the words under discussion, are found; and all must see at once who the wise are. The *wicked* are those who *do wickedly*, and of course are foolish and void of understanding. While the *wise* are those who are '*purified, made white, and tried*,' and as a matter of course have an understanding of that truth, in obeying which, they have been *purified, made free from sin*, and enabled to endure the fiery trials to which they have been subjected. This has been true of every age since the grand vision was given to Daniel, for God's people have ever been a pure, white, and tried people. This was their character under the old as well as the new dispensation—before the time of the end as well as since its commencement. To apply the purifying, making white, and being tried, alone to these days, of peace and safety, is contrary to facts and the plain import of the word of the Lord: for during the short period of forty-five years, the time of the end, instead of '*many*,' as the context says, being '*purified, made white, and tried*,' this in truth can be said of but *few*. But, during the entire length of the grand vision, it may justly be said that *many* have been thus purified, &c. In a word, the innumerable multitude, clothed in white robes, who will reign with Christ, all '*come out of great tribulation*.'

To what extent were the wise to understand? The definite time of the Lord's coming, readily responds many a zealous brother; for, says he, the time was the chief topic of conversation when the man clothed

in linen which was upon the waters held up his right hand and his left hand unto heaven, and swore by him that liveth forever and ever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.' Dan. xii. 7. This oath, says our brother, has reference to definite time, and of course none can be wise who do not understand it. But why do you say definite time? Such a phrase is not in the oath, nor in the Bible. Let us be careful, lest in our zeal to be wise we become wise above what is written, and add words and a meaning to the truth of God which do not belong to it. It is a hazardous work for poor, ignorant, erring mortals, under the supposition that they are the wise, to persist in putting words or a sentiment into the mouth of the man clothed in linen, when under the most solemn oath, which he has not uttered. He has said nothing about definite time.

But, cries our greatly astonished brother, then you think the wise have nothing to do with time. You take the ground of our opponents who reject time altogether. Not so fast—hear us a moment, and we will try to explain the whole matter to your satisfaction, and we hope profit. Those who are tenacious for what they call definite time are on one extreme, and add words to the oath of the man clothed in linen—while those who reject all time, are on the other extreme, and take from the oath of the man clothed in linen. Both make the man clothed in linen swear to a sentiment which he has not uttered, and of course both are wrong and cannot be wise in this respect. We take the medium ground—or receive the words of the man clothed in linen, without a desire to add to or take from their true and full meaning in the least degree; and this we think is the only safe ground for all to take.

Instead of rejecting time we are very tenacious for time—Bible time, for the advent of Christ. This kind of time we fully believe the wise do now understand. All however have not the same degree of knowledge or understanding on this highly important subject. They differ in talents, acquirements and means of knowing the truth; consequently, they can be expected to understand only according to their ability and means of understanding. The time, like all other Bible doctrines is imperfectly understood by some honest, pious persons, while others no more honest and pious, have a correct understanding of the whole matter. Now, who are the wise in these cases? We unhesitatingly answer, both: for the knowledge in each produces the same happy result, viz: holiness, the end of all true wisdom.

The wise not only understand, according to their ability and means of understanding, the prophetic numbers, the meaning of historic prophecy and the signs which relate to the time of the advent, but they understand the moral and religious design of all these things, and profit by them. When they see or understand these things, they know that the kingdom of God is nigh, even at the door, and make, and constantly keep made, a full preparation to meet the Lord in peace. These are the wise whose lamps will be found brightly burning, and they ready to enter into the marriage supper of the heavenly Bridegroom at his coming.

To make the subject more plain, we will say that all true children of God in every age have understood the whole revealed will of God, doctrinally, practically, experimental and prophetic, according to their ability and means of understanding.

1. Doctrinal, or theoretical knowledge is not equally possessed by all, as everybody well knows; still, each child of grace knows or understands enough about the economy of redemption for his salvation, provided

2. He reduces to practice what he understands by

theory. A practical understanding of the requirements of God, is indispensable in order to constitute him one of the wise, or wise unto salvation.

3. The truly wise have an experimental knowledge or understanding of the gracious economy of salvation. They not only have the theory in their heads, and practice its external requirements, but they possess the spirit of Christ—they '*taste*,' they '*eat*' by faith the bread of life, which is '*sweeter than the honey in the honey-comb*—and rejoice with '*joy unspeakable and full of glory*,' in hope of the fulfillment of the exceeding great and precious promises of their faithful Creator. A person in possession of this understanding, though a beggar, and incapable of reading or writing his own name is richer and wiser than Solomon in possession of all his earthly glory when fallen into corruption, and the favor of God withdrawn from him.

4. Persons thus wise have always understood the prophecies, the times and seasons and the signs of their respective times. They have done the will of God—have stood in the light of his counsel—have given earnest heed to the sure word of prophecy, and therefore have not been left to walk and stumble in darkness. That this has been strictly true of every age but that of our own no one presumes to dispute; and why this age should be made an exception none have been able to tell. We believe it is not an exception—but that in this very day, in these last moments of time, is the grand focal point where the effulgent light of prophecy and of the signs of six thousand years all centres: and most surely the wise see and rejoice in this glorious light. They do understand that the Lord is at the door, and rejoice in the blessed hope of soon being made like him. Some understand the theory of the glad tidings of the kingdom at hand more perfectly than others; but all understand what they can, enough to make them wise unto salvation, provided they do not become foolish, give up their faith, and join with those who oppose knowing anything about the time; or take the other extreme and become wise above what is written on definite time, meet with disappointments, and finally fall into unbelief, or run into some hurtful error. O let us cleave to the plain word of the Lord at this perilous moment, that we, like the wise man who built his house upon the rock, may be hid in the tabernacle of the Almighty, when the devouring storm of his fiery indignation shall indiscriminately fall upon the wicked.

CORRUPTIONS OF SHAKERISM.—The recent disclosures of the corruptions of Shakerism which we have published, we learn are attracting some notice in a certain quarter. Bro. J. B. Paine speaks of one brother who has just left the Shakers at Canterbury, N. H., and of himself as having narrowly escaped the snare they laid for his ruin. The account of the delusions of the Shakers of which Bro. Paine offers to furnish, we think might do good. Let us have it in brief; and others we think would subserve the cause of truth and philanthropy to tell what they know of the corruptions of this greatly deceived and deceiving people. Let that iniquity which has been committed in secret under the garb of sanctity, be proclaimed upon the house-top.

We print a few extra copies of this number for the benefit of those who may be troubled on the Sabbath question. The papers are free: let them be placed in the hands of those who need the light they impart.

The prominent design of our sheet is, the proclamation of the kingdom at hand. From this glorious object we cannot be diverted. Other subjects will however receive occasional attention, still they must be made subservient to the great work for

which our sheet is issued. Our patrons need entertain no fears on this point, for our paper is not on any consideration whatever to be changed in character in this respect. THE APPEARING OF CHRIST AND HIS KINGDOM AT HAND is inscribed upon our banner, which we have no disposition to strike nor desire to change the motto until our Lord shall come.

It will be seen by a note from Bro. Bates that Bro. E. R. Pinney is quite ill. The Lord's will be done—yet we most ardently pray for the restoration to health of Bro. Pinney. It seems as though his faithful and efficient labors could not be dispensed with at this time. We hope he will write a word or two, if no more, for the satisfaction of his numerous friends and brethren scattered abroad—Or if he is unable to write, will some of his friends at Seneca Falls do it. We hope they will speak freely on a certain delicate point named by Bro. Bates, that the benevolent may more fully know what their duty in the case is: it will be their pleasure to act after a godly sort, if need be, when the good brethren at Seneca Falls shall call upon them to do it.

Seventh-Day Sabbath Abolished.

[As we have had repeated calls from different parts of the country, for our views on the Seventh Day or Jewish Sabbath, we have concluded to republish the following article on this subject, which we gave in our paper two years ago. The arguments in favor of the abolishing of the Jewish sabbath, we deem unanswerable. Let them be carefully read and compared with the word of the Lord, and let each abide the decision of that unerring book.]

1. *What is the signification of Sabbath?* Rest; and when connected with day, it denotes a day of rest. This will not be questioned, but those who may want proof can consult Ex. 16:2-25, 20:8-11, 31:13-17, & 35:1-3, Lev. 13:1-3 & Deut. 5:12-15.

2. *For whom was the Sabbath instituted?* The natural seed of Abraham, or Jews according to the flesh. Proof on this point is abundant. Those who wish to examine a part of it can read Ex. 16:22-25, 19:24 on to 20:11; 31:12-17, & 35:1-3, Lev. 13:1-3, & Deut. 5:1-15. The last we will copy in full.

“And Moses called all Israel, and said to them: Hear, O Israel the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face on the mount from the midst of the fire, (I stood between the Lord and you at that time, to show you the word of the Lord: for ye were afraid by reason of the fire, and went not up upon the mount;) saying, I am the Lord thy God, who brought thee out of the land of Egypt, from the house of bondage. Thou shalt have no other Gods before me. Thou shalt not make for thee any graven image, or any likeness of anything that is in heaven above, or that is on the earth beneath, or that is in the waters beneath the earth: thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of them that hate me, and showing mercy to thousands of them that love me and keep my commandments. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.—Keep the sabbath-day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy ox, nor thy ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant,

and thy maid-servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence with a mighty hand and an out-stretched arm: therefore the Lord thy God commanded thee to keep the sabbath-day.”

Keeping the Sabbath is embraced in this covenant made with the children of Israel at Horeb. It was NOT made with their fathers' [the Patriarchs], but 'with us, EVEN US, who are all of US HERE ALIVE THIS DAY.' v. 3. This testimony, first negative, 'he made it not with our fathers,' and then positive, 'but with us,' is conclusive. It plainly tells us for whom the Sabbath was *not*, and then for whom it *was* instituted. It was instituted for the natural descendants of Abraham, the Jews according to the flesh. And not a single proof can be presented, from either the Old or New Testament, that it was instituted for any other people or nation.

Again, if we expect to obtain the promised inheritance, by virtue of the covenant which enforces the observance of the seventh-day sabbath, we cannot obtain that inheritance under the covenant made to Abraham; for Moses says the one embracing the sabbath, 'was not made with our fathers.' Let us be cautious lest we disinherit ourselves by seeking the inheritance under the wrong covenant. In speaking on the same subject, Paul says, 'Whosoever of you are justified by the law, ye are fallen from grace.' Gal. v. 4. Read the whole chapter, and the two preceding. The covenant of *grace* did not enforce the observance of the seventh day. We are under grace, therefore have nothing to do with this institution of the Levitical law. We will enquire,

3. *What was the design of the Sabbath?* It was made 'for man, and not man for the sabbath,' Mark ii. 27. When was it made for man? Not at the creation; for there is nothing said there about the sabbath on which man was to rest; but mention is made of the 'seventh day' on which God rested.—The only account we have of the sabbath being made for man, is the one given of its institution after the children of Israel crossed the Red Sea, and entered upon their journey to Canaan. Ex. 16:23-26, Deut. 5:2, 3.

It was then instituted as a day of rest, for the children of Israel. See Ex. 16:23-26, 20:8-11, 31:13-18, & 35:1-3; Lev. 23:1-3 & Deut. 5:12-15.

It was also designed as a sign or memorial to keep in memory the creation of the world in six days by God, and his resting on the seventh. 'Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath, throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day rested and was refreshed.' Ex. 31:16, 17.

It was also designed to keep in memory their deliverance from Egypt, and their duty to the poor among them. 'That thy man-servant and thy maid-servant may rest as well as thou, and remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand and an out-stretched arm; therefore the Lord thy God commanded thee to keep the Sabbath day.' Deut. 5:14, 15.

It was a feast or day of holy convocation. 'Speak unto the children of Israel, and say unto them, concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done, but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings.' Lev. 23:2, 3.

Finally, it was a shadow of things to come. 'Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath, [days] is supplied by the translators,

we therefore omit it], which are a shadow of things to come, but the body is of Christ.' Col 2:16, 17.

These are the only reasons we have been able to gather from the scriptures, for the observance of the Jewish Sabbath; and if Paul, or any of the New Testament writers, thought it binding on Christians, why have they been entirely silent on a question of this importance, with the exception of such expressions as these:—'Let no man judge you in respect of the Sabbath.' Col 2:16. 'One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind.' Rom 14:5. But this point will be more fully considered under another head. We enquire,

4. *How was the Sabbath to be kept?* 'Remember the Sabbath day to keep it holy. Thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.' Ex. 20:8-10: also, 31:14-16, & 35:2, 3, & Lev. 23:3, & Deut. 5:13, 14. This in part constituted the yoke of bondage, from which the Galatians had been freed. Paul, however, was 'afraid of them, lest he had bestowed upon them labor in vain;' because they observed 'days, and months, and times, and years.'—Gal. 4:10, 11, & 5:1. Read the entire book, and it does appear that there will be no question in the mind whether we are under the law, or under grace. If we are still under the law, and it must be as strictly observed as shown above, then it is our duty to enquire.

5. *What is the penalty of breaking the law of the Sabbath?* 'Ye shall keep the Sabbath, therefore, for it is holy unto you: every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from the people.' Ex. 31:14. 'Whosoever doeth any work therein shall be put to death.' Ex. 35:2. Death, then was the penalty of the law of the Sabbath, and death now is the penalty for the same offence, if this law is still in force. But some think the penalty was abolished, but the law was not. In this they are mistaken; for Paul, as we shall soon show, did not think so; and besides, when the penalty of a law is abolished, the law itself is also abrogated; for where there is no penalty there is no law.

6. *How long was the Sabbath to be observed.* 'Verily my Sabbaths ye shall keep, for it is a sign between me and you throughout your generations.'—'Wherefore the children of Israel shall keep the Sabbath throughout their generations, for a perpetual covenant.' Ex. 31:13-16. Observe, this 'covenant' made it the duty of the 'children of Israel' to keep the Sabbath 'throughout their generations.'—This leads us to the inquiry,

7. *When was it abolished?* Of course when 'their generations' ceased, which was when the law which constituted them a nation was abolished. When was that? Paul tells us when. Speaking of the sabbath day together with other institutions of the law, he says, 'Blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, NAILING IT TO HIS CROSS.' Col 2:14, 17. Christ was the end of the law—it had served the time for which it was given, and expired with Christ on the cross. 'For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances—having slain the enmity thereby'—viz: by the cross. Eph. 2:11-16.

That the Sabbath was embraced in that law which was nailed to the cross—slain—taken out of the way, and abolished, is clear from what Paul says in 2 Cor 3:7-16. He there tells us that the 'ministration of death, written and engraven in stones, was to

be done away,' v. 7; and in v. 13, that it 'IS ABOLISHED;' and, v. 14, 'IS DONE AWAY in Christ.'

That the law of the Sabbath was a part of what was 'written in stones,' is evident from Deut 31:1-22. After giving in detail the ten commandments, in v. 22 Moses adds, 'These words the Lord spake unto your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he ADDED NO MORE; and he WROTE them in two TABLES OF STONE, and delivered them unto me.' Also, see Ex 31:18.

To say that the penalty of the law of the Sabbath was abolished, and not the Sabbath, is as unreasonable as to say the penalty of every other command in the ten was done away. The whole as a code of laws, according to Paul's testimony, was abolished. For further proof on this point, consult Rom 7:1-6, Gal 3d 4th and 5th chs.; Eph 2:14-16, Col 2:9-17.

We will notice a few of the most prominent objections to this view of the subject, and close our investigations for the present.

1. It is said it was an everlasting covenant which enjoined the observance of the Sabbath, therefore it must be binding now. On the same principle, then, the institution of the 'wave offering,' 'new meat offering,' the 'atonement,' and 'feast of tabernacles,' should be observed now; for they are as expressly said to be 'statutes forever,' as is the Sabbath. See Lev 23:14, 21, 31, 41. Each was to continue throughout their (the Jews') generations, and all were to cease or be done away in Christ.

2. The Sabbath was given to the true Israel; therefore it must be binding on them to the end of time. The Sabbath was no more given to the true Israel, than any other part of the Levitical law; and if a part is binding on them now, the whole law is. See Ex 31:13, Lev 23:2, Deut 5:1. 'All Israel' are commanded to keep the 'statutes and judgments,' and by reading what follows, it will be seen that the Sabbath is only a very small part of those statutes.

3. Then all moral obligation is abolished. So far as the Levitical law is concerned, this is true; for it 'is abolished.' But the moral precepts in that law were always binding—they existed before the law was given—were incorporated in the law—and when the law was abolished they were incorporated into the New Testament, or law of Christ, and are now in force on Jew and Greek; not, however, because they were once a part of the Levitical law, but because they are just, and have, by our great Law-giver, been made a part of his perfect law. See Matt 22:35-41. Christ is asked what is 'the great commandment of the law.' He answers the question, but says nothing about the Sabbath; therefore it was not the great commandment in the law. The same is taught in Mark 12:28, 34. Also, in Luke 18:18-22, a question is asked, 'What shall I do to inherit eternal life?' Christ answers, 'Thou knowest the commandments: Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and mother.' Not a word said about the Sabbath.

Look at the conference held by the apostles at Jerusalem, named in Acts 15. The Gentile churches had been troubled with Judaizing teachers, and the apostles sent out their decree on the subject. In verse 24 they say, "Forasmuch as we have heard, that certain which went out from us, have troubled you with words, subverting your souls, saying, Ye must be circumcised, AND KEEP THE LAW; to whom we gave NO SUCH COMMANDMENT." They then tell what they should do: "For it seemed good to the Holy Ghost, and to us to lay upon you no greater burthen than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from

fornication; from which if you keep yourselves, ye shall do well." They gave no commandment to keep the law; but moral principles were strictly enforced, and we, 'shall do well' not to depart from their instruction. For further evidence on this point, consult Rom. 10:1-14; Eph. 5:1-7, and 1 Tim. 1-11, in all of which places moral obligations are enforced, but keeping of the Sabbath is not named. This is unaccountable if it was binding on the Gentiles.

4. The type of our promised rest is destroyed. Not so; for the law was a 'shadow,' (Col. 2:17,) or, 'our school-master to bring us unto Christ,' Gal. 3:24; that is, the law ceremonies all taught imperfectly—dimly—as a shadow, and pointed to the glorious rest. But this kind of instruction continued only to Christ. When he came, as Paul says, we are no longer under this school-master, (Gal. 3:25,) but are under the plain, direct teaching of Christ.

5. But it was only the ceremonial and not the moral part of the law that was abolished. This is incorrect; for the whole law was moral, just, and good; and when its ceremonies ceased, the whole code was dissolved, to give place to one more perfect. Destroy the ceremonies of the Jewish Sabbath, and the day, as a Sabbath, no longer exists.

6. But Isaiah 56:2-7; 58:13, 14, and other writers of the Old Testament, command us to keep the Sabbath day. Not 'us' but those who were under the law; we are under grace, and the law of grace no where commands us to keep the Sabbath.

7. Then one day is no better than another.—We admit it. Christ made no distinction, and the apostles enjoined none. Consult Luke 6:1-5, and 13:11-16; John 5:1-17; Rom. 14:5, 6, and Col. 2:16; and you will find Christ was accused of breaking the Sabbath; and instead of enforcing its observance, he pleads his justification by saying, 'The Son of Man is Lord of the Sabbath.' He had no right to, neither did he ever break one of the commandments; but he had a right, and did abolish the law; therefore he did not break the Sabbath, otherwise he did, and became a transgressor.

8. Then why keep the first day? Because Christ rose on that day, and the apostolic church have set us the example, that we should assemble on that day to commemorate his resurrection, by breaking of bread, and other duties belonging to the worship of God; Acts 20:7. John says he 'was in the Spirit on the Lord's day'—Rev. 1:10; the first day of the week, the day of Christ's resurrection, which was observed as a day of worship by the early Christians.

Hence Ignatius, bishop of Antioch, A. D. 101, only about half a dozen years after the death of the apostle, speaks of the Lord's day familiarly and without explanations, as if every body understood it. And he gives this title to the first day of the week exactly after the manner of the apostle himself. 'Let us (Christians) no more sabbatize,' he says, (that is, keep the seventh day, as the Jews did,) 'but let us keep the Lord's day.' 'Let every one that loves Christ keep holy the Lord's day, the queen of days, the resurrection day, the highest of all days.'

This shows what was meant by the Lord's day; it was the resurrection day; and also why it was called the Lord's day. It was the day when Christians assembled for public worship, and which they kept holy, as the Christian Sabbath.

Theophilus, bishop of Antioch, about A. D. 162, says, 'Both custom and reason challenge from us that we should honor the Lord's day, see-

ing on that day it was that our Lord Jesus completed his resurrection from the dead.'

Hence Irenaeus, bishop of Lyons, a disciple of Polycarp, who had been the companion of the apostles, A. D. 167, says, that the LORD'S DAY was the CHRISTIAN SABBATH. His words are, 'On the Lord's day every one of us Christians keep the Sabbath, meditating on the law, and rejoicing in the works of God.'

And Dionysius, who lived in the time of Irenaeus, in writing to the Romans, A. D. 170, says, 'We celebrate the Lord's day;' and he informed them that the Epistles of Clement, their late bishop, were read in the church at Corinth, 'while they were keeping the Lord's day holy.'

Clement of Alexandria, A. D. 192, says, 'A Christian, according to the command of the gospel, observes the Lord's day, thereby glorifying the resurrection of the Lord.' And again he says, 'The Lord's day is the eighth day;' that is, according to the Jewish reckoning, on the day that came next after the Jewish Sabbath, viz: the first day of the week.'

Tertullian, about the same time says, 'The Lord's day is the holy day of the Christian church.' 'We have nothing to do with the Sabbath,' (that is, the Jewish Sabbath.) 'The Lord's day is the Christian's solemnity.'

We are informed by Eusebius, that from the beginning the Christians assembled on the first day of the week, called by them the Lord's day, for the purpose of religious worship, to read the scriptures, to preach and celebrate the Lord's supper; and Justin Martyr observes, that on the Lord's day all Christians in the city or country, met together, because that is the day of our Lord's resurrection, and then we read the writings of the apostles and prophets; this being done, the president makes an oration to the assembly, to exhort them to imitate and to practice the things they have heard; then we all join in prayer, and after that we celebrate the sacrament; Then they who are able and willing, give what they think proper, and what is collected is laid up in the hands of the president, who distributes it to orphans and widows, and other necessitous Christians, as their wants may require.'

This testimony should forever settle this very clear question; and it does appear to us that it will do it in the minds of all who will carefully examine the subject, aside from the influence of prejudice, or preconceived erroneous opinions.—Let us abide in the truth, and remember, that 'whosoever seeks to be justified by the deeds of the law, is fallen from grace,' and nothing is more clear than that keeping the seventh day or Jewish Sabbath, was one of the prominent deeds of the law.

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CORRESPONDENCE.

NEW BEDFORD, March 27th, 1847.

Our little band is still strong in the faith of the speedy coming of the Lord, and we have blessed good meetings. Bro. Turner is with us for the most part of the time. He is getting out a new chart, which I expect will be out the last of this week. Bro. Turner thinks that James was the first who was sent to Great Britain to preach the gospel; and if that be the case, how plainly we see chap. v. 1-11 inclusive, fulfilling between that nation and Ireland. The 4th verse reads, "Behold the hire of the laborers which have reaped down your fields, which is of you kept back by fraud, cryeth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." It does appear to me that these things have come upon these nations. We see that England is now obliged to feed the starving Irish—and the hand of the Lord I believe is truly in these things, for he does not suffer all the

ships from this country to arrive there with provisions that are sent out. I believe we have an amount of fifty ships and barks that have been lost in carrying provisions from this country to Ireland. One from this port, and also one was lost on the 22d inst. on the Cape Truro beach with all her crew. She sailed from Boston the 21st. The officers and crew all lived in a little place near Boston, and their wives and children were in Boston the morning she sailed, and took their parting leave of their husbands and fathers, and within 24 hours they were all lost, with ship and cargo, and corn, flour, meal and for Ireland.

ORIS IRISH.

ATTICA, April 11th, 1847.

BRO. MARSH—I have met with a few brethren here to-day, and the Lord has blessed us. I wish to exhort the brethren every where to *examine themselves*, to see if they are in the faith. What! know ye not that Christ is in you except ye be reprobates, selfishness and worldly-mindedness need continually to be crucified, until a permanent victory is gained. This is possible with God: and we may gain it if we will.

If we obey 2 Cor. iv. 17, 18 and Col. iii. 1, 4, we shall become heavenly-minded.

Reader do you enjoy the religion of the Bible? If not, do you wish to? If you wish to, will you now consecrate yourself to God, without any reserve? Be sure to give up your will. Self-will is, perhaps, the greatest hindrance to communion with God. It is certain, at least, that if our wills are entirely submitted to Christ, we cannot be unhappy.

B. MORLEY.

PALMER DEPOT, Mass., March 27.

DEAR BRO. MARSH—I suppose the brethren out West would like to know what has become of Bro. Benson that was out West, crying, 'Behold the Bridegroom cometh, go ye out to meet him.' Well, I am still crying, 'Behold he cometh, and every eye shall see him, and they also which pierced him, and all the kindreds of the earth shall wail because of him. Even so, Amen.' But this I confess that after the way they (the churches) call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets. And having therefore, obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come. And I am still waiting for his Son from heaven whom he raised from the dead—even Jesus, which delivered us from the wrath to come.

I am still trying to warn the ungodly of his awful danger. The good Lord is still with us at Three Rivers: He converted one soul a few days ago. Our dear Bro. Himes was here last Thursday evening and gave one good lecture on the 4th and a part of 5th of 2 Cor. The saints were strengthened, but wicked entangled; they threw rotten eggs—but God blessed us and the children rejoiced. I am glad that God has raised up Bro. Himes for this work; I never saw him more engaged than now; he is in the work with his whole soul. Although some say he has become backslidden and worldly, yet the Lord is with him.

LEWIS H. BENSON.

BATTLE CREEK, Mich. March 30.

There are a few here holding on to the precious promises, and I hope that no one will take our crown. There has been a little moving of the Lord here; two have been immersed in the name of the Lord here in apostolic order, and I rejoice to believe that they are happy and ready to meet the good Shepherd at his return. I praise God for living faith that works by love and purifies the heart. The Scriptures cannot be broken, therefore iniquity abounds and the love of the

greater number grows cool. O may the Lord preserve us in these perilous times unto his heavenly kingdom.

I bless God that I ever took my lamp to meet the Bridegroom; and I hope and earnestly pray that my oil may hold out until the glorious return. O brethren and sisters, let us be ready and waiting for the return of the Lord.

I love to hear the dear saints discuss Bible subjects, when it is done in the spirit of love. What if we do differ in some things? let us be honest and take the Bible, the whole Bible, with all of its connections and harmony, and compare and combine the different parts; with prayerful hearts—and let us love one another sincerely, and all will be well.

Yours waiting to enjoy immortality in the heavenly kingdom,

DAVID HEWITT.

"Perilous Times."

2 Tim. iii. 1-5.

When Time's career is almost run,
Then Peril's time will have begun.
When men shall not the truth regard,
They love 'themselves' and not the Lord.

They from the Lord shall go astray
And seek for ease in their own way.
They love themselves—they boast—are proud,
Their wicked hearts despise the good.

Their words are false, they break a truce,
They traitors prove, and false accuse.
The Great Jehovah they blaspheme,
And take in vain his holy name.

Affection's bond, and nature's tie
They disregard—their minds are high;
They heady are, and walk not low
As Jesus taught us all to do.

The children, too, are found so bad,
Their parent's word they do regard;
Unthankful hearts they do possess,
And walk in their unholiness.

The love of God they all profess,
And have a 'form of godliness';
But still they do 'deny the power,'
Which proves us near time's closing hour.

These, we read, are learning ever,
But the truth they get it never:
'From such as these, O turn away,'
We hear the apostle boldly say.

As some withstood the power of God,
When Moses lifted up the rod,
So these do all resist the truth,
Are reprobate concerning faith.

And have we now such 'perils' here,
And do such awful times appear?
Ah yes; and with resistless force
They tell us Christ is at the doors.

'Tis thus we're warned of Satan's power,
In these 'last days'—time's closing hour:
O may we all to Jesus fly,

The end is near,—the Lord is nigh!

Houghtonville, Vt.

O. D. CRISON.

Some would be thought to do great things,
who are but tools or instruments, like the fool
that fancied he played upon the organ, when he
only blew the bellows.

Barry, Ill., March 12th, 1847.

This part of the country is full of Reverends,
and D. D.s, Methodists, Baptists, Presbyterians,
Christians, Freewills, Campbellites and Mormons—
but among them all I hear nothing about the
second coming of my Savior being near: no, no—
but right the reverse: a millennium, world's
conversion, return of the Jews, &c. &c., are to-
pics that are harped upon by the nominal teach-
ers of these last days, until they are entirely
thread-bare and worn out. O that men were wil-
ling to embrace the truth, and would search the
Scriptures for themselves and find the truth—thy
word, O God, is Truth.

G. EMERSON.

BRO. PINNEY.

BRO. MARSH—In a late visit to Seneca Falls I found our beloved Bro. Pinney confined to his house, which he had been unable to leave for several weeks; and though his emaciated and feeble appearance seemed to indicate that his arduous and faithful labors for the world were finished, yet I indulged the hope that his disease would take a turn and result favorably to the health of our brother; but from a recent communication from him, written in answer to one inquiring into the state of his health, he says, "As to my health it is no better than when you saw me. I have been under the care of a physician ten weeks, and not a single symptom of my disease removed. I am weaker than when you were here."

In view of these facts I feel that it is but due to our brother who has not only spent his worldly substance, but his valuable health in the cause of God, to inform his numerous friends of his present condition, and ask in his behalf their united prayers, and also to consider his wants and those of his family, remembering that it is more blessed to give than to receive. A word to the wise is sufficient.

Your brother in Christ,

JABAN E. BATES.

Martinsburg, April 12th, 1847.

CRIGGSVILLE, Ill., Feb. 13, 1847.

DEAR BRO. MARSH—I have nothing discouraging to say of the cause in this region. I thank the Lord that it appears to be on the advance. My health is now good. I have been laboring in this vicinity for several weeks—have had a good hearing, and much interest is manifested in the truths we advocate. There is a demand for publications on the advent, which I regret I am unable to supply, as thereby much light might be cast on inquiring minds. The end is fast hastening; may the Lord help his 'waiting' people to hold fast the confidence and the rejoicing of their hope firm unto the end.

JOHN DANIELS.

PHILLIPS, Mo. April 6th, 1847.

Most of the preachers and church members here expect the world to be converted, a temporal millennium, the Jews' return, &c.; but such preaching is no food for me, and I fear they will be greatly disappointed before the close of this year. Oh! what indifference to this subject—how can it be so! It seems they have closed their eyes and ears, and chose darkness rather than light. We want all the light we can get and hope you will continue to send us the glad tidings, so that we hear from the brethren if we cannot see them, and hope we shall be faithful to the end, and be in readiness to meet our coming King.

ISAAC F. HARDEN.

BRO. MARSH—In the last Voice Bro. Morley wrote a piece upon the state of the dead, in which he quoted a passage which is often referred to, to prove the same position, viz: 'And no man hath ascended up into heaven,' &c. Now I would ask if the meaning of this is precisely as Bro. M. and others would have it, what will they do with *Elijah's case*? I should like to have them explain 2 Kings ii. 11.

A. LEARNER.

COLBORNE, C. W. April 9th, 1847.

BRO. MARSH—Religion is very low in this part of the country, however, there are some who I trust have not laid down their armour, but are determined to fight the good fight of faith and lay hold on eternal life. I hear that there have been several souls brought to a saving knowledge of the truth under the labors of brethren Campbell & Thompson, in the Prince Edward district, to God be all the glory. I think if Bro. Preble or some other efficient lecturer could come to Canada, he would do much good, and be amply supported.

J. A. SPAFFORD.

Political Tokens in Europe.

"Rev. Mr. Roussel," a correspondent of the New York Evangelist, under date of Paris, Feb. 23d, 1847, speaking on the affairs of Europe, says:

"For a long time two questions have occupied the press, and European diplomatists: these are, marriage of the Queen of Spain and her sister through French influence, and the occupation of Cracow by Austria, supported by Prussia and Russia. The former affair has embroiled England and France, through the fear of England lest the Duc de Montpensier, son of our king, might sooner or later, by his marriage with a sister of the Queen of Spain, ascend the throne of that kingdom. This misunderstanding between the two constitutional powers of Europe, has emboldened the three Northern Courts to strike a *coup de main* at Cracow. Things were at this point, at the date of my last correspondence. Since then a new step, a new encroachment has been made by Russia, Austria and Prussia, who have threatened Switzerland with their interference, if there is allowed in that republic a political change contrary to the treaties of 1815. Switzerland has replied to the three powers, by reproaching them with their own violation of the treaty of Vienna; and finally, Austria has already ordered her troops to march towards the frontiers of that country. There is not, therefore, a moment to be lost by France and England, if they would resist the three absolute monarchs: indeed, it is asserted that at this moment a reconciliation is in preparation, and that to effect it the Ministry at Paris and London will be modified; M. Guizot on the one side, and Lord Palmerston on the other, will be sacrificed; then France and England, re-united, will arise against Russia, Austria and Prussia.

A fact which interests the whole of Europe, is the famine which is felt in all quarters: twenty of our Departments have been disturbed by mobs, under pretext of the high price of grain; merchants have been robbed, castles pillaged, laborers assassinated, bands of mendicant robbers have levied contributions; finally, the disorders have been serious and numerous. They are at present diminished, but may perhaps be renewed in other quarters.

In Ireland, the misery surpasses all conception; mobs, pillage, resistance to magistrates, deaths from hunger, are common things; fevers are already prevalent, and a pestilence is soon to be feared. The English Government has made donations of money, but tardy and illy employed, so that the evil has scarcely diminished, and enormous offerings will still be necessary.

Germany, likewise, has had its tumults on account of the scarcity of food.

Portugal, when I last wrote you, was in the full tide of revolution; the insurgents have been completely routed, and though peace does not yet hold sway in that kingdom, the authority of the Queen is now recognized in all quarters."

Famine in Europe.

IRELAND.—Says the National Intelligencer, All the accounts agree that the distresses in Ireland and suffering of the people are unmitigated, and surpass all that the imagination can picture. And it is sad to learn that the *spring sowing* has hardly begun in a majority of the rural districts. No provision is therefore made for the ensuing year. The Cork Examiner says:

"From the melancholy accounts we receive, day after day, from gentleman of undoubted accuracy and intelligence, of the general neglect of this propitious season for cultivation of the land—of the extensive tracts of country that are still untouched by the plough, spade or harrow—of the rapid apathy and sullen despair that seem to hang like a dark cloud over the minds of all classes—

landlords, middlemen and farmers—we are reluctantly compelled to believe that the present season of calamity is but the precursor of one more terrible, more appalling, more destructive to human life."

The tide of emigration, it is also said by the Liverpool Mercury, "continues to flow with a rapidity really fearful, when it is considered that the class of emigrants is altogether composed of the more sound and healthy portion of society. The comfortable farmers, the temperate, industrious and saving, the young and able-bodied, the possessors of a small capital—these are the individuals who are flying from their native country as if it were plague-smitten. What will be the end of it all, God only knows."

FRANCE.—Paris dates of March 17th say that the state of the public subsistence continues to be the object of the most anxious solicitude with all parties. The rise in all the markets is unceasing. Bread rose in Paris on the 18th even higher than was anticipated. The rise in flour is alarming. It had reached 123 francs per sack, equivalent to 31 shillings per one hundred weight, and it was expected that it would rise still higher.

SPAIN.—The dearth of subsistence in the capital has received the attention of the Senate, and on the 10th ultimo measures for relief were under consideration. The speculation of the French Government was drawing enormous quantities of grain from Spain; 6,000 wagons were employed in transporting grain to Santander for exportation.

GERMANY.—Accounts from Germany continue to speak of the scarcity of provisions and spreading desire for emigration, chiefly to America, not only among the poorer classes, but also among the small land-holders. A letter from Prague says that the destitution of the lower classes has suggested the erection of a steam-cooking apparatus of such a size that 30,000 basins of soup are served out in a forenoon. Accounts from Hungary speak of the most pressing scarcity, and give some details of crimes committed by the hungry people; and yet, says the Austrian Lloyd's Journal, such quantities of grain are now stored up in the country as might supply the whole population for some years; but the owners are waiting to send them by water to foreign markets rather than to send them over almost impassable roads to the distressed districts.

DREADFUL DISTRESS IN SWITZERLAND.—A physician writing from Schull, in the Canton of the Grisons, on the 28th February, says—The parish of Schull is one vast charnel-house. A frightful mortality reigns here. Each day from forty to forty-five dead bodies are interred. There is scarce a humble dwelling in the Canton into which fever, dysentery or death have not entered. Graves cannot be prepared in sufficient numbers, and the bodies are so hastily interred that the dogs, scraping off the dirt, draw them out and batten on their flesh. The feebleness of the inhabitants prevents them from digging deeper. The master of a public school who had a year since a hundred and forty scholars, now has not one! Half are dead, the rest incapable of raising themselves. The master, to support his family is working on the roads.—*Jour. of Com.*

Great Mortality among Emigrants.

Nearly 4000 emigrants landed at New York last week. A great number of these were ill.—There is not room enough in the hospital of that city to receive them. A committee of the Common Council has waited upon the Governor to request permission to erect a temporary building to accommodate 800 patients. A malignant fever is raging in some parts of Ireland, and so great

is the mortality that hundreds die in but few hours after an attack. Several of the emigrants declare they were sick when shipped, but the Health officer at the place of embarkation reported them well. Hundreds die on their passage. The ships are generally badly ventilated, destitute of proper provisions, water, &c. The New York Gazette says:

"There are now in Bellevue one hundred and seven miserable beings, just between life and death, who have been placed there within a few days past, and many of whom are in the last stages of the fearful malady; nine died during the 24 hours ending on Saturday morning last!—Thirteen hundred of these poor unfortunates arrived on Thursday, and fifteen hundred on Friday, and the probability is that 4000 human beings, emigrant strangers, have been placed on our docks within the last four days. Of these, some die while being removed to the pier—some on their transit to Bellevue, and numbers in an hour or two after being entered on the books of the Hospital! The Globe, which gives some particulars still more appalling, says, that the hospital buildings are overflowing and it has been found necessary to transfer to the Alms House, very many patients who have been under treatment for months, to make room for the newcomers."

What will be the effect of this great influx of disease it is impossible to tell. The earth seems cursed. Europe is one great charnel house—Famine and pestilence are sweeping away thousands, and in this land of abundance the same work is going on through the agency of the demon of war. "What shall be the end of these things?"—*Roch. Democrat.*

MEETINGS IN THIS CITY—three times on the Sabbath, also Tuesday and Friday evenings, in Shaw's New Brick Block, east side of the River, corner of Main and Stone streets; entrance from Stone street. Knowledge is free, and will be administered in the afternoon of the first Sabbath of every month.

LATE PUBLICATIONS.

- FOR SALE AT THIS OFFICE—An Assortment of Advent Books, Bibles, Cantabrigg & Macknight's Testaments, Hymn Books, &c., &c. Also,
- PRIMITIVE CHRISTIANITY—From the Writings of the Fathers.—Compiled by D. J. Robinson. Several hundred copies on hand. Price, \$2 per hundred. Acts, single copy.
- THE PRIMITIVE CHRISTIAN MINISTRY—From the Fathers. By the same. 3 vols. single; \$2 per hundred.
- THE VOICE OF GOD: or an Account of the Unparalleled Fires, Hurricanes, Floods and Earthquakes, commencing with 1715. Also, some Account of Pestilence, Famine, and Increase of Crime.—Compiled by T. M. Preble. Price, 12 1-2 cts.; \$2 per hundred.
- STORR'S SIX SERMONS—"Are the Wicked Immortal?" also, Have the Deeds Knowledge?" &c. We have just received 100 copies from the author. Price, 15 cts.; \$10 per hundred.
- TWO HUNDRED STORIES FOR CHILDREN—Compiled by T. M. Preble. Price, 37 1-2 cts.; 33 per cent discount per hundred.
- ANALYSIS OF GEOGRAPHY.—By S. Bliss. We have a few copies. Price, 62 1-2 cts.; \$5 per dozen.
- CRUBEN'S CONCORDANCE—New and Condensed Edition. Price, bound in sheep, \$1.50; in boards, \$1.25.
- "THE BIBLE A SUFFICIENT CREED"—A Sermon by Chs. Beecher. Price, 5 cts.
- WHITEHEAD'S LIFE OF THE TWO WESLEYS—comprising the early history of Methodism, &c. Price, \$1.

BUSINESS NOTES.

- T. M. Preble—You are right: 75 cts. A. E. Morrill's subscription to close of six, instead of the sum previously named.
- J. V. Hines—A. K. Duggitt, East Mendon, N. Y., wants his bill for Herald and his paper discontinued.
- C. H. Temple—\$1 for pamphlets, sent as ordered.
- A. Collins—You are paid to vol. xiv no. 7. The dollar just sent is credited to W. Keyes, whose debt now is only 16 cts.
- T. I. Carlton—\$1 for pamphlets, sent as ordered.

Receipts for Week ending April 23d.

P M for R Allen \$1; P M for J Higgins \$1, pays close of v. xiv.; J Thompson; J V Hines; P Hough; J B Pain for A Daigneau \$1; P M for J Phillips \$1; L Bates; S L Robinson; Philip Hough for S W Buck \$1; J H Block \$1; D Blair; C W Burnham for A Smith \$1; T Sanborn \$1; T M Preble; O Hoyt \$1; R Grant \$2.50, and for L Aldrich \$1; N Rublee \$1; A Wells for J S Hard \$1; J H Mills for H Porter \$1; for I Moore \$1; A P M for J Taylor \$1; C Storrs; J Morgan \$1 and N Croff 50 cts; S Powell; W Grimes \$1; G G Colvin 50 cts; S Brackett for I. H Stone \$1; Wm Brown 50 cts; C H Temple \$2, and for W Perry \$1; P M for Mrs Alvord \$1; B Morley; T I Carlton for H Clark \$1, and I Ludwig \$1; S Brass; A Collins for W Keyes \$1, close vol xiii; L North, all right.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XIV.

ROCHESTER, N. Y.—MAY 5, 1847.

NO. 6.

THE VOICE OF TRUTH,

PUBLISHED EVERY WEDNESDAY

TALMAN BLOCK, BUFFALO ST. OPPOSITE ARCADE,
(Entrance—east end of the building)

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$2 for Five copies
Without charge to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or
remittances for Books, should be addressed to JOSEPH MARSH,
Rochester, N. Y., post paid. Subscribers' names, with their Post-
Office, should be plainly written.

"Who shall dwell in thy Holy Hill?"

Psalm xv. 1.

O Lord, who shall abide with thee,
In that most holy place?
Who shall ascend thy holy hill
And see thy glorious face?

II.
None only those who walk upright,
And works of love impart;
None only those who speak thy truth
And speak it from the heart!

III.
O Lord, prepare me for that place,
Help me thy truth to speak;
Give me thy spirit and free grace,
And help me to be meek.

IV.
Give me a garment white and clean—
A robe of righteousness;
On which no spot or wrinkle seen,
Prepared for endless bliss.

V.
Then Jesus come and take me home,
With all the holy throng;
There we will praise around thy throne,
And sing the new born song!

VI.
Then we shall dwell for evermore,
In Zion's holy hill;
And with the angels we'll adore,
Our harps shall ne'er be still!

* J. R.

Pre-millennial Advent.

BY CHARLES DECHER,

The canons of criticism I have shown to be logically necessary to the denial of the pre-millennial advent, are substantially explained in one, viz: "Whatever is for pre-millennial advent, spiritualise; whatever is against it, leave literal."

I now proceed to show the manifest infidelity of this principle. Not that I suppose, or would imply, that the opposers of the pre-millennial advent are infidel in heart. By no means. I mean to show that it is to the piety of their hearts alone, we are indebted for escape from general infidelity.

I have shown that of all passages relating either to advent, resurrection, judgment or conflagration, the largest part, and those most unequivocal, are to be spiritualized, while but a small class remains to be treated as literal. I now add that the course pursued in spiritualising the former class, and the liberties taken, furnish ample preparation for spiritualising the latter, and thus eradicating the obnoxious ideas of a "coming Resurrection" and "Judgment" from the whole Bible.

For there are no passages in the latter class more difficult to subject to this process than others already disposed of. And why not be consistent?

Take for example our Savior's words, Matt. xxiv. 30: "And then shall appear the sign of the Son of man, coming in the clouds of heaven with power and great glory."

Now Prof. Bush, the Universalists, *et id genus omne*, find all this to be spiritual. And how can you reprove them who have just been spiritualising the very same words in Daniel? You spiritualised the words to escape a pre-millennial—they to escape a post-millennial advent; and both with equal reason.

2. Will you cling to 1 Cor. xv.: e. g. "As in Adam all die, even so in Christ shall all be made alive," &c. &c. But Prof. Bush and the Swedenborgians, find in all this chapter no allusion to the resurrection of the body at all—it is all spiritual. And how can you reprove them when they apply the very process you furnish in Isaiah 25th, from which Paul here quotes? If Paul identifies the two passages as he does, and you spiritualise one, blame not Prof. Bush for being more consistent than you are willing to be and spiritualising both. And why should 1 Thes. iv. 16, give you any qualms of conscience? Having swallowed many a camel, are you now straining at a gnat? Having disposed of Isa. 25th, Hos. 13th, Rev. 20th, &c., shall this stand in your way?

3. But suppose we turn to 2 Pet. iii.: will you repose here? Does not Prof. Bush spiritualise all this with as much apparent satisfaction as you did similar expressions in Isaiah lxx. lxxvi.? Or in Psalm xxvii.? And why regard the mote in the Professor's eye?

4. And will you cherish a regard for the antiquated notion that there is ever to be such a thing as a "great white throne," Rev. xx. 11, and One sitting thereon, "from whose face earth and heaven fled away?" Has not Prof. Bush, aided by the principles by you furnished in the beginning of this very chapter, satisfactorily changed all that? When you have spiritualised the resurrection of part of the dead, called "THE FIRST RESURRECTION," why chide him for spiritualising what is said of "the rest of the dead," where no resurrection is mentioned?

And why cling to early prejudices here, you who have dissolved into mist, that throne which Daniel saw, whence came the "fiery stream," before which myriads ministered, where "judgment was set" and "books opened?" Are you now bent on literally interpreting similar imagery, and that in so dark and symbolical a book as in the first part of the chapter you pronounced Revelations to be? Will you now cast away that Allegoric wand which has been your sceptre of power from the beginning of the Bible, and which has dissipated more substantial seeming texts than this? By no means. Or if you piously prefer to halt here, you cannot stop others who have followed your leading. Rising generations of uncatechized scoffers will tread your steps and say, "Where is the promise of his coming?" And you can find no answer.

Life and Death.

NUMBER VIII.

Another passage sought to sustain the doctrine of consciousness is found in Luke xxiii. 42, 43 "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, to-day shalt thou be with me in Paradise." The above is understood by the advocates of the intermediate state, and also of immediate rewards, to teach that Jesus and the thief, both, went that day into Paradise. Their views however are very diverse as to what Paradise is. The former believe it is that part of hades assigned to the souls of the righteous; the latter, the full fruition of glory at God's right hand.

1. To the latter, it is sufficient to say, Jesus declared, *after* his resurrection, that he had not yet *ascended* to his father. He had not yet en-

tered the Paradise of this class of Paradisiacs.

To both I answer, the argument turns solely on the punctuation of the editors of our Bibles. Punctuate as I have and there is an essential difference. Put 'shalt' after 'thou,' and it would read, "I say unto thee, to-day, thou shalt be with me," etc. Translate it without any transposition of words, and it will read thus: "Verily I say unto thee, to-day, with me thou shalt be, in Paradise." Which gives the fairest construction to the sentence, compared with itself or with other arguments which may be adduced, I leave my readers to judge.

Again: what was the prayer of the thief? "Lord remember me *when* thou comest into thy kingdom." Is it not the most natural inference that can be drawn, that Jesus promised him in answer to and in accordance with his prayer? Surely there is nothing to contradict it. If he did, the penitent thief will be remembered as Job will, (Job xiv. 13) when Christ comes and his kingdom.

Again: what is *Paradisos*? Philology cannot settle it any more than it can the fabulous heathen doctrine of hades. Primarily it signifies, 'a park'—'forest, where wild beasts were kept for hunting; a pleasure park; a delightful grove.' The seventy use it in the Septuagint for the garden of Eden—we must resort to the *usus loquendi*. We will compare Scripture with Scripture. I know of but three texts where *Paradisos* is used in the New Testament. The first is the one under consideration. The second is in 2 Cor. xii. 4—where Paul says he 'was caught up (or away) into *Paradison*.' The third is in Rev. ii. 7, where Jesus says, 'To him that overcometh will I give to eat of the tree of life which is in the midst of *tu Paradisou, tu Thcou*—the Paradise of God.' Here it is affirmed, that the *tree of life is in the midst of the Paradise* of God. If we can ascertain where the *tree of life* is, or will be, we can ascertain what and where Paradise will be. Rev. xxii. 2—"In the midst of the street and on either side of the river, was there the *tree of life*"—ver. 14, "Blessed are they that do his commandments that they may have a right to the *tree of life*, and may enter in through the gates into the city." These Scriptures affirm 1st. That the *tree of life* is in the midst of Paradise. 2d, that it is in the beloved city—the New Jerusalem: therefore Paradise will be in the New Earth, when Jerusalem is created a rejoicing and her people a joy. The kingdom of God will be there; and there will the promise of Jesus be fulfilled—not to the penitent thief only, but to all that love his appearing.

2. Another portion of Scripture we will consider is in 2 Cor. v. 1-9. This is understood to teach that the body of man is the tabernacle of his soul—that the dissolution of the tabernacle or earthly house is his death—that the house from heaven is the immortal body—that the absence from Christ is while the soul is tabernacling in the mortal body, and the being present with the Lord is when the soul leaves the body and goes to be with Christ. This I believe is a fair statement of the case.

1. I answer, if this be true, the intermediate state is not true, or you must believe God and Christ are in hades! But it is said God is omnipresent. True; and therefore there is no such thing as being absent from him in this sense; but here is an *absence* from and a presence with Christ

—the one the antithesis of the other. If it does not teach a personal presence of Christ to be enjoyed by the inheritor of glory, it teaches nothing more than every child of God enjoys here; consequently, nothing at all. 'Lo I am with you always, even to the end of the world,' said our blessed Lord. I affirm without fear of contradiction, that the personal absence and presence of Christ is here taught, not in hades! but in the kingdom.

2. That it neither teaches the intermediate state nor an immediate ascent to glory, is plain from the context. The argument of the apostle is one unbroken chain from 4th chap. 10th ver., where he speaks of the resurrection, to the 10th ver. of this chap., where he tells us we must stand before the judgment seat of Christ—and for what? To receive in our bodies our reward or punishment.

3. Having previously given my views of what these Scriptures teach, I will, in the third place, examine one more passage and close. Phil. i. 23. If the doctrine of consciousness is taught any where it is here. But is the separate, conscious state positively taught here? I answer, unhesitatingly, no! The inference may seem strong to many, yet we must never draw an inference at variance with positive declarations. If, however, it teaches consciousness, it teaches an immediate residence with Christ. This is plain. If Paul did not expect to be immediately with Christ, consciousness is not taught. It depends entirely on this fact, if fact it be. Does the text teach it? My inference is, it does not.

I will give my understanding of the context. Paul tells us in 12th ver. that his affliction (being a prisoner at Rome,) had turned out for the advancement of the gospel—that his imprisonment for the gospel had become known at court—thereby many had become bold to preach, some even of envy, that he might be the more afflicted—in this Christ was magnified and in this he rejoiced. What might be the consequence he did not know, but was confident that in nothing he should be ashamed—i. e. whether he lived to preach the gospel or laid down his life for the testimony of Jesus, and that in either way Christ would be magnified—that for him to live would be to magnify Christ; to die, would be gain—i. e. Christ would be magnified more by his death, under those peculiar circumstances, than by his living; still, if he lived in the flesh, (mortality) this, i. e. to magnify Christ, would be the fruit of his labor—yet if it was left to his own choice, he did not know what he would do, for he was in a strait betwixt the two modes of magnifying Christ, having a desire to depart, and also to be with Christ which would be far better for him, personally—yet to remain and preach would be for the good of the church.

The question now returns, Did he expect to be immediately with Christ? I infer he did not, but at the resurrection. I will give one reason only. If Paul expected to go immediately and be with Christ, he expected all believers would. Then all believers would go there to sleep—for he says, 1 Thes. iv. 14—'For if we believe Jesus died and rose again, even so, also, them that sleep in Jesus will God bring with him.' But if it be said 'he will bring them from the grave,' I answer, that is just what I believe. They sleep in the grave and God will bring them up and unite them to Christ, which is 'far better.' O for that glorious day to come! Let us watch, pray and possess the spirit of Christ, that we may stand when he appeareth. If we do not understand alike, let us love as brethren, and Christ will own us in that glorious day, which may God grant through Christ. Amen.

GEO. NEEDHAM.

"The fewer things a man wants the nearer he is to God." "God never takes anything from his children but with the purpose to give them something better." Thou hast contended with

Satan, and hast been successful. Thou hast fought with him and he has fled from thee. But O, remember his artifices. Do not indulge the belief that his nature is changed. True indeed, he is now very complacent, and is, perhaps, singing the same syren song; but he was never more a devil than he is now. He now assaults thee by not assailing thee, and knows that he shall conquer when thou fallest asleep. U.

An Important Inquiry.

'Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?'—Psa. xv. 1.

These questions are highly important. As there are some that will be permitted to 'abide in the tabernacle' of the Most High, and 'dwell in his holy hill' forever, no doubt but the peculiar characteristics and traits that they must bear, in order to have a preparation that will admit them into the tabernacle and holy presence of a holy God, are pointed out in his holy word. My brethren and sisters, if we can find pointed out in the Scriptures the preparation, then we can all ask ourselves the question, Am I now prepared? Am I now ready to stand with my holy Savior, on his 'holy hill,' 'Mount Zion?' O let us see to it that we are among the number that will 'enter in through the gates into the city.' I am afraid that some of my good brethren are spending their time and talents too much in discussing and writing upon disputed questions among brethren, which serve, many times, to divide them in their feelings and fellowship for each other. We want at this trying and critical hour something that will encourage, unite, strengthen and comfort the tried followers of Jesus. O for the spirit of wisdom to direct.

Now let us see if we can find David's serious questions answered. If we do, let us compare ourselves with the word as we go along, and see if we are ready for Jesus to come any moment, and to 'stand before his indignation.' Nah. i. 6.

1st. 'He that walketh uprightly.' Now if we are required to walk uprightly, we want to get into the right way. Now let us find the way that leads to the Mount of God. Jesus says, 'I am the way'—and again, 'By me if any man enter in, he shall be saved, and shall go in and out and find pasture;' 'but he that climbeth up some other way, the same is a thief and robber.' It was not by the 'blood of goats and calves,' that this way was opened and consecrated, but by 'his own blood.' Heb. x. 19, 20. 'Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the veil, that is to say, his flesh.' Many are trying to 'climb up some other way' rather than come in by the way that will lead them to the port of endless rest. Many had rather grovel around amid paths of superstition and bigotry, being led on by tradition and the commandments of men, and travel in the fog and darkness, led on by blind guides, till they will find themselves in the ditch of eternal ruin, rather than set their feet in the 'path of the just, that is as a light that shineth more and more unto the perfect day.' O yes, that path that is lighted up by the esfulgent rays of the sun of righteousness shines brighter and brighter as we near the 'perfect day!' Soon the light of eternal day will burst upon us. O then, my brethren, let us 'walk uprightly.' Read Isa. xxxiii. 15-17. As we have therefore received Christ Jesus the Lord, so walk ye in him; (Col. ii. 6) and then we shall walk uprightly, and in the end be permitted to 'abide in the tabernacle' of the Lord and in the 'mountain of his holiness' for ever, even for ever and ever.' Amen.

2d. And he that 'worketh righteousness.' We have got to work as well as walk. It is not the hearing of the word only that will insure us a lot

among the blessed, but we must be 'doers of the work;' and as Paul says, 'Let us labor therefore, to enter into that rest,' &c. Heb. iv. 11. Jesus says, 'Occupy till I come.' It will not do for us to bury our talent if it is a small one. We should appropriate all our time, talents and money, that is required of us, to the works of righteousness—so when Jesus comes we shall hear him say, 'Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter into the joy of thy Lord.' Read Matt. xxv. 34-46, and there learn the works of righteousness.

3d. And he that 'speaketh the truth in his heart.' The carnal heart has always a great aversion to the truth. 'From it,' says our Savior, 'proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, pride,' &c. &c.

Seeing then, that the 'heart is deceitful above all things and desperately wicked,' and is a receptacle for and from whence proceed all the 'works of the flesh,' it becomes us to 'search our hearts and try our ways,' and see if there are any of those sinful desires in our hearts. You know, brethren, that holiness and sin cannot abide in the same temple—truth and error cannot walk hand in hand peacefully together; for while one is sanctifying, transforming and renewing us in 'the spirit of our mind,' and preparing us for the kingdom of God; the other is conforming us to this world, to its unholy, unsanctifying and degrading influences, fashions, practices and degenerate customs, &c., and rendering us unfit to benefit our fellows around us, and above all, unfit for a residence in 'God's holy Mountain.' It is possible that a great many who make high professions, have some of those contaminating sins lurking about them. I speak not of the general mass of Christians (professedly so) at large, but of those who are looking for our Redeemer. I say it is possible that there are some who are indulging in high hopes of heaven, whose heart is set on some treasure of this world. If we have our hearts filled with the treasures of this world, how can the truth dwell there? how can we speak the truth in our hearts? O brethren and sisters, if by examination we find any thing there that will hinder the truth, let us eject it and that right early. The kingdom is near—the 'tabernacle' will soon be 'with men.' Lord, who shall abide in thy tabernacle? Let David answer in another Psalm, (xxiv. 3, 4,) in answer to the questions: 'Who shall ascend into the hill of the Lord? and who shall stand in the holy place?' Hear his answer: 'He that hath clean hands and a pure heart—who hath not lifted up his soul unto vanity, nor sworn deceitfully.' How necessary then it is that our hearts be pure, in order to admit us into the peaceful presence of God. Jesus says, Blessed are the pure in heart, for they shall see God.' If we would be 'pure in heart' we must love the truth—we must keep and speak the truth in our hearts, then the prayer of Jesus will be answered: 'Sanctify them through thy truth, thy word is truth.' Remember that it is written, 'If I regard iniquity in my heart the Lord will not hear me.' Psa. lxxvi. 18.

4th. 'He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.'—ver. 3. Here is instruction or a warning that we should not backbite nor reproach our neighbor. The great apostle says, 'Speak evil of no man.' Many of us I fear, do not always bridle the little 'unruly member,' the tongue. James says it is 'a fire, a world of iniquity;' and you, brethren, know how 'great a matter' is often kindled by a 'little fire.' The tongue often 'setteth on fire the whole course of nature; it is set on fire of hell.' Our words should be 'few and well chosen.' 'Who is a wise man endued with knowledge among you? Let him show out of a good conversation his works

with meekness and wisdom.' 'But the tongue can no man tame.' But, my brethren, it can be bridled. We should learn from the example of our Savior that if we are reviled, not to revile again—if we are cursed, let us bless and curse not—and if any man offend not in word, the same is a *perfect man*, and is able to bridle the whole body.'

Let me conclude this article by repeating the rest of the Psalm; then I hope all will learn their duty and act accordingly: 'In whose eyes a vile person is contemned; but he honoreth them that fear the Lord—he that sweareth to his own hurt and changeth not—he that putteth not out his money to usury, nor taketh reward against the innocent: he that doeth these things shall *never be moved*.' We have a theory as perfect as an angel, but that alone never will admit us into the kingdom. We must have a preparation. O think how *near* we are to the 'world to come!' *How short the time* is we have to prepare, if we are not ready! O God, consecrate us anew. Amen.

S. J. RONEY.

Are the Dead Conscious?

I wish now to consider some of the objections urged against the negative answer to this question, as I think I have in a former article, shown that the negative is the correct answer.

The first text I will notice on this point is Phil. i. 23: 'For I am in a strait betwixt two, having a desire to depart, and be with Christ, which is far better.' This is understood by many to sustain the affirmative. But if Paul was actually conscious and in the presence of Christ immediately after he died, he must have been conveyed to the 'right hand of the throne of the Majesty in the heavens;' for Christ the great 'high priest' is there, and we have no information in the Bible of his being any where else (i. e. in hades or on earth) since he first (having overcome) sat down with his Father on his throne.

When Paul speaks of being with Christ let us not imagine that he means the Holy Spirit. The two classes of appellatives and the two descriptions of character are every where distinct in the Bible. See John xiv. 17, also, 2 Cor. viii. 6. But that Paul has not been conveyed to the throne of God is evident from the fact that he has not yet attained unto the resurrection from the dead, (which event he affirms will be realized when the Lord himself shall descend from heaven,) for neither will the living go before the dead, nor the dead before the living, but all the saints will be 'caught up together.' Further, David says, (Psa. xvi. 11) 'In thy presence is fullness of joy; at thy right hand there are pleasures for evermore.' Certainly Paul did not expect 'fullness of joy,' until the redemption of his body. But as the doctrine of the glorification of the saints at death, is generally abandoned by adventists, I shall offer nothing more to disprove it. Still it is argued that this text sustains the affirmative on the supposition that Paul, when he departed, went to be with Christ in the happy regions of hades. But what reason had he for expecting to meet Christ there? Acts ii. 31—'He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.' Christ's abode in hades is shown to have been terminated by his resurrection.

While Paul 'abode in the flesh' preaching the gospel he realized the fulfillment of the promise, 'Lo, I am with you,' &c. Christ is with his people through the agency of the second comforter, sent by the Father in his name. But where is the promise of the presence of either in hades? What then does the passage mean? I understand his subsequent remarks on this point in this same epistle to be a full explanation of the meaning of this. What does he say? 'Our conversation is in heaven from whence also we look for thee

Savior, the Lord Jesus Christ, who shall change our vile body,' &c. Phil. iii. 20, 21. In the 14th and 11th verses of this chapter he speaks of this prize of immortality to be obtained at the resurrection from the dead, as though it were received at the end of his earthly existence. So to depart—sleep in Jesus—die in the Lord, and then be with Christ at the next conscious moment, was in the apostles view far better than to suffer the constant toil and persecution of this life: no more danger of becoming a cast away—no more weakness, fear or trembling, but all is safe—he 'sleeps in Jesus.'

Perhaps if we partook more fully of the sufferings of Paul and of Christ we should consider sleeping in Jesus far more desirable than we now do. Consider the little child wearied with the exercises of the day—how anxious to sleep in its mother's arms or under its mother's care. Does not the child know there is no conscious happiness in sound sleep? Why then desire it? Ah! it is a cessation from toil and trouble, and in the morning it expects to awake refreshed. I understand the meaning of this passage to be further illustrated in 2 Tim. iv. 8, where nothing is noticed as transpiring between his departure and 'that day' when the Judge should appear to give him, with all the saints, a crown of righteousness. Confirmed also by Heb. ix. 27, 28. Here the intermediate state passes wholly unnoticed. The objector urges with the same confidence a similar passage found in 2 Cor. v. 8, 9: 'We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him.' But did Paul desire to be present with the Lord in a deformed state—mutilated, unclothed, a part at least of himself, corrupted in the grave? No, indeed—he desired to be 'clothed upon' with immortality. His mortal or 'vile body' must be swallowed up, or changed, before he could appear with Christ in glory. In the 10th verse he speaks of the judgment-seat of Christ as being the time and place where he should 'be with Christ which is far better'—when he should set upon the right hand, and be welcomed to inherit the kingdom.

Once more: In 2 Cor. xv. 55, we have an exhibition of the final triumph of those who sleep in Jesus. They shout, 'O death where is thy sting? O grave, where is thy victory?' In this passage the word grave is translated from hades. If it be contended that hades is not the same as the grave, it must, nevertheless, be admitted that it is a prison house—a place of captives—whose term of captivity expires only with the resurrection. How can a Christian desire to go into a state of conscious captivity for a thousand or six thousand years, or even for a day? If there be in hades a place of delightful, happy consciousness, enjoyed by all the righteous from death to the resurrection, why should they shout when delivered therefrom: 'O hades, where is thy victory?'

Many other passages might be noticed and many other things said, but let this suffice for the present. I do not feel so tenacious as I think many do on this subject. The day is coming when all who 'fear God and work righteousness' will 'see eye to eye.' BUTLER MORLEY.

Arcade, April 7th, 1847.

Consciousness of the Dead.

Has the soul or spirit of man a conscious existence while the body is dead? Yes; for 'Jesus answered and said unto them, Destroy this temple and in three days I will raise it up.'—John ii. 19.

The same argument which makes us unconscious in death, makes Christ unconscious while his body was dead. I see that some teach it from what has been written in the Voice of Truth. It is also understood that those who believe that

we are unconscious in death, do believe that Christ was unconscious during that time. If indeed an exception be admitted the theory falls. 'Thou wilt not leave my soul in hell nor suffer thine Holy One to see corruption,' is quoted to prove that Christ's soul as well as body lay in the grave. 'When thou shalt make his soul an offering for sin,' is also quoted to prove that the whole being of Christ was not only made an offering of, but absolutely died. If when our bodies fall under the power of death we have no conscious existence, then we freely admit that Christ was unconscious during that time; for I suppose that Christ did die as really as we die. But can a being that is dead in such a sense that it has no conscious existence, raise itself into life again? If so, then indeed Atheism may be true, and man may have come by chance. But did there ever such a thing occur? Yes; if Christ had not a separate conscious existence from his body. What says the text? 'In three days I will raise it up.' Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. Did he not fulfil his word? Again, hear Christ's testimony: John x. 17, 18—'Therefore doth my Father love me, because I lay down my life, that I might take it up again. No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again. This commandment have I received of my Father.' But says one, he received the power of the Father. Immaterial if he had the power. He says, 'I HAVE POWER TO TAKE IT AGAIN.' Then if Christ had not a separate conscious existence from his body, a dead unconscious thing may spring into life. Now shall we conclude that Christ did not speak the truth when he said, 'I have power to lay it down, and I have power to take it again?' or shall we conclude that a dead unconscious thing may spring into life? I conclude neither; but that Christ had a separate conscious existence from his body, and spake the truth when he said, 'I have power to take it again.'

Does the theory that the whole being sleeps unconscious in death, involve us in such absurdity? Holy Father preserve thy people! 'Sanctify them through thy truth, thy word is truth.' But you say that we must acknowledge that we had a separate, conscious existence from his body? Then there was as glorious and as mighty a work as was ever performed, done by a spirit while his body was dead, and that body, 'the seed of Abraham;' and shall we believe that there is no separate, conscious existence of the spirit while the body is dead? But, says another, I don't acknowledge yet, for the Scriptures declare that God raised him from the dead. Very well, suppose that another being raised him from the dead, how will that help the case? Does not Christ say, 'I have power to lay it down, and I have power to take it again?' Has a being dead in such a sense that it has no conscious existence, the power to take up its life again? How absurd! Hear again the voice of Christ: 'I am the resurrection and the life.'—John xi. 25. He was the Life; He was the Resurrection. These are two names he bears among the eighty titles given him in the word of God. The resurrection power was his. It lay in him; for he said, 'I have power to take it again.' If another being raised up Christ's body, then he did not raise it up himself, as he said he would: 'In three days I will raise it up.' But we freely acknowledge that there is an abundance of Scripture which declares that God raised him from the dead. Shall we quote it to prove that Christ did not speak the truth? or shall we seek a harmony? The Scriptures also declare, Gen. i. 1, that 'In the beginning God created the heaven and the earth.' But again, the Scripture speaking of the Son, saith, 'Thou Lord in the beginning laid the foundations of the earth, and the heavens are

the work of thine hands.' Heb. i. 8-13. Also John i. 3—'All things were made by him, and without him was not any thing made that was made.' Therefore, while the Scriptures declare that God raised him from the dead, the apparent contradiction is gone when we read, 'But unto the Son he saith, thy throne, O God, is for ever and ever.'—Heb. i. 8. 'Then answered the Jews and said unto him, What sign shewest thou unto us, seeing thou doest these things? Jesus answered and said unto them, Destroy this temple and in three days I will raise it up.' The fulfilment of this sign fills us with admiration and joy. What a sign to the Jews!! What a sign to us!!! Heavenly Father, may it have a salutary effect upon our faith and life.

While some of my brethren whom I love, call this doctrine which I love and advocate a 'heathen doctrine,' they will bear with me when I say, I have as much confidence in its truth as Paul had when he said, 'We are confident, I say, and willing rather to be absent from the body and to be present with the Lord.' So I will conclude with Jude 25: 'To the only wise God our Savior, be glory and majesty, dominion and power, both now and for ever—Amen.' H. F. HILL.

Geneseo, April 23d, 1847.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, MAY 5, 1847.

We have concluded, the Lord willing, to enlarge our sheet at the commencement of next volume, without increasing the subscription price. Our expense however will be considerably increased.—Will our kind patrons aid us what they can in this work by paying what is now our duo on subscription and by obtaining new subscribers? Who will respond to these requests?

Coming of the Son of Man.

The general sentiment of the following critical article we think is according to the truth of the Bible. We copy it from the 'Addenda' of A. Campbell's edition of the New Testament. The figurative comings of Christ, and the Jews *hailing* him as blessed, at his coming, we think incorrect. But the article contains so much valuable truth, we thought it duty to lay it before our readers. On 'this generation,' the article differs from the sentiments of many of our brethren. Let each imitate the noble Bereans, search the scriptures to know what is the truth in this case. Nothing but the truth will abide the day of trial, and much less the great day of the Lord Jesus.

"COMING OF THE SON OF MAN on the clouds of heaven." Matt. xxiv. 27, 37, 39, 30, xxvi. 64; Mark xiii. 26; xiv. 62; Luke xxi. 27. Whether this "Coming of the Son of Man" denotes a literal, or a figurative coming, is a question which has, recently, been much agitated. Since the days of President Edwards' History of Redemption till now, it has been a commonly received opinion, that there are four comings of the Son of Man spoken of:—of these, two are literal, and two figurative—his coming in the flesh: his coming to destroy Jerusalem; his coming to destroy the works of the Man of Sin, and to reign with his saints a thousand years on earth; and his coming to judge the world at the last day.—The first and the last are said to be literal and personal comings, the others figurative.

The question before us is purely a literary one: and for the following reasons it would seem to us that, however we may talk of a figurative coming, either at the destruction of Jerusalem or of the apostasy, the phrase, as it is found in Matthew and Luke, must denote a personal and literal coming of the Son of Man:—

1. On leaving the temple for the last time, Matt. xxiii. 39, he told the representatives of the Jewish nation that their house, or temple, was soon to be deserted, and that they should not again see him, till the day they would say, "Blessed be he that comes in the name of the Lord." After going out of the temple, this coming is made the subject of conversation between him and his disciples in private, chap. xxiv., and of course must be explained to them in the sense in which it was expressed in the temple; and there we learn it was such a coming, or return of the Savior, as could be seen by the Jews—"You shall not see me" till a particular day.

2. The Apostles ask, "What shall be the sign of thy coming?" and as they must have understood him in the sense he delivered himself in the temple, he would answer them in the same sense: for had they misunderstood him, he would have corrected them, as his manner was. The conversation was then about a personal, and not a figurative coming of the Son of Man.

3. As his going away, or his absence, was not figurative, but literal and personal, so must his return, or coming, be literal and personal, else there is an application of words in a double sense in one and the same period: and if so, rules of interpretation are wholly unavailing.

4. But the coming of the Son of Man introduced Matt. xxiv. could not apply to Jerusalem's ruin; for the Jews did not then see him, nor say to him, 'Blessed be he that comes in the name of the Lord,' which he declared would be the case when he would next come. As they have not yet thus addressed him, we are assured that he has not come in the sense of Matt. xxiii. and xxiv.

5. As the Lord addressed the Scribes and Pharisees as representing the nation, so he addresses his disciples as representing his body, the congregation of saints: and after telling them, in order, the things that must happen them and the nations before the coming of the Son of Man, he places that event (Luke xxi. 27, and Matt. xxiv. 27,) after the destruction of Jerusalem, the dispersion of the nation, and the long persecutions and sufferings of the real followers of the Lord.

6. When they should see these signs, they were taught to rejoice, inferring that their deliverance, or redemption, drew nigh. But this deliverance has not yet arrived; consequently, the Son of Man has not yet come on the clouds of heaven.

7. But this coming cannot be secret, or figurative, for it will be as visible and striking as the lightning which, breaking forth from the east, shines even to the setting sun—"so shall the coming of the Son of Man be."

8. Neither is it spoken of as if there were a plurality of events called 'comings of the Lord,' but as one and singular—The coming of the Son of Man.

9. Again, as Daniel the prophet is quoted in reference to the desolations coming upon the city and sanctuary, it is natural to suppose that the disciples would also remember that Daniel had placed the coming of the Son of Man at the destruction of the little horn, when the "thrones are cast down," and "the beast was slain, and his body destroyed and given to the burning flame," and therefore could not be led to think that "the coming of the Son of Man" was either figurative, or to be at the desolations which came upon Judea.

10. But as seven parables are introduced, in this discourse, to explain the coming of the Son of Man, or the Savior's return: and as the last of them is on all hands agreed to denote a personal, and not a figurative coming, we are compelled to the conclusion, that the coming so often mentioned and so fully explained, must always be one and the same, which the last of the seven parables certainly makes literal and personal. These seven parables, or comparisons, all found in one and the same discourse, relative to one and the same coming of the Lord, are, first, the parable of the fig-tree: from this he teaches them to know when his coming is near—second, the days of Noah and the deluge, sudden and unexpected by the world; "So shall the coming of the Son of Man be"—third, the parable of the thief; "Be ye also ready: for in such an hour as you think not, the Son of man comes"—fourth, the parable of the faithful and unfaithful servant; "The master of that servant shall come in a day when he looks not for him"—fifth, the parable of a marriage, or of the wise and foolish virgins; "Behold the bridegroom comes: go out and meet him"—sixth, the parable of

the talents; "After a long time, the lord of those servants comes, and reckons with them"—seventh, the parable of the sheep and the goats; "When the Son of Man shall come in his glory," or in the clouds, he will gather the Gentiles, all the nations, before him, and separate the good from the bad. The coming of the Son of Man is always kept in view, in these seven comparisons: and if we regard any one of them as literal, we must so regard them all.

These are a few, and but a few, of the reasons which incline us to regard this coming of the Son of Man as not figurative, but literal; and not at the time of the destruction of Jerusalem, but at the close of the times of the Gentiles.

To this import of the phrase, the most plausible objection is drawn from the saying, This generation shall not pass, or fail, till all these things be fulfilled. But, as it will be seen under the word 'generation,' in the judgment of lexicographers, and some able biblical critics, the word *genca* signifies not only the race of living men on the earth at one time, but nation, people, or race, as a distinct and peculiar stock or family. Indeed, the word *generation*, at the time of the king's version, signified nation, or people, very frequently, as will be seen by examining the following passages: Proverbs xxx. 11-14; Psal. xxiv. 4-6; xiv. 5; xxvii. 30; cxii. 2; 1 Pet. ii. 9; compare Jer. ii. 28, 31; vii. 28, 30; Deut. xxxi. 29; xxxii. 5. "A nation void of counsel," is at another time called "a froward generation;" a peculiar people is also called a chosen generation. To this it may be added, that the word translated *kindred* is often, in the Septuagint, this same *genca*, at other times translated *generation*. From all which it appears that our Lord meant no less than that the nation, or race of people amongst whom, and in reference to whom, these things were spoken, should continue to exist, notwithstanding all their desolations and dispersions, till he came again, and they should hail him as blessed, coming in the name of Jehovah.

Fairs, etc.

This is emphatically a day of fairs. The secte, from the mother of harlots down to her youngest daughter, according to their pecuniary wants means and corruption, hold them. They are held to raise funds to build and adorn chapels, or, so called, churches; to feed and clothe ministers; for the benefit of orphans; for the famine stricken Irish; for the poor seamen; to aid discharged convicts; for home and foreign mission purposes; and for every moral benevolent and religious object which now moves the great and popular portion, and pleasure loving mass of the church and world. The moral, benevolent, and religious machinery of these times has become so costly and unwieldy—the covetousness of the people so great, and their love of pleasure so strong, that there is no other way to raise the money necessary to keep the machinery in motion, then to appeal to the unsanctified passions and unholy appetites of community. This has been done by fairs, donation visits, pic-nic parties, pleasure excursions, &c. &c., under the name of morality, benevolence, and religion.

The real character of ALL these last-days' feasts, fairs, parties, &c., for the 'lovers of pleasure more than lovers of God,' is too well known to need description. Suffice it to say, that worthless articles are sold at fairs for enormous prices; and not unfrequently, if not uniformly, deception, a species of gambling, vanity and mirth, are their characteristics. There can be no good but much hurt in all such gatherings and practices.

But the end, says one, may sanctify the means: that is, the money to be raised is for a religious or benevolent object, therefore there can be no harm in obtaining money in this way. But we ask, does God carry forward his cause by sin, or by an appeal to the unholy passions and appetites of depraved mortals? Does he do it by unjust gain? can a bitter fountain send forth sweet water, or a corrupt tree bear good fruit? does he call upon us to do evil that good may come? No, no, no; but assure us

that the 'damnation is just' of those who say that his word justifies such a principle. Rom. iii. 8.

O may we all, who are looking for the appearing of our Lord, and all others, stand aloof from these bewitching sins of these last times. What we have to give for the cause of God, or suffering humanity, let us do it freely, out of principle, because we see and feel it duty; and not because we have been moved by the influence of a fair, donation or pleasure party to do it.

Horrors of War.

That the horrors of war are dreadfully horrible, no one seems to dispute, especially when their own countrymen, neighbors and dear kindred become its victims. But there are some other things which, if not as horrible, are, nevertheless, very horrible to the consistent conscientious christian. And some of these are, the contradictory doings and sayings of the great mass of the ministry, religious editors, and members of the church of these degenerate and strange times. In time of peace, they indiscriminately mingle with the military—become officers, chaplains, and soldiers, and give their influence and support to the system of war. But when a practical result of that system is realized at home, then these very persons are first and foremost in raising the cry—"Christianity shudders at the recital of these sanguinary struggles, and mortal combats. When will christianity, with its original peacefulness and love of man, put a final and eternal stop to the rage of wars, and the wholesale butchery of man."—*Christian Herald*.

When will christianity do this work? Never, so long as the world stands, and its professed advocates with their *practice* uphold the system of war: such dolorous words as the Herald and the whole editorial corps have recently uttered, will never do it. But, says the same Herald—

"Christians are bound to pray, and act as they pray, that peace may be restored to the world; that this continent may be delivered from the scourge of war, and from all the demoralizing, debasing, and distressing results, which always follow in its train. Sad is the comment on man's nature and disposition, that arises from the field of carnage and blood. It can never be allied to Christianity, but must forever be set down as the result of a want of the spirit of Him who came preaching peace to him that is afar off and to him that is nigh."

"Christians are bound to pray, and act as they pray"—very good words indeed, far better than the practice of that people whose organ uttered them: for they with their kindred sects are the supporters, the very bone and sinew of the system of war.

To present in their true light these horrible absurdities, we must understand that in time of peace, the church upholds the system of war; and in time of war, sends her members into the field to fight, and her ministry into the army and navy to pray for victory; but as soon as blood begins to flow in the deadly strife, then the cry is heard from every quarter—"horrors of war!"—"murderous!"—"when will christianity put a final and eternal stop to the rage of wars!"—"Christians are bound to pray," and "act" for the peace of our country.

If war is as abhorrent to the christianity of the Herald and similar papers, as they now pretend, why, in the name of consistency and humanity, do they not fearlessly hoist the *peace*, the *non-resistant*, the *no war flag*? Ah, they are the last ones to do this,—and instead of doing it they will, rank and file, take the field against the humble few of the non-resistant around them. And though they do not fight them with sword and ball, they deal out from the press of slander the hated epithets of *disorganizers of all human governments, come-outers, disturbers of good order, &c.*

Oh, what inconsistency! what blindness has come over the great mass of religionists of our world. Nearly their whole theory of religion is not only at war with the peaceful truths of the Bible, but it conflicts with itself: it at one time leads its advocates to create, and put the deadly engines of war in successful motion, and then immediately calls upon them to pray for their destruction! "*O miseris hominum! oh, pectora caeca!*" "How wretched are the minds of men, and how blind their understanding."

THINGS TO REMEMBER.—On controverted subjects let the proposition be distinctly stated, and then do not wander from the question. Let the following distinctions be clearly made in your testimony—1st. *Positive and divine*,—2d. *human or historical*,—and 3d. *inferential*. And let each disputant, and every reader remember that no point is proved, no position is sustained, where the first, the *positive or divine* testimony, is wanting. Remember these things, and you will escape many hurtful errors, into which writers and speakers, readers and hearers will most surely run if they do not carefully observe them.

CORRESPONDENTS.—W. Sheldon: As your article is a repetition of what we have frequently published, and as we are crowded with other matter, we have thought best to decline publishing yours.

S. J. R.—The reason we omit certain remarks is because the 'Queries' of 'Simon' seem to make it necessary. You will understand us.

A certain communication, from a certain place, 'in behalf of the church,' warning community against certain professed advent lecturers, we cannot publish without a signature. All such communications should bear the names of those concerned in sending them for publication, or be signed by the minister or some efficient member, and by order of the church.

We never should say, the Bible is untrue, Christ was a false teacher, if this or that doctrine, conclusion, opinion, or inference is incorrect. Let God, his word, his Spirit, and his well beloved Son, be true without an *if*.

Our receipts for a few weeks past have been very limited. We want them increased.

Corruptions of Shakerism.

A little more light, in the way of disclosures of their dark doings, will be shed upon the Shaker fraternity in our next. Let those who may be troubled with this delusion look well before they leap. Be patient, and hold on to the truth a little while longer, and we will, by the aid of truth and facts, so bring the hidden things of dishonesty corruption and darkness of that deluded people to light, as to cause you to flee with pious horror from the snare they have deceitfully laid for your feet.

We will now notice one or two of the many presumptuous contradictions of God's word, which appear in the Day Star, the organ of the Shakers, for Apr. 21st. This wandering star says—

"The Lord himself shall descend, not the man himself: or, if you please, the Lord (Christ Jesus) himself, not the man (Christ Jesus) himself."—But the Lord says,—"*And they shall see the Son of man coming*" &c. Matt. xxiv.

This Star of the Shakers says, "Our divine Savior was no more seen by Paul, in his manhood, I believe, than Moses or Joshua." But Paul says,—"*I have I not seen Jesus Christ our Lord.*" ; Cor. x. 1.

This Star says, "Christ is not constituted of flesh and bones; and never was, nor never can be seen by the natural eye." Christ has said,—"*Behold my*

hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Luke xxiv. 39. "Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. Jno. xx. 27.

This blasphemous wandering star says, "God made the last Adam *male* and *female* [viz: Christ & Ann Lee] and called their name Christ. The elements of the New Creation were in disorder until the woman [Ann Lee] appeared—bearing the same cross, and living the same life that the man [Christ] did—she participated in the same mental anguish and travail of soul, and shared the same spiritual gifts. Such is the spirit developed in our Mother" Ann!!

Alas, what blasphemy! But few if any more daring and painful specimens can be found in the dark history of the Man of Sin, who has taken his seat in the temple of God, and most impudently blasphemed the holy and reverend name of the Omnipotent God. Beware, beware of these snares of the devil—Christ has told you, that false Christs, and false prophets would deceive, if possible, the very elect.—Take heed to yourselves, and shun their deceptive and wicked devices.

CORRESPONDENCE.

LETTER FROM BRO. B. B. BRIGHAM.

NORTH PLAINS, Mich., March 27th, 1847.

DEAR BRO. MARSH—Four weeks ago to-day I returned from a very interesting meeting of eleven days, which by request I attended, in the north part of Eaton county in this State. The settlers are scattered, but they attended from five to seven miles distant. Three or four other ministers of different orders were present; excepting one lecture, none of them preached. Such a general opening of the eyes, ears and mouth to receive the word with all readiness of mind—such searching the Scriptures daily whether those things were so—such a fullness of the blessings of the gospel filling my own soul—and such powerful manifestations of the spirit, I have never seen excelled. Six or seven, for the first time in their lives, came out boldly for Christ. Several more obtained faint hopes—many backsliders were reclaimed—and a goodly number of old soldiers concluded to take the whole armor of God and give up their creeds. The subjects discussed were the fallen state of the nominal church—the same sins in the Gentile, that the Savior exposed in the Jewish Church—grievous wolves in sheep clothing, catching and scattering the flock by their creeds and traditions of men—despising the laws of the king, such as 'Be not called Rabbi,' 'Break every yoke,' 'Thou shalt not kill,' not even the Mexicans—'Swear not at all.' The wicked 'close their own eyes and stop their own ears.'—Acts xxviii. 27. The day of Christ 'nigh, even at the doors'—'There is balm in Gilead and a Physician there.' The only charge yet brought against me is, for 'preaching new things.' Such I am ready to confess but not to forsake. I am now astonished that I have so long feared the reproaches of Christ. O what riches! Not even in the days of my first love and espousal had I such a rich flow of rejoicing, as in suffering reproaches for preaching the gospel of the kingdom. Paul took pleasure in reproaches, that the power of Christ might rest upon him. Says Peter, 'If ye be reproached for the name of Christ, happy are ye—for the spirit of glory and of God resteth upon you.' In relation to the same case Jesus says, 'Rejoice and be exceeding glad.' The primitive saints 'rejoiced that they were counted worthy to suffer shame for his name's sake.' Many of my dear brethren in the ministry I am persuaded are convinced that the advent doctrine in the main is,

after all true. Some privately acknowledge it. O that they would come out and own Christ and his word before this wicked generation, perishing for lack of knowledge. In vain may we expect grain to bring forth fruit till it fall to the ground and die. Says a successful revivalist, 'I thank God, I die daily.' 'We are killed all the day long'—'In all these things we are more than conquerors.'

From advent brethren in this State I hear nothing. I am all alone in a waste howling wilderness. Can you not send some one to come over and help us? Such laborer may depend on a compensation preferable to the treasures in Egypt. I am as one born out of due time—know but little, can do but little. The last sands are running out, and we are on the verge of the period when he that is filthy and unjust must be so still. Some of the hitherto most sceptical now think some tremendous event is about to burst upon us. Unworthy as I am, my prayer is, 'Fly swiftly round ye wheels of time and bring the welcome day'—what I hope to see Jesus and many who have been with him in his temptations, looking for him to appear the second time unto salvation, among whom, I trust, is a precious family of believers near Yorkshire, who when I was a stranger they took me in, naked and they clothed me. They are known no doubt to yourself as well to Bro. Morley. I request that prayers may be made in the church without ceasing that efforts in my own neighborhood may be successful.

B. B. BRIGHAM.

LETTER FROM BRO. M. CHANDLER.

EMERALD GROVE, W. T., April 24th, 1847.

DEAR BRO. MARSH—I have now received ten dollars from you—five dollars at two different times. I would also acknowledge the receipt of four dollars from the church at Seneca Falls. I am making arrangements to spend my time in travelling every where I can to preach the gospel of the kingdom of God at hand. I feel, as ever, like devoting my whole time and my whole soul, and all I have in the cause, and am ready to comply with all the calls from abroad, as far as in me lies. I have no other interest but in God's work. I have sacrificed my all to God's care for a number of years, but I have nothing to mourn for in this respect except my unfaithfulness, and that I had no more to sacrifice; but the Lord pardon wherein I have been unfaithful, and help me to be more faithful in the future.

I think every sign speaks in thunder tones that the Lord is soon to appear. O! what manner of persons we ought to be in all holy conversation and godliness—looking for and hastening unto the day of God.

I have appointments four weeks ahead, then I expect to take a tour in Illinois, if the Lord will. I should be very happy to see some of the Lord's faithful servants this way; but the Lord direct. O how soon our labor will be done—and if well done we shall receive our reward. The Lord still give you wisdom in giving meat in due season to the scattered flock.

I feel grateful to the dear brethren who have aided me their free-will offerings. The Lord reward them at the resurrection of the just. I shall endeavor to spend all to the glory of God.

Your brother, as ever, looking the King of glory,
MOSES CHANDLER.

LETTER FROM BRO. J. Y. BUTT.

COAL RUN, O., April 7th, 1847.

DEAR BRO. MARSH—I have just laid down from perusing the last number of vol. 13th of your valuable paper, and I can truly say that it has been to me as cold water to a thirsty soul.—It is cheering to the hearts of the little flock that is scattered abroad in the dark and cloudy day, and who are looking for the speedy return of their Lord, to make up his jewels, to receive a word of consolation from those of like precious

faith; and I have thought that perhaps, before another volume of the 'Voice' shall close, the dear saints may be freed from all their conflicts with the world, the flesh and the devil, and privileged with immortal tongues to talk over their fears and sufferings here, and raise their voices to swell the heavenly anthems.

I heartily approve the course you have pursued in conducting your paper; your position of 'nigh even at the door,' I believe to be the only scriptural position that can be taken as to time: maintain this, my brother, fearlessly, and God will be with you. From it our opposers never can drive us. It is a basis as immovable as his throne, and God will soon vindicate it by the appearing of Christ in his glory.

The fixing upon the definite point of time with dogmatical assurance, I regard as being dangerous in the extreme. I have seen its desolating influence, carrying with it the blight of death, and my prayer is, that God may save his scattered children from its withering influence. The design of the great enemy is to divide and scatter the true children of God. This he often does by creating unscriptural tests, this we have realized to our sorrow as a people in the past; and O my brethren let us not be ignorant of his wiles; he is yet the roaring lion that goeth about seeking to destroy. Let us mark and have nothing to do with those who are striving to sow dissensions, and make divisions among us. They are the enemies of our hope, and as such let us regard them, however flattering may be their profession.

Another subject demands our attention.—The present, and future condition of the soul. In regard to this, I perceive there is much difference of sentiment: none deny I presume but what on this point brethren may honestly differ. If this be so, let us not condemn one another for an honest difference of opinion. The spirit that cannot tolerate a brother because he sees a little different from himself, is bigoted in the extreme.—It is not the spirit of Christ. 'Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness and will make manifest the councils of the hearts, and then shall every man have praise of God.' 1 Cor. iv. 5. My faith remains unshaken in the truths which we possess. Jesus may come to-day and he must come soon. This is my motto, and this to my mind the true word of prophecy clearly demonstrates. It is not from one chain of prophecy alone that I draw this conclusion, but from the whole combined: the prophecy of Dan. 2d, 7th, 8th, 9th, 11th, and 12th chapters, together with the seals and trumpets of Revelation, with the age of the world and fulfillment of the signs, &c. &c. fully prove the event to be 'nigh, even at the doors.' Let us heed, then, the exhortation of our blessed Lord: 'And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares; for as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of man.' Luke xxi. 34-36. I am still engaged in proclaiming the soon coming of the 'same Jesus,' that ascended, and expect to do so if God gives me strength and grace, until the trumpet ceases to be sounded in Zion and the watchmen retire from the walls.

The cause in this section of country is gradually progressing. On Lord's day last we had the pleasure of receiving four into the church, two of whom went down into the water acknowledging the Savior in his ordinance. We had a refreshing time. May the Lord continue to bless his word.

Yours in the blessed hope,

JOHN Y. BUTT.

GENESEO, April 26th, 1847.

DEAR BRO. MARSH—I have just returned from New York. I found the church where Bro. Jones is pastor, enjoying much of the good spirit. He has a large and intelligent congregation, who appear to be rooted and grounded in the faith. I gave them three discourses on Sabbath, the 18th inst.; and although I was sick with a cold, yet it was easy talking where so much of the good spirit prevails. I did not see S. S. Snow, but was informed that he is still preaching to quite a large congregation—that he still claims to be Elijah—and many believe in him. I saw a woman in Brooklyn, who claims to be doing the same work assigned to Elijah. I have seen a number of such persons of late, who, like Korah, (Num. 16th ch.) are seeking self exaltation, and are raising a loud cry against Br'n Miller, Himes, Marsh and others, some of them are already overwhelmed, not in the earth as Korah and his company, but in their own corruption and pollution. O may 'the censers of these sinners against their own souls,' 'be a sign to the true Israel.' Num. xvi. 37-39. May this unhallowed fire be driven away. Such persons can never receive Jesus. Hear Christ's testimony: 'I am come in my Father's name and ye receive me not; if another shall come in his own name, him ye shall receive. How can ye believe, which receive honor one of another, and seek not the honor which cometh from God only?' John v. 43, 44.

H. F. HILL.

Abide in me and I in you.—JOHN XV. 4.

These words are extracted from a parting discourse, delivered on a most thrilling and interesting occasion. The blessed Redeemer having concluded his public ministry and eaten the last supper with his disciples, gives them by example a lesson of humility by washing the feet of every one. He exhorts them to love—xiii. 34, 35:—'A new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.' He proceeds to comfort them: xiv. 1—'Let not your heart be troubled: ye believe in God, believe also in me.' He reminds them of the glorious reward laid up for them in heaven: professes himself the way, the truth and the life, and the only medium of access to the Father. He promises them in his absence, the visit and constant presence of the Divine Comforter, the spirit of truth; he bequeaths them peace and consolation: he then under the parable of a vine and branches goes on to show the union between the church and himself: He the vine and they the branches. Shows the possibility of members of that church, through negligence and unfaithfulness, being discarded and destroyed, and states the condition of our continuing therein, by our text and verses in connection, xv. 2, 3—'Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you.' (The reception of the words of the Lord in an honest and good heart purifies the soul, and renders it productive of good fruits.) Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit; for without me, (severed from me—margin) ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned. If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be

my disciples. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love. Now let us try to show

1. What doth the command 'abide in me' comprehend?

2. The blessedness consequent upon obedience to this command.

1. The injunction 'abide in me,' comprises an implicit, complete, and constant obedience to Christ's commands; a course of conduct and action in strict accordance with his rules and precepts; an imitation of *his* life in *ours*, faithfully walking in his heavenly footsteps, under every circumstance, adverse or prosperous, to our lives' end. The command is given to his *disciples*; they are already grafted into him, and it is to those only who have put on Christ that it is applicable. (This conversation was had when Judas had left them.) Now let us attend to what Jesus says to us, who have taken upon ourselves his name and profession; who have enjoyed his spirit's visitations; believed upon him and received pardon, and now rejoice in prospect of his speedy appearing to our full and eternal salvation. In order to spiritual progress here and sure reward in the heavenly kingdom, it is all-important, it is indispensably requisite and binding upon us, that we abide or stay in him according to the directions of his holy word. Here are some of them: xiv. 15—'If ye love me, keep my commandments;' 21 and 23 verses—'He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.' xv. 12, 17—'This is my commandment, that ye love one another, as I have loved you. These things I command you, that ye love one another.' 1 John ii. 1-3—'My little children, these things write I unto you that ye sin not; and if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins—and not for ours only, but also for the sins of the whole world: and hereby we do know that we love him, if we keep his commandments.' (This evidence is a thousand times worth more than the most flaming profession.) 4, 5—'He that saith, I know him, and keepeth not his commandment, is a liar, and the truth is not in him; but whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.' Bible perfection is perfect acquaintance with and obedience to the word: 6-11, 15, 17 and iii. 7—'He that saith he abideth in him, ought himself also to walk, even as he walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you; which thing is true in him and in you, because the darkness is past and the true light now shineth. He that saith he is in the light and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him; but he that hateth his brother is in darkness and walketh in darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes. Love not the world neither the things that are in the world. If any man love the world the love of the Father is not in him. And the world passeth away and the lust thereof, but he that doeth the will of God abideth for ever. Little children, let no man deceive you: he that doeth righteousnes is righteous, even as he is righteous.' Again, brotherly love: xiv. 18-24—'We know that we have passed from death unto life because we love the brethren. He

that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down *our* lives for the brethren. But whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the spirit which he hath given us.' The spirit which works in us to will and to do of his good pleasure. Many other Scriptures might be quoted where denial of self, the duties of unceasing prayer, fasting, the virtues of patience, &c., are inculcated; and acts of charity and kindness to all men, especially the poor and afflicted and despised; the possession and exhibition of meekness and humility, &c. &c.—with such Scriptures I will hope the reader is acquainted. The amount is, having once made a sacrifice of self and all we have upon God's altar, there they shall remain. Rom. xii. 1—'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.' Let me interest the reader to take his Bible just here, and peruse the whole of this golden chapter. Have we begun well? Let nothing in the strength of grace divine divert us from the heavenly path. 'No man having put his hand to the plough and looking back, is fit for the kingdom of God.' Thus, abiding in Christ by patient and unwearied continuance in all well-doing, we have full claim to the glorious and inestimable promise, 'I in you,' which introduces the second part of the subject.

2. The blessedness consequent upon obedience to this command. Every thing needful and good and profitable for us here, is ours on asking for; for Jesus' words are true, and abiding in him—there is nothing in the goodness and wisdom of God to give his children, but is our own just claim: John xv. 7—'If ye abide in me and my words abide in you, YE SHALL ASK WHAT YE WILL, AND IT SHALL BE DONE UNTO YOU.' Is wisdom needed? James i. 5—'If any of you lack wisdom let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him.' Is grace wanted or strength? His store is exhaustless, his power is omnipotent. Christ himself, who bore our burdens, who in all points was tempted as we, and who is ever touched with the feelings of our infirmities, but who overcame all—he dwells in us by his spirit. Crucified with him, dead to the world, these lives we live not ourselves, but he lives in us. Through him, we conquer as he conquered, and inherit life eternal. What words can we find to afford any worthy idea of the great salvation, wrought for the faithful disciple of Christ? The Son of God, whom angels adore, and by whom the heavens and earth were made, takes upon himself the form of man, suffers and dies to redeem a people from death. But this is not all: see Heb. ii. 1-5—'Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost according to his own will? For unto the angels hath he not put in subjection the world to come, whereof we speak.' Let us try, if we can, to fathom Paul's

conception of the greatness of this salvation. Here is a world to come, to be in subjection to some; not to angels: 6-8—'But one in a certain place testified, saying, What is man, that thou art mindful of him? or the Son of man that thou visitest him? Thou madest him a little lower than (a little while inferior to—margin,) the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.' We do not yet see all things put under man: but what do we see? ver. 9—'But we see Jesus, who was made a little lower than the angels, (like man was; in all things he was made like unto his brethren—amazing love!) for the suffering of death, CROWNED WITH GLORY AND HONOR,' the MAN Christ Jesus! and he, exalted, crowned now, is a pledge of man's future exaltation: ver. 11—'For both he that sanctifieth and they who are sanctified are all of one; for which cause he is NOT ASHAMED TO CALL THEM BRETHREN!' As Jesus is high exalted, his brethren will partake of his exaltation; we shall reign with Him if we suffer with Him here. From this chapter and other Scriptures we may form some idea of the transcendently glorious destiny of redeemed man: It is verily a GREAT SALVATION; a marvellous work of God in Christ which angels desire to look into. Oh! never neglect this great salvation; but, 'beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.'

H. HEVES.

Queries.

1st. By the life that Paul lives in the flesh, by 'faith of the Son of God'—did he mean his *natural* life, or had he reference to a *spiritual* life? If he meant his *natural* life, why need he have faith in the 'Son of God,' to live it?

2d. If the commandment, 'Thou shalt love the Lord thy God,' &c., does not demand death in any sense—what does Paul mean, when he says, 'I was alive without the law once, but when the commandment came, sin revived and I died?' And the commandment which was ordained I found to be unto death; for sin taking occasion by the commandment deceived me, and by it slew me.'—Rom. vii. 9-11. Is this death by the commandment in any sense? Was Paul slain by it and yet alive to it? Or did he use the terms 'life' and 'death' metaphorically or figuratively, when there can be (as some say) no such doctrine as spiritual life and death drawn from such metaphor or figure?

3d. How can an individual be 'begotten' and 'born of God,' and yet only have a 'metaphorical' life, which is just no life at all?

Will Bro. G. Needham solve those queries, and tell us how a person can be 'begotten' and born of God' and not have life, 'spiritual life?' SIMON.

EARTHQUAKE.—Our village was visited by a shock of an earthquake on Tuesday night last, April 13th, at about 12 o'clock. It was so severe as to awaken many of our citizens from sleep. Those who witnessed it, describe the phenomenon as first emitting a sound like that of distant thunder, which was followed by a strong vibratory motion of the earth continuing for about a minute. As might be expected, an occurrence, so unusual in our latitude, occasioned some temporary alarm. The sound appeared to come from the south, and it is probable that the shock was more severe in that direction. A few years since a similar shock was experienced in Genesee and Monroe counties.—Mt. Morris Spectator.

General Aspect of the World.

We have no great taste for terrors, and no sympathy with that morbid love of the marvellous and the horrible, which finds an appalling omen in every change of moon. But a dislike of prognosticators of evil should not carry us so far, as to lead us to shut our eyes upon the aspect of this world's affairs, and the tendency of events which are transpiring around us. And when at the safe distance at which we stand from the tumult and strife, we "peep at the Great Babel," there is no resisting the conclusion that *something* is about to happen. It is not from the prevalence of a vague apprehension, nor from the speculations of inexperience, which always sees its own day as the most extraordinary in the world's history, that we arrive at that conclusion. The times are eventful; facts already exceed every day experience, and things are in a position which render change unavoidable. The man of worldly wisdom who sees it with an uneasy apprehension which he dares not utter, and would fain escape; and the diligent student of Scripture, who traces the unrolling of the great vision of prophecy, and piously watches the dealings of God with his church and the world, are agreed in this, that *something is about to happen*. The Christian, the philanthropist, the philosopher and the statesman, are alike wound up to a point of wondering anticipation, and each feels that a year or a month may altogether transform the aspect of the world, and entirely change all its political and social arrangements. We are particularly struck with this in looking over the recent periodicals of Europe.

Politicians, who two years ago would have asserted confidently that a great war was thenceforth an impossibility, and whose principles are utterly repugnant to any resort to arms, are all waiting for the onset. The question with them seems to be, not "will there be a general war," that is settled, but "from what quarter will the note of battle break forth—on what occasion or pretext will the first blow be struck?" The Christian and the philosopher are sitting together in dread suspense, in expectancy of a mighty war of principle—a conflict of opinions. Rival forces are every where mustering, and all are girding on their armor for a desperate crisis. No one has any thing fixed and definite in view—no one knows what it may be, but every one believes that *something* is about to happen.

We are at a loss where to begin, in making a hurried exhibition of the prodigies with which the whole social atmosphere is teeming, or the portentous facts that have already been developed. Shall we look first at the national and providential manifestations of startling and ominous import? Look, then, for example, at the failure of the supply of food in old and densely populated countries—and look at it not in the superficial aspect of present suffering, terrible though it be. This is no occasional and temporary scarcity. It has long been tending to this, and now it demands extensive and thorough changes of some kind or other. The case of Ireland will show what we mean. *There* human existence was gradually reduced to the lowest possible scale. It was madly staked "on a single anchor, and that anchor has failed." And what then? Are we to apprehend nothing further than so much fearful privation, and so many fearful deaths, in the mean time, until relief shall be found in the next year's crop? And is all that we have to do to forward such temporary supplies as we can, to mitigate the present starvation? Let us ask one question and you will perceive that the case is much more alarming than this: *Where is the next year's crop to come from? How is it to be produced? There are not sound potatoes enough for seed. If there were, they would not be planted. If they were planted, could the crop be depended on? Production there has ceased under old and existing*

arrangements, and so far as these are concerned, next year must be worse than this. And it is so to some extent in other countries. Not only are present supplies cut off, but to a greater or less extent the means of future production are diminished. What a prospect does this open to us! It is an unquestionable fact that amid present sufferings, preparations for the future are impracticable or neglected. In addition to this, look at the prospects of pestilence following in the footsteps of famine. Every mail we may look for the fatal tidings that the cholera is in Europe; nay, it need not surprise us if in a few months we read in the New York papers a daily bulletin from the cholera hospitals. It is travelling on more swiftly and deadly than before, in the track by which it formerly reached us.

Turn we now to the political aspect of nations, as indicating that great and radical changes are irresistible. And where shall we begin? Turkey, Egypt, China and Mexico stand prominently forward, but they are merely *the most prominent*, and not the *only* instances of nations waiting for the decisive impulse. Or shall we look at those international relations which threaten a general resort to arms. Are not the best cemented diplomatic relations in Europe thrown into irretrievable disorder? The Montpensier marriage—the infamous affair of Cracow—the schemes of Russia—the attitude of Turkey, like a chicken fluttering in helplessness, with a trembling consciousness that the hawk is making its preparatory gyrations over head, the very *paternal* look of Austria towards Italy, are so many circumstances which are influencing the future arrangement of the field, and settling the position of the combatants? We have not space even hurriedly to enumerate a host of such circumstances in the affairs of Europe, and in European relations to Asia.

We have not space at present to point out the signs of preparation for a universal conflict of opinion: but it is coming. What a conflict! Look at the state of the English Church, and the renovation of Jesuitical influence on the continent of Europe. The rising tide of infidelity in Germany and surrounding nations. The restless, agitated and impatient temper of mind generally, of which the German Catholic reformation, as well as the Scotch Free Church movement, and other movements of a kindred character are tokens—of which the king of Prussia's preparation to give his people a constitution guaranteeing the rights of conscience, is a fruit. All these are either mustering notes, or preparatory movements which the reflecting mind will ponder. We have not accomplished what we intended in this article. Our materials are too bulky to be compressed within our limits; but these few hints may provoke thought and inquiry. Doubtless they will enforce a conviction that this is no time to be supinely dreaming and slumbering. It is high time to awake—to gird on our armor—to plant our posts of observation—to watch and pray.—*Mich. Christian Herald.*

A Chapter on Mistakes.

1. Persons who write *long* articles for family newspapers make a great mistake, when they expect them to be generally read.
2. Writers who select subjects of controversy, are greatly mistaken if they suppose that a protracted discussion will interest a majority of readers.
3. Writers who extend *obituary* notices much over half a column, are greatly mistaken if they imagine that they secure the attention of one-half the general readers.
4. Those who write only a few lines to indicate respect for the deceased, are greatly mistaken if they suppose their *brief* notices will be overlooked.
5. Writers of careless habits are greatly mistaken if they suppose an Editor has nothing to do

but to correct their miserable punctuation and orthography, and remodel one-half their clumsy sentences.

6. Writers of indolent habits are greatly mistaken if they think that printers can decipher scratches as readily as they can well-formed letters.

7. Writers of verses are greatly mistaken when they suppose that an Editor will always think as highly of their productions as they do themselves. His taste may be at fault.

8. A writer whose article may be declined is greatly mistaken when he charges the Editor with prejudice and partiality.

9. Any reader who may suppose we mean *him* in any one of the above paragraphs will be greatly mistaken, as we write not with individual preference.

10. Unless we are greatly mistaken, it will be well to stop at this point.—*Methodist Prot.*

Be not over curious in prying into mysteries; lest by seeking things which are needless, we omit things which are necessary. It is more safe to doubt of uncertain matters, than to dispute of undiscovered mysteries.

LATE PUBLICATIONS.

FOR SALE AT THIS OFFICE—An Assortment of Advent Books, Bibles, Campbell & Macknight's Testaments, Hymn Books, &c., &c. Also,

PRIMITIVE CHRISTIANITY—From the Writings of the Fathers.—Compiled by D. I. Robinson. Several hundred copies on hand. Price, \$2 per hundred. 3 cts., single copy.

THE PRIMITIVE CHRISTIAN MINISTRY—From the Fathers. By the same. 3 cts., single; \$2 per hundred.

THE VOICE OF GOD: or an Account of the Unparalleled Fires, Hurricanes, Floods and Earthquakes, commencing with 1845. Also, some Account of Pestilence, Famine, and Increase of Crime. Compiled by T. M. Preble. Price, 12 1-2 cts.; \$8 per hundred.

STONE'S SIX SERMONS—"Are the Wicked Immortal? also, Have the Dead Knowledge?" We have just received 100 copies from the author. Price, 15 cts.; \$10 per hundred.

TWO HUNDRED STORIES FOR CHILDREN—Compiled by T. M. Preble. Price, 37 1-2 cts.; \$3 per dozen discount per hundred.

ANALYSIS OF GEOGRAPHY—By S. Bliss. We have a few copies. Price, 62 1-2 cts.; \$5 per dozen.

CRIDEN'S CONCORDANCE—New and Condensed Edition. Price, bound in sheep, \$1.50; in boards, \$1.25.

"THE BIBLE A STEEPER'S CREED"—A Sermon by Chs. Beecher. Price, 5 cts.

WHITEHEAD'S LIFE OF THE TWO WESLEYS—comprising the early history of Methodism, &c. Price, \$1.

MEETINGS IN THIS CITY—three times on the Sabbath, also Tuesday and Friday evenings, in Shaw's New Brick Block, east side of the River, corner of Main and Stone streets; entrance from Stone street. The Lord's Supper will be administered in the afternoon of the first Sabbath of every month.

APPOINTMENTS

J. C. Bywater appoints to preach at Le Roy, twice on the Sabbath, May 1st; and at Scottsville in the evening same day. Rochester, evening of May 2d.

Victor, " " " " May 4th & 5th
Chippawville, " " " " May 6th & 7th
Seneca Falls, " " " " May 8th & 9th

C. Crawford Jr. appoints to be at Gerry, evening May 2d.
Ellington, " " " " May 3d & 4th
Napoli, near Bro Waterman's " " " " May 5th & 6th
Jamestown, " " " " May 7th
Youngsville, Pa. " " " " May 9th.

BUSINESS NOTES.

J. F. Baker—The credit was right on our book. We publish no marriages.

E. Brisbin—The "J. Sweet" was probably a mistake of the printer: we think the money was credited right on book. His whole credit, including the last remittance, is \$2 00; is it right?

T. M. Preble has moved from Albany, N. Y., to East Wrentham, N. H. His correspondents are specially requested to observe this change, in their addresses to him.

J. F. Baker wishes to be addressed Furnace Village, Ct.

H. H. Hayes' address, for the present, is Buffalo, N. Y.

Receipts for Week ending April 30th.

L. B. Coles; J. C. Hazen \$1; J. F. Baker for H. D. Warner \$2; A. Wells for W. A. Merrill \$1; D. Myers 63 cts in full, & 37 cts for 4 Myers; A. Cummings \$1; J. Underhill 50 cts.; J. C. Wellcome; J. B. Brown \$2; T. M. Preble; J. Holloway; W. Loker \$1; M. Chaudier; P. Brewster; E. Brisbin \$1; N. Houghton \$1; J. C. Bywater for J. Farley \$1; H. H. Johnson; H. F. Hill; E. Daggitt \$1 all right; J. Turner; T. L. Hawkins for H. Gardner \$2; P. M. for J. Hudson \$1; C. Crawford Jr.; D. Johnson 75 cts.; R. S. Jackson 75 cts.; J. Jackson 25 cts.; and R. Jackson 50 cts.; P. M. for Napier \$1; J. V. Himes; T. M. Preble; Z. J. Brown; A. R. Daggitt 50 cts.; W. Ongley; H. H. Hayes.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XIV.

ROCHESTER, N. Y.—MAY 12, 1847.

NO. 7.

THE VOICE OF TRUTH,

PUBLISHED EVERY WEDNESDAY

TALMAN BLOCK, BUFFALO ST. OPPOSITE ARCADE,
(Entrance—east end of the building)

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$2 for Five copies
Without charge to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or
remittances for Books, should be addressed to JOSEPH MARSH,
Rochester, N. Y., post paid. Subscribers' names, with their Post-
Office, should be plainly written.

Eternal Life.

"I give unto them Eternal Life."—CHRIST.

I want to live always, I ask for to stay,
With Jesus my Savior, the Truth and the Way;
The few fleeting moments allotted us here,
Are given that we with our Lifemay appear.

I ask to live always, yet fear not the tomb,
For the smile of my Lord dispenses its gloom,
And soon His sweet voice would bid me arise
To meet him, my loved One, descending the skies.

I ask to live always, to dwell with my God,
On the earth when redeemed—the saints sweet abode;
To range with delight o'er its peaceful plains,
When Jesus in glory eternally reigns.

I ask to live always, and joyfully greet
The friends that I love, where in harmony sweet,
Our songs of rapture may unceasingly rise
To our Savior and King, in sweet Paradise.

I ask to live always to mingle in song
With seraphs and angels—a bright happy throng;
To join in the shout that through Eden will ring,
Hosanna to Jesus our glorious King. M. D. W.

Pre-millennial Advent.

BY CHARLES BEECHER.

A writer in the Evangelist, Jan. 21st, 1847, confesses "that there is at the present day, particularly in England and in continental Europe, a wide-spread tendency to lax unscriptural notions respecting the duration of future punishment," and that in our own country, "in the non-evangelical or latitudinarian sects, and among those persons—wherever they may be found—who are not deterred from presumptuous speculation by the example they see of its result, there is a strong pre-disposition to get rid of the explicit testimony of the Scriptures respecting the awards of eternity." That this presumptuous speculation is not confined to non-evangelical sects the Evangelist is doubtless well aware. There is much importance then truly to answer the question he raises. "What is the cause of this universalist tendency?" To the causes he assigns, I will not object, viz: 1. "Materialist philosophy." 2. "Transcendental philosophy." 3. "Mechanical, or fatal philosophy." Doubtless these are exerting a vast though subtle influence. But I will venture to inquire whether there be not co-operating with these a fourth, far more unsuspected and fatal? viz: a false system of interpretation. Is not the system of interpretation logically necessary to the denial of the pre-millennial advent, directly calculated to accomplish the ends of Universalism? viz: eradicate from the Bible any "promise of his coming," any "day of judgment," any "resurrection?" Is it not a system insensibly conducting to what the writer calls "the earliest forms of Unitarianism," "Socinianism," "and the extravagances of Theodore Parker?" I will endeavor to show that it is, and that with no ill-will. But because I truly believe that the Evangelical Protestant Churches are not half

so safe from skepticism on this and other vital matters as they think themselves, but are secretly, subtly, though surely, drifting down to infidelity. And it becomes every watchman to sound the alarm.

1. Take the parable of the tares. The millennium is a time of universal righteousness. Christ and the saints do reign, and Satan is bound, take it literally or figuratively. It is a day when Satanic agency ceases, "and he deceives the nations no more." It is also ushered in by the destruction of the Papal "Horn."

Now this parable of the tares shows us the enemy, the Devil, sowing tares among the wheat. And we are told that the tares and the wheat grow together till the harvest. And "the harvest is the end of the World." At that time the Son of man sends forth his angels, severs the wicked from the just, and the righteous shine forth.

Now either this "end of the world" is the end of the Gospel age, and the beginning of the millennium, or else you are reduced to one of two alternatives.

1. A millennium, during which the children of the kingdom and the children of the Devil grow together. Or,

2. To spiritualize the "end of the world"—the "sending forth of angels," and severing the wicked from among the just.

But what sort of a millennial reign would that be where the children of the kingdom and children of the Devil grow together? And how can the children of the Devil grow after he is bound? Are they literally the seed of the serpent, propagated by "ordinary generation" even after the "Old Serpent," himself is bound? Or are they his seed by his "working in the hearts of the children of disobedience?" How can he work when he is bound? And either way, what sort of a millennium does this make? "When ALL are to know the Lord, from the least even to the greatest?"

Apparently this millennium would be more unaccountable than that which Prof. Bush and the papists, locate some where in the dark ages.

Will it be said that our Savior's language does not imply an *uninterrupted* growing together?—that there may be a temporary separation, and a remingling? What a desperate resort is this! What hardihood? To call *ten centuries* a temporary cessation! And that our Lord meant not "until the harvest," but "until within ten centuries of the harvest." And furthermore, in the post-millennial apostasy there is no sign of the tares and the wheat "growing together." Satan goes up to deceive the nations, Gog and Magog, and they are deceived, and environ the camp of the saints, and are consumed. There is not a word of any "growing together."

Hence to avoid the pre-millennial advent, the only resort is to spiritualize the angel reapers—spiritualise the "severing of the wicked from among the just"—spiritualise the "casting into a furnace of fire," the "gnashing of teeth," &c.—even as Universalism would fain have it. And why should you not? You have spiritualised greater things. You who have muttered more potent charms of hermetic magic; have found no "promise of his coming" in Dan. vii, nor Isa. lxvi. No resurrection in Isa. xxv. xxvi. No judgment in Psalm xcvi. No advent in Psalm xcvii. Surely you should not be deterred from so simple a feat of spiritual legerdemain as this.

And you cannot eschew it while denying the pre-millennial advent. Hence I would suggest to the editor of the Evangelist, that the present popular system of interpretation in the Evangelical Churches is the logical parent of Universalism. It is a system every day enacting feats of exegetical wrestling and turning, in reference to the Return of the Jews and the pre-millennial advent, compared with which the performances of Bush and Swedenborg cease to excite wonder.

Life and Death.

NUMBER IX.

In giving the positive testimony, I shall do but little except quote from God's blessed word. I shall not dissect man to avoid a conclusion nor compound him to favor a theory. And I call on my brethren who dissect man, to maintain their theory without it if they can. When they will do this, I will believe they are right and I am wrong.

Job asks, iii. 11—"Why died I not from the womb? 11th verse—"For now should I been still and quiet, I should have slept: then had I been at rest,"—'or,' continues he, 'as an hidden, untimely birth, I had not been: as infants which never saw light. There the wicked cease from troubling, and there the weary be at rest; there the prisoners rest together, they hear not the voice of the oppressor. The small and the great are there, and the servant is free from his master.'

Here Job says if he had gone where 'the small and great are,' he would have been as infants which never saw light. I ask if such are conscious?

Job vii. 21—"And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust, and thou shalt seek me in the morning, but I shall not be." If Job were in Sheol could not the Preserver of men find him? and would he not 'be,' just as much there as if he were on earth? The fact is, if the man Job "returned to dust," he would not be.

Job x. 20—"Are not my days few? cease then and let me alone, that I may take comfort a little before I go whence I shall not return; even to the land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death without any order, and where the light is as darkness." Job xiv. 10—"But man dieth and wasteth away: yea man giveth up the ghost, and where is he? As the waters fail from the sea and the flood decayeth and dryeth up, so man lieth down and riseth not; till the heavens be no more they shall not awake, nor be raised out of their sleep."

Psa. vi. 5—"For in death there is NO remembrance of thee; in the grave who shall give thee thanks?" In the light of this plain, positive declaration, how can any brother say Christ told the thief they should both be, that day, where there would be 'remembrance of God?' Psa. xiii. 3—"Consider and hear me, O Lord my God: lighten mine eyes lest I sleep the sleep of death." Psa. xxx. 9—"What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? Shall it declare thy truth?" To conform to the doctrine of consciousness it should read, 'When my body goes down to the pit and my soul to heaven or hades!' Psa. xxxi. 17—"Let me not be ashamed, O Lord, for I have called upon thee: let the wicked be ashamed and let them be silent in the grave." Psa. xlix. 15—"But God will re-

deem my soul from the power of the grave.' How could it be redeemed from the power of the grave except it had been under that power? Psa. lxxxviii. 10-12—'Wilt thou shew wonders to the dead? shall the dead arise and praise thee? shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?' Psa. cxv. 17—'The dead praise not the Lord, neither any that go down into silence.' Psa. cxlvi. 4—'His breath goeth forth, he returneth to the earth: in that very day his thoughts perish.' To avoid this, it is said that 'thoughts' mean 'plans,' 'purposes,' etc. That is an easy way to dispose of a troublesome truth: but I should fear God would reprove me if I was to take such liberties with his word. If God meant 'plans,' or 'purposes,' why say 'thoughts'? I confess it does pain me to my very heart's core, to see such evasions of the plain teachings of God's word!

Eccl. iii. 19, 20—'For that which befalleth the sons of men befalleth the beasts: even one thing befalleth them.' What is that? 'As the one dieth so dieth the other; yea, they have all one breath, so that man hath no pre-eminence above a beast; for all is vanity.' 'All go to one place—all are of dust, and all turn to dust again.' Here it is asserted that man and beast both go to *one place*—to the dust, just as God told Adam it should be. How philosophy contradicts God's word! Eccl. vi. 6—'Yea though he live a thousand years twice told, yet hath he seen no good: do not all go to one place?'

Eccl. ix. 3—'Yea also, the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.' This undoubtedly is spoken of the wicked. But it does not affect the argument; for it is asserted by men that they do *not* go to the dead but to the living: i. e. it is simply a change from one state to another—all that now have a conscious agency still having the same. How opposite to the word!

Verses 5, 6—'For the living know that they shall die, but the dead know not anything; neither have they any more a reward, for the memory of them is forgotten. Also their love and their hatred, and envy, is now perished.' What can be plainer than the above? Shall we throw this Scripture away? Does any one say this is not the inspiration of God? If it is not, it is time we found it out, and that the writings of Solomon were uncanonized. This a certain Professor of Theology in Ohio did. He knew not how to meet the arguments on this side of the question without, so with one fell sweep of his magic wand, Job, Proverbs, and Ecclesiastes, were all hurled from the sacred canon. That was doing up the work quick. But a desperate cause requires desperate means. There is one other way to evade the last passage: 'It means,' says the objector, 'the dead bodies of men don't know anything!' Very well; have it so—then we will read it with your emendation: 'The living bodies of men know they shall die; but the dead bodies of men know not anything!' How much the living bodies of men do know, don't they?

Ver. 10—'Whosoever thy hand findeth to do, do with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave [Sheol] whither thou goest.' Some things here demand particular notice. 1. Man goes to Sheol. 2. Sheol is not the grave strictly, or place of deposit of the dust—but the word has the same signification in Hebrew, as Hades in the Greek. So Gesenius gives it, but in *no* case of the grave. 3. In Sheol there is no work, device, wisdom, or knowledge. Hence every assertion that there is consciousness in Hades, of righteous or wicked, is as baseless as air, and in direct contravention of Scripture. It has been admitted by an advocate for the intermediate state, that Sheol and Ha-

des were one and the same, yet he says the dead are *conscious* there, and they have *knowledge*. Let me repeat: the Hebrew text has *Sheol*, and says there is *no knowledge* there. I hope if this meets that brother's eye, he will stop and ponder the truth well before he again asserts that Christ and the thief both went there on the day of crucifixion, in a state of consciousness. Here I take occasion to say there is not a single *clear, positive* assertion on the other side within the sacred canon. All the evidence on the other side is purely inferential; so that, as Bro. Morley well remarked, there is but one side to this question.

Isa. xxxviii. 18—'For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth.'

1 Cor. xv. 18—'Then they also which are fallen asleep in Christ are perished'—i. e. if there is no resurrection. 'This also is direct testimony. But some say 'their bodies have perished.' Well Paul must have greatly enlightened his Corinthian brethren then, to tell them just what they all knew and every body else knows. With or without a resurrection their bodies had already perished. 'But they do not have their reward without a resurrection,' says one—'that is the sense in which it is to be understood.' I know it; but they either go right to God where 'there is fullness of joy, or they go to Sheol, where there is no work, device, knowledge or wisdom, and the Bible tells us the latter. Then without a resurrection they *perish*. This makes me glory and rejoice in the faith of the resurrection! Christ has brought *life* and immortality to light by his resurrection! Glory to God in the highest!

Your brother and companion, waiting for a final deliverance from Sheol, Keber, Hades, Mnemion, Thanatos and every other foe.

GEO. NEEDHAM.

"Fasting and Prayer."

A day of fasting and of prayer has been appointed (March 24th) by the British Government, for the benefit of the suffering poor in Ireland and Scotland, where famine and pestilence are sweeping them off by thousands! A writer in the Boston Courier, April 1, '47, thus *quaintly* remarks:

"This cheap remedy has probably been suggested by the noble, self-denying lords, and the humble and pious Bishops. Now may it not be *reverently* asked, whether such an act might not have been advantageously preceded by some small curtailment of luxuries on the part of those opulent members of the Government? The slaughtering a few thousand of their fat horses* and hounds, would have done much towards saving from starvation the poor Irish and Scots.

"If one horse consumes as much as nine men of the products of the earth, there would be so much added annually to the food of the poor in addition to the flesh proceeding from the first sacrifice, and the dogs' food in proportion. But then, what would the sporting lords and Bishops do with their time?

This fasting and praying, coming as it does from rulers, seems to imply that they are exempt from all blame in this matter. They would have it understood that the sufferings of their poor subjects is a visitation of Providence. But why in the name of justice, human or divine, should that visitation come upon the poor and ignorant alone, and leave unscathed the opulent and powerful? Do they mean to say that Providence is partial, and visits the poor *alone* with its vengeance? Why not all indiscriminately, as with earthquake and plague? Perhaps the favor which Madame

* THERE ARE ONE MILLION THREE HUNDRED THOUSAND HORSES IN ENGLAND, EACH OF WHICH CONSUMES THE PRODUCE OF AS MUCH LAND AS WOULD FEED FOUR OR FIVE MEN. THE NUMBER OF POOR IS UNKNOWN; BUT LIKELY FAR EXCEEDS THE NUMBER OF HORSES; THE EXPENSE OF ALL WHICH, MUST FAR EXCEED THAT OF IRELAND IN THE SUPPORT OF BUT SIX MILLIONS OF INHABITANTS! AS WILL READILY BE PERCEIVED.

de Milbraie expected for nobility in Heaven, is expected by the noble Lords and pious Bishops on earth. That lady said once, (what a burlesque or blasphemy) in relation to a noble Lord in France noted for his wickedness, 'That God would think twice before he damned a man of his rank!'

"Although I have often heard very devout prayers," continues he, "which seemed to me a great piece of impertinence, the prayers of the law-favored and wealthy rulers of England, is the greatest piece of hypocrisy, pious fraud, and blasphemy I have heard of since the prayers of the Holy Inquisition at an *Auto da Fe*."

"There is," says the Hampshire and Franklin Express, "trouble with Ireland that lies further back than the present failure of the potatoe crop. She is trampled in the dust by the British throne and aristocracy; priest-ridden by the Papal hierarchy; crippled by partial and oppressive legislation, and burdened with a war—debt—taxes, imposed by the angry conflicts of the British Lion for centuries past. The British Throne must take the case in hand, and do something for the permanent elevation of Ireland, or suffer the rebuke of the civilized world." The writer seems insensible that *her end* has come—that her wearied sun is going down in long and deep eclipse, and that it is now too late to redress the wrongs of centuries.

"Mr. Labouchere, secretary for Ireland, made the following statement in the House of Commons: 'Potatoe crop, ordinary produce, £15,000,000 sterling; loss this year, three-fourths, £11,230,000. Oat crop, ordinary produce, £14,000,000 sterling; loss this year, one-third, £4,666,000. Total loss, £15,896,000, or about \$80,000,000 worth of food cut off from the ordinary supply of six millions of people! A people the worst fed, the worst housed, and the worst clothed of any in Europe.'

We believe it. What an appalling, heart-rending picture is presented us by our distinguished countryman, *E. Ihu Burritt*, an eye and ear witness of what he communicates from Ireland. Let every one read and weep, as did our Lord over Jerusalem, for the calamities that have come upon that poor, distressed country and other countries, and that are fast coming on the world. Lu. xxi. 26.

"After all, the distress in Ireland," continues the Express, "has not yet reached its limits, but from accounts appears only to have just begun. Before another crop can be raised, the granaries of the world must be opened to their relief, and their contents poured upon this starving nation." 'Another crop! Poor man! he seems little aware of the character and contents of that 'cup' of the Divine wrath which is now being poured upon this doomed world. Jer. xxv.

Starving nations! yes, alas, more than *fifty thousand* poor creatures have already fallen in the dark, deep waters of death! and others are falling, fast falling to rise no more. When or where the mighty current will be staid, *none can tell!* We believe the Lord is now 'doing his work—his strange work,' (Isa. xxviii. 21,) which will not end till the final consummation—till the earth is 'thoroughly purged' of the curse beneath which it is groaning, and 'all things are made new.' Rev. xxi. 5. That event, glory to God, is just upon us! Who is ready?

The London times, speaking of Ireland and its claims, says, "That the people of England have most culpably and foolishly connived at this national iniquity. They have ruled her with a savage and tyrannical sway, casting out age, infirmity, disease and every form of weakness and bereavement, to perish; while the fat of the land, the flour of its wheat, its milk and its honey, flowed from its shores in tribute to the ruthless absentee. It is all drain and no return.

The land owner is allowed to sweep away the

produce of the earth without leaving even a glean- ing for them that are ready to perish. And Eng- land has stupidly winked at this tyranny. Ready enough to vindicate political rights, but not to avenge the poor, they have allowed Ireland to be crushed into a nation of beggars. Their blood will be required at the hands of their oppressors.

Rumbolt, in the time of Charles II. said, 'he could not conceive that the Almighty intended that the greatest part of mankind should come into the world with saddles on their backs and bridles in their mouths, and that a few should come booted and spurred to ride them to death.'

We once heard it remarked some thirty years ago, by one who was supposed to be well acquaint- ed with the history of that proud nation, its *fraud* and *oppression*, both at home and abroad, that he should not be sorry to hear that the Island of Great Britain was *sunk*, were it not that many innocent people must suffer! 'When England's account with God is settled,' says the American Family Journal, '*woe unto her.*' Suppose ye that Eng- land, deep as is the stain of her guilt, stands *alone* convicted at the bar of God, of oppression and in- jured innocence? 'I tell you nay!' Luke xiii. Woe also to other nations and to the world when their account is settled.

How astonishing, that a just, avenging God, should have borne so long with such a nation, such a world! Is Providence partial? does he visit the *poor alone* with his vengeance? No; the *op- pressor* is only reserved for greater and more sig- nal punishment, according to his works. Matt. xvi. 27. The Lord will enter into judgment with the ancients of his people and the princes thereof—for ye have eaten up the vineyard, the spoil of the poor is in your house. What mean ye, that ye beat my people to pieces and grind the faces of the poor? saith the Lord. Isa. iii. 14, 15. Shall I not visit for these things? saith the Lord; and shall not my soul be avenged on such a na- tion as this? Jer. v. 9. I will get me unto the great men, saith the Lord, and will speak unto them. Jer. v. 5. Go to now, ye rich men, weep and howl for your miseries that shall come upon you; ye have heaped treasures together for the last days. Behold the hire of the laborers, which have reaped down your fields, is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Jas. v. He will speak unto the proud and lofty cedars of Lebanon, oaks of Bashan, whose head is full of silver, gold, horses, chariots, idols. As pride goeth before destruction and a haughty spirit before a fall, so the loftiness of those men shall be humbled, their haughtiness made low, and the Lord alone exalted in that day. Isa. ii.

Yes, as God is just, a day of *retribution* is com- ing. It is near; it hasteth greatly; called the day of the Lord of hosts, when he ariseth to shake terribly the earth.

As to a small curtailment of luxuries on the part of those opulent members of the Government, the slaughtering a few thousand of their fat hor- ses and hounds, as suggested by the correspond- ent of the Courier, seems to correspond better with the word of the Lord than that cheap reme- dy, 'hypocritical fasting and prayer.' Matt. vi. 16. Is not this the fast that I have chosen: to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh. Isa. lxxiii. 6, 7.

Much as we deplore the calamities which rock and oppress the earth from centre to circumfer- ence—war, famine, pestilence, earthquakes, tor- nadoes, fires, floods,—we find them so many di- vinely appointed messengers, fulfilling God's word—the wages of sin; chastising a wicked world;

precursors of the great consummation, the world's catastrophe and final judgment!

Heaven and earth, says our Lord, shall pass away, but my words shall not pass away. Matt. xxiv. 35. However calamitous and distressing to this lost world, all must be fulfilled—the *jots* and the *tittles* not excepted. Matt. v. 18. So God hath greatly, wisely purposed.

Thrice happy he, who without a tear, the gather- ing storm can view, unmoved, amid the wreck of matter and the crash of worlds! Amen, even so, come Lord Jesus. Rev. xxii. 20.

CALVIN MONROE.

Conway, Mass., April 25th, 1847.

Conference Meetings.

BRO. MANSU—I send you the following 'brief hints concerning the manner of conducting con- ference meetings,' from the Morning Star:

"1. Go to the Conference, or other meetings, for the purpose of honoring God and not yourself.

2. Let your exhortations be short and compre- hensive, and never speak unless you have some- thing to say of practical importance.

3. Let most of the time be spent in prayer, but let not the prayers be long. Always have some particular and definite object in view, and pray earnestly for that: do not seek to include every topic that can be thought of in one prayer.

4. Sing frequently, but not too long; usually not more than a verse or two at a time.

5. Avoid all coarse, quaint, and vulgar expres- sions. Speak sincerely and plainly, without af- fectionation. W. C."

To these let me add a hint or two:

1. Never try to pray to God over a guilty con- science—confess and you shall be cleansed. Sins need not be named or described before others un- less they are already known.

2. Exhort others instead of talking much about yourself.

3. Remember that 'the preparation of the heart and the answer of the tongue is from the Lord.'

4. Wait in patience and humility upon God, with no disposition to dictate concerning your feelings.

5. If slavish fear prevent you from *enjoying* the delightful exercises of conference and prayer, remember God is able and willing to take it away—but it will cost the sacrifice of your pride root and branch.

6. When you think of exhorting, let the idea of duty be as far from your mind as the Priest and the Levite were from the man who fell among thieves. BUTLER MORLEY.

Attica, April 10th, 1847.

The Judgment.

DEAR BRETHREN—When we reflect that if Christ be ordained of God to be the Judge of quick and dead, how miserable will Christless souls be at that day. They that are Christless now, will be speechless, hopeless and helpless then. How will their hands hang down and their knees smite together! O what pale faces, quivering lips, fainting hearts and biting consciences, will be among them in that day! Oh, astonishing sight, to see the world in a dreadful conflagration! the elements melting, the earth trembling, the thrones cast down, the Ancient of days come, the judg- ment set, a great white throne like the fiery flame, the books opened, and one like the Son of man coming in the clouds of heaven! these things should strike the mind with thoughtfulness. Ah, who shall abide this day but those that by union with Christ, are secured against its danger and dread.

Of all the business that mortals have in this world there is none so solemn, so necessary and important as to be prepared for the judgment. Surely it concerns us, seeing we look for such

things, to be diligent that we may be found of Him in peace. O, let not that day come by sur- prise upon us! Is Jesus appointed Judge of quick and dead at his appearing and kingdom? then let us all look to it, that hope to be found of him in peace, that we avoid sin and daily practice those duties to which the consideration of that day pow- erfully persuades us. Do we indeed expect such a day? O, then, let us see that we are meek and patient under all injuries and abuses for Christ's sake. Avenge not yourselves, but leave all with the Lord who will take vengeance. Be patient, my brethren, unto the coming of the Lord. Jas. v. 7, 8. Be communicative, public-hearted Chris- tians; studying and devising liberal things for Christ's distressed members. Be watchful and sober—keep the golden bridle of moderation up- on your affections, and see that you be not over- charged with the cares of this present life. Luke xxi. 34, 35. But above all may God help us to be sincere in our profession. Oh that our hearts may be found in God's statutes, for this day will be the day of manifestation of all hidden things— nothing is so secret but that that day will reveal. Beware of hypocrisy, for there is nothing cover- ed that shall not be revealed, neither hid that shall not be known. Luke xii. 1, 2. We know that Christ was made a curse for us—but he did not come to be a cloak for sin. Oh keep your lives pure and clean! If you live in the spirit see that you walk in the spirit. Gal. v. 25. Now we, brethren, as Isaac was, are the children of prom- ise. Gal. iv. 28. Rejoice in the Lord always, and again I say rejoice. I. W. GOODWIN.

Washington, Pa., April 1st, 1847.

Signs of the Second Coming of Christ.

Some of which you will find recorded in Luke xxi. 11. And great earthquakes shall be in di- vers places, and famines, and pestilences, and fear- ful sights, and great signs from heaven. Also in the 25th verse of the same chapter: 'And there shall be signs in the sun and in the moon and in the stars, and upon the earth distress of nations with perplexity, the sea and waves roaring,' &c. These signs and many others were given by our blessed Lord, as indications of his glorious ap- pearing in the clouds of heaven, that his dear children might not be taken in the snare. Now! we ask, have not all of these signs appeared in these last days? It seems to me that every watch- ful Christian must say that they have—and that nothing remains now to be seen or heard but the powers in heaven to be shaken and the sign of the Son of man to appear, which I most solemnly believe should be looked for every moment, and then Jesus will come in great glory.

Now let us see if history does not record these great signs as spoken of by our Savior. Witness the four *great earthquakes* in the last century, from the years 1752 to 1756, destroying Lisbon, Cairo in Egypt, Adrianople and the city of Fez, burying beneath the ruins of these places 40,000 of their inhabitants: also, within a few years, the awful earthquake in St. Domingo, burying in its ruins 10,000 of its inhabitants; then, in 1846, we have it recorded of more than fifty earthquakes, as the Savior says, in 'divers places.' Surely this must be the fulfillment of his words. Then wit- ness that awful scourge, the *famine*, that has, since this century come in, prevailed nearly over the old countries—and now, in 1847, rages to an ap- palling degree in Scotland and Ireland, and in 'divers places.' Then witness the awful *pesti- lences* of these last days: the great plague of Lon- don and also of Constantinople and Egypt; and in 1832 the Asiatic cholera, which passed over our own land, and now this year is raging in Asia and is rapidly advancing toward Europe and Amer- ica. And great signs from heaven and fearful sights the Savior also said would be seen. In 1826 there was seen one of these fearful sights,

viz: a broad arch of light spanning the whole heaven; another in Jan., 1837, the whole heaven having the appearance of fire. Now what do these things mean if they are not a fulfillment of the word of the Lord? Christ has spoken and his word will not fail. Look out, the Lord is coming—'be ye also ready.' I am looking this year for our Lord.
GEO. T. STACY.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, MAY 12, 1847.

We urgently request all who are indebted for their paper to make payment in part or in full, immediately. We expect to have some heavy bills to meet soon.

A quantity of No. 5 of our paper, containing our views on the Sabbath, is yet on hand. Let them be circulated where they are needed. They are free.

Great Apostasy.

NUMBER I.

That there has been a very great departure from the truth and simplicity of the gospel since the days of the Apostles of Christ, all admit. But since the Reformation commenced by Martin Luther has been going forward, the Protestant sects have generally supposed that they had returned to the primitive faith and purity of the gospel. Hence, any attempt to work a reformation among them has been met by the same bitter persecuting spirit which opposed Luther when first he began to correct the errors of the Catholic church. And should we attempt now, faithfully and kindly, to contrast the prominent fundamental doctrines and practices of the protestant sects with the plain word of the Lord, we shall doubtless disturb, to some degree, the repose of that same reform and truth hating spirit. But as the truth alone sanctifies and makes free, it must be told in love. . . faithfully, regardless of consequences.—It is our duty to proclaim the word of the Lord, in opposition to error, whether men like it or not.

The Protestant sects have repeatedly acknowledged their coldness, spiritual death, and moral corruption, and we as a people believe that they have told the truth in these things—but still neither we nor they, we apprehend, as a general thing, have really looked into the nature and depth of this corruption. It has been called a moral corruption—a spiritual death—a great dearth—a spiritual famine, &c. All this is very true when viewed in the light of effects of a certain cause. But the cause lies deeper. The sole, the real cause of all these evils is found in a departure from the faith, or the pure doctrine of God. As with an individual, so with a church, the works will correspond with the faith: if the one is impure the other will be corrupt.

Our object is not to notice all or any of the corruptions, or departures from the truth, peculiar to individual sects, but those which generally belong to the whole protestant church will claim our attention. And—

1. *The being of God.* With an exception or two, the sects all believe that "God is without body, parts, or passions." See Presb. Conf. of Faith, Meth. Discipline, &c.

What says the Bible on this point? It says that God created (not the moral man: for man creates his own moral character) the literal corporeal man out of the literal dust of the earth, in 'his own image' likeness or form. Gen. 1st & 2nd chaps. Christ is said not only to be 'the brightness of the glory of God, but the express image of his person.' Heb i. 3,

Col i. 15. Phil ii. 5, 6. Before man sinned, God walked and talked with him. In the new earth, 'the tabernacle of God will be with his people, and God himself shall be with them, and be their God.' Rev xxi Similar testimony to any reasonable amount might be offered; but this is sufficient: for it is plain and positive, and consequently makes the matter absolutely certain that the sects entertain very erroneous ideas about the being of God. Instead of believing him to be a real person, as the Scriptures abundantly teach, they hold him to be a spiritual, indefinable, inconceivable something, without form, parts, passions, or locality.

In this departure from the truth, we think we find the very germ of all the false doctrines now taught and believed by the church. When once they have taken the liberty to spiritualize away the real person or being of God, it has been an easy matter to spiritualize away his plain word, on any and every doctrine and practice, as circumstances seemed to demand.

2. *The tri-personality of God.* The leading or so called orthodox Protestant sects and the Catholics hold that God exists in three persons, or rather substances, relations, modes, offices, &c. They think that the Father is very and eternal God, that the Son is very and eternal God, and that the Holy Ghost is very and eternal God, yet, that these three very and eternal Gods constitute but one very and eternal God. Or in other words, the doctrine of the trinity forms the most conspicuous or important article in the creeds of all the 'orthodox' sects. But what is the plain scriptural doctrine on this point? We will quote a few texts.

1 Cor. viii. 4-7. 'There is none other God but one: for though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many) but to us there is but one God the Father—and one Lord Jesus Christ' Eph iv. 6. 'One God and Father of all.' 1 Tim ii. 5. 'For there is one God, and one mediator between God and man, the man Christ Jesus.' These and other similar texts conclusively prove that there is one God. The following passages prove that this one God does not exist in a tri-fold sense, but IS ONE indivisible being.

Deut vi. 4. 'Hear, O Israel, the Lord our God is one Lord.' Mark xii. 29. 'The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord.' Gal iii. 20. 'Now a mediator is not a mediator of one, but God is one.'

Wide indeed has been the departure of the church from the simplicity of the doctrine of the Bible relative to the being of God.

3. *The locality of God.* It is a common belief among the sects that God has no locality. They tell us that his 'centre is everywhere, and his circumference nowhere'—that he fills immensity, is as much in one place as another, &c.

But what say the Scriptures on this point? 'Thus saith the Lord, the heaven is my throne, and the earth is my footstool.' Isa. lvi. 1, Acts vii. 49.—Christ ascended to heaven, to his Father and God. Jno. xx. 17, Acts i. 10-11. Stephen saw the heavens opened, and the Savior standing on the right hand of God. Acts vii. 55, 56. He has sat down with his Father in his throne. Rev iii. 21. From whence God will send him, to this earth, in power and great glory, when the times of restitution shall come. Acts iii. 20, 21.

This testimony, about which there can be no reasonable dispute, conclusively proves that the church has widely departed from the truth relative to the locality of God.

4. *The attributes of God.* The 'orthodox' sects make the most prominent attributes of God to consist in hatred, wrath, anger, vengeance, or vindictive-

ness. They represent him as being so incensed on account of man's transgression, that nothing would appease his vindictive wrath but the death of his well beloved Son! But the blessed Bible is full of such strong assurances as these: *God is love.* 1 Jno. iv. 8. But God who is rich in mercy, for his great love wherewith he loved us. Eph ii. 4. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have eternal life. Jno. iii. 16.

Oh how wide the departure of the church from the truth in this respect. How this doctrine of vindictive wrath eclipses the lovely character of our kind and most merciful Creator. No wonder deceived millions have been led to hate instead of love a God of this character—and no wonder that so many who have professed to imitate him, have gloried in glutting their pious vengeance on those who have transgressed the rigid rules of their corrupt and superstitious dogmas.

We design to continue this comparison, the Lord willing, to the end of the long and dark catalogue of corruptions of doctrine and practice of which the sects are guilty. We do it, not because we rejoice in their wide departure from the truth, but because such painful things exist in the churches—and deceived thousands should know it, that they may timely escape these nurseries of error, cleave to the truth—be made free by it, and stand ready to meet their soon coming Lord and King in peace.

Pre-millennial Advent.

We are happy to see now and then men of talents and worth, in the different sects, making some important advances towards the truth. In addition to those previously named, we now mention Mr. Boynton, a Congregational minister in Cincinnati, O., and the Editor of the 'Watchman of the Valley,' a paper published in that city by the same denomination, who, if we understand them, avow their faith in the pre-millennial advent of Christ. It seems that Mr. Boynton is now delivering a series of lectures in Cincinnati on 'False Christs,' and expressing his warm approbation of these lectures, the editor of the Watchman says:

"It is one of the strong tendencies of human nature, in every age and country, to substitute false Christs and Saviors for that which is the only name given under heaven among men whereby men can be saved. This tendency is peculiarly developed by the circumstances of the present age, when everything seems rushing on with railroad speed—when expectation is on tiptoe, excited by the rapid succession of startling discoveries and inventions which are constantly springing up before it. For the minds of the best men to preserve their balance under such an influence, is no easy matter. Such signs and wonders as the present march of improvement develops, would deceive, if it were possible, the very elect, and lead them to trust to other resources than the power of the simple doctrine of the cross, to bring on the expected golden age of the world.

The watchword of the age in which we live is Reform. The great want of the age therefore is a Reformer Christ. This want, Satan—who is ever on the alert to rob God of glory and man of blessedness—promises to meet. He crosses your track everywhere with his busy agents—some of whom are men of real benevolence that are themselves deceived by his wiles—crying, Lo, here! or Lo, there! Behold, he is in the desert! or Behold, he is in the secret chamber! He anticipates the future works and purposes of God with his own counterfeit.—Before the first advent of the true Messiah, the expected redeemer of Israel, he was on the ground professing to be himself the promised Deliverer. So at the present time, when Christians are earnestly looking for the promised universal establishment of

Christ's reign on earth, Satan is on hand, with his many inventions, by which he promises to usher in this glorious event. His great object seems to be to decoy the church of God into bye paths, away from the course which the gospel has marked out—to lead it to rely on other expedients than that which divine Wisdom has provided, and from which alone its hopes can be realized.

The millennial triumph of Christ is an event, which he would stave off, if possible; and what he cannot effect towards this end by force, he aims to secure by strategy. He professes to the hosts of the Lord the services of his own skillful leadership to conduct them to victory and glory, in order that he may betray them. To make the deception complete, besides professing the Christian's aim, he uses also his armor to some extent. He is the advocate of liberty, universal education, and of the glorious improvements of the age. These he magnifies into the very Christ of God, and thus by exalting the effect to the dignity of the Cause—the instrument to that of the Agent—the creature to the Creator—he subverts the true Christ, and with him the very source to which his boasted omnipotent agencies owe their existence."

AN IMPOSTER.—According to the testimony of Henry J. Shears and Bryant Sweet, Ameliasburg, C. W., and others, we say to our brethren in Canada, and elsewhere,—James McIntosh is unworthy of your fellowship as a minister or a Christian, on account of the pernicious doctrines he entertains and inculcates.

There is another man belonging in Canada who should not be countenanced as a lecturer. We shall give his name soon, if he does not desist from attempting to preach under the name of an 'Adventist.'

We say to all—let no man deceive you. There are misguided men now, in these days of perils and corruption, as there have been wolves in sheep's clothing in other days. They seek only to devour the flock.

Questions & Answers.

"Will you please to give an exposition of Matt. 23: 39. Also your views of the *time* the Jewish dispensation closed. J. Y. Butt."

"The *time* the Jewish dispensation closed," we think was when Christ on the cross said, "It is finished," and bowed his head and expired. He observed the law up to the night before his crucifixion; then the temple's veil was rent, and Paul tells us that the middle wall, the law, was *then* taken out of the way, by Christ nailing it to his cross. The law was then abolished; consequently the Jewish dispensation closed.

Matt. 23: 39 reads, For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

These are the closing words of the Savior's last discourse to the unbelieving Jews, and immediately after uttering them he left the temple, and has not since then been seen by that stiff-necked people; neither will they see him again until he comes in power and great glory, when all who behold him will say, Blessed is he that cometh in the name of the Lord. Not that those identical persons who heard these words will see the Savior when he comes; but that portion of the nation or people who were addressed through their representatives, who will be living at his coming, will see him and make this acknowledgement. We do not understand that those who make this acknowledgement will be blessed: for many who will be lost, will then in that great day when they shall see the glory of him whom they have rejected, acknowledge him blessed; or say—Blessed is he that cometh in the name of the Lord.

'In the name of' means, *by the authority of*, At

his first advent, Christ came not in his own name, was not self sent, but God sent him, hence he came in the name and by the authority of God. But the Jews rejected and crucified him, and looked upon him as stricken, smitten and cursed of God, or condemned to death by the law of God. Had Christ come in his own name, the blinded Jews would have received him, as they afterwards did false Christs, to their confusion. But the time will come, and we believe it is near, when not only Jews but Gentiles, all the living, good and bad, will see and acknowledge, some with joy, and many with the deepest anguish, that all that Christ has ever done has been in the name, or by the authority of God, and that he is the blessed of the Lord. O, may all humbly and joyfully acknowledge his righteous and saving power now, that in the great day of his majesty, power and glory, they may be accounted worthy an admission into his kingdom.

BRO. MARSH—Will you be so good as to answer in the voice of truth a few inquiries respecting certain portions of scripture. What is the heavens spoken of in Isaiah 34: 4. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fall down as the leaf falleth from the vine, and as the falling fig from the fig-tree. Is it the same heavens mentioned in 2 Pet. 3: 12. The heavens being on fire shall be dissolved? [Note 1.] Is it what is called Babylon in Rev 19: 8, and she shall be utterly burnt with fire? [Note 2.] What will constitute the 'new heavens wherein dwelleth righteousness'? more than intimating that the old heavens had not righteousness. 2 Pet. 3: 13. [Note 3.] What is the heaven spoken of in 2 Thess. 1: 7 from which the Lord Jesus shall be revealed? and what is the fire spoken of in the 8th verse? is it literal or is it the word of God through his saints? [Note 4.] What kind of burning is that spoken of in Malachi 4: 1. [Note 5.] Is the new heavens mentioned in 2 Peter, the same as mentioned in Isaiah 65: 17? which is said in the 18th verse to be Jerusalem and her people. [Note 6.] How do you reconcile the coming of Christ or the day of the Lord as a thief in the night. 1 Thes 5: 2. As a thief disturbs nobody if he can help it, nor anything but the thing he takes. [Note 7.] Milton, N. Y., Apr. 7. C. DUBOIS.

Note 1. Both mean the literal heavens and earth.

Note 2. No. Babylon is an ecclesiastical body, of which the Catholic church is the mother, the whole of which will be destroyed or burned in the literal fire that will dissolve the literal heavens and literal earth, at the literal coming of Christ.

Note 3. The literal new heavens and earth.—Righteousness will dwell in them; not sin and oppression, as has dwelt in this old world ever since the fall of Adam.

Note 4. Literal heavens and literal fire. Mac-knight renders this passage thus, 'And to the afflicted rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, inflicting punishment with flaming fire, on all them who know not God' &c. We may as well spiritualize the Lord, the heavens, the angels, the saints, the wicked, in this case, as the 'flaming fire.' Beware, brother, how you do either, lest you receive the doom of those who 'know not God.'

Note 5. Literal burning. If not, then the day, the proud, the wicked, the ashes, &c, are not literal: all are to be literally understood.

Note 6. Yes. But verse 18th does not say Jerusalem and her people *are* the new heavens. The plain meaning is, that Jerusalem and her people will be created a rejoicing in the new heavens and new earth.

Note 7. The thief comes 'to kill and to destroy,' and unexpected to his victim. Hence you and the Bible are at issue here. May we, my brother, not be among those on whom our Lord will come as a thief. I fear we shall, if we continue to tamper with his word in the manner that your questions lead me

to fear you do. The Lord deliver you from the deceptive snare of spiritualism to which you are exposed.

The Cause.

Through this entire region, Western New York, the precious cause of the coming of Christ and his kingdom, is now actually suffering for want of faithful laborers to stand in its defence. The important field formerly occupied by Bro. Pinney, who is now sick, would furnish employment for one or more of the diligent servants of Christ. The extensive and highly important field till recently occupied by Bro. Bywater and Morley, is now without a laborer in it to do the work these active and worthy brethren have done.

We hope the scattered and tried brethren in these fields and elsewhere will do their duty—will keep up their prayer and conference meetings—will continue the faithful study of their Bibles—will read the advent publications—live lives of faith, prayer, and hope, and nothing shall harm them—and they will soon be gathered into the kingdom of their God, whom they now serve. But they have other duties to do: they should do what they can with their *earthly substance* to sustain a faithful laborer among them. There is wealth enough among our brethren in these rich and interesting fields to sustain two or more ministers of the everlasting gospel. And those who have the means, the Lord's money, should see that the cause of their Lord does not suffer on their account: they should bestir themselves—call a faithful minister among them, and then, so long as he fulfils his calling, they should see that his wants and the wants of his family are all supplied. Who among the Lord's stewards will take the lead in this good, this great and glorious work? and who among his ministers will come into these western fields, already ripe for the harvest? The Lord direct.

☞ We have concluded, the Lord willing, to enlarge our sheet at the commencement of next volume, without increasing the subscription price. Our expense however will be considerably increased.—Will our kind patrons aid us what they can in this work by paying what is now our due on subscription and by obtaining *new subscribers*? Who will respond to these requests?

☞ We are happy to learn by a letter on another page from Bro. E. R. Pinney, that his health is improving. May he soon be in the field again where his labors are much needed.

TO CORRESPONDENTS.—P. Hough: We have no recollection of using the words you think we have, relative to the 'parable of the ten virgins being the history of the advent' &c. We think you speak from memory, and are a little mistaken.—Please examine carefully, and inform us of the result.

G. W. B.—We think you will find by a careful examination that the predictions in Matt xxiv. 7; Mark xiii. 8, & Luke xxi. 10, 11, were fulfilled *before* the destruction of Jerusalem. Read the account given by Josephus of its destruction, and of the wars and fearful sights, signs and wonders, that preceded the overthrow of the Jews and their city, and we think you will see a literal fulfilment of these prophecies.

☞ Shakerism. The two communications on the corruptions of Shakerism, the one signed R. P. W., and the other J. N. B., we cannot publish without having the *real* names of the authors. All such disclosures should bear the name and residence of the person who makes them. We have long been convinced that there is no people on earth, more deceived, corrupt, hypocritical, and oppressive among themselves than the Shakers; and for the good of surrounding community, we have felt it our duty, at least to try, to bring some of their hidden things of dishonesty to light. And to aid in this work, we again call upon all who can, to give us well authenticated facts concerning them, or facts which the writers can authenticate, if necessary. And always let the real name of the writer accompany the communication.

CORRESPONDENCE.

Bro. B. Morley to Bro. H. F. Hill.
ON THE STATE OF THE DEAD.

BRO. HILL.—My object, in presenting the amount of evidence I did, to prove "the dead are not to be rewarded or punished until their resurrection, was, as requested by Bro. Marsh, at the time he published Bro. Lathrop's article, to give the Bible view of the state of the dead.

On this point you say, 'I humbly trust that all adventists believe that the dead are not rewarded or punished until the resurrection.' I should have been surprised at this remark if you had not qualified it, as you have by saying, 'We discard the idea that man enters into the heavenly kingdom at death; or that they are glorified with a crown before the appearing of Christ.'

Now, since the probation of both righteous and wicked ceases at death, and you believe they go immediately into a state of happiness or misery, I ask on what principle, except that of reward or punishment can they be thus rendered happy or be sustained in misery?

I argue, ~~on the other hand~~, that 'the dead (being in the grave) know not anything, neither have they any more a reward.' Eccl. ix. 5. In the 10th verse we have the exhortation, 'Whosoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.' Do not the pronouns 'thy' and 'thou' in this verse have the same extension of meaning? Can any valid reason be assigned for making 'thy' stand for the whole being, and 'thou' only a part?

In view of the obvious meaning of the two passages just quoted, I must still regard the two parts of my previous article as being very intimately connected.

Again; you say, 'Paul names Enoch among them who without us should not be made perfect.' Brother, let me request you to look again at Heb. 11 chap. Compare ver. 39 with ver. 13. Are they not parallel? 'These all died in faith.' This certainly does not include Enoch. So also the translation of Enoch and Elijah forms an exception to the otherwise universal rule of the two following passages: 'So death passed upon all men for that all have sinned,' and 'As in Adam all die,' &c. On the same principle 2 Kings ii. 11—'And Elijah went up by a whirlwind into heaven,' forms an exception to John iii. 13—'And no man hath ascended up to heaven,' &c.; besides Enoch and Moses I know of no other exceptions existing at the time John iii. 13 was uttered. You think 'Paul makes heaven and paradise two distinct places.—2 Cor. xii. 1-4.' Will you give some evidence that, 'caught up to the third heaven' and 'caught up into paradise,' do not mean the same thing? I understand paradise to be the same as 'the holy city, New Jerusalem.' It is so defined in the Revelation. 'The tree of life' is said to be 'in the midst of the paradise of God,' [ii. 7 compare xxii. 2, 14] where it is said to be 'In the midst of the street of the city and on either side of the river,' lining its banks. This city is declared by Paul to be above and 'the mother of us all.' John saw it 'coming down from God out of heaven.' Of course it is now with God in heaven. You will not say that Christ and the penitent thief entered into the New Jerusalem the same day of their crucifixion? I think the punctuation of this text is incorrect. The two following passages evidently are as they are found in most editions of the Bible. Matt. xix. 28—'Ye which have followed me in the regeneration.' Some editions have a comma after 'me,' which alters the sense very much. Also, Luke xiii. 24, 25, I think there should be nothing more than a comma between the two verses. So I think Lu. xxiii. 43 should be, 'Verily I say unto thee, today, thou shalt be with me in paradise;' or more

literally—'Verily I say to thee, this day, with me thou shalt be in paradise,' which was an answer to the prayer of the thief, as New Jerusalem is to be the metropolis of Christ's kingdom.

You refer to 'Paul's account of these visions' as furnishing evidence of a separate, conscious state. But as he was not certain that he was 'out of the body,' the evidence is not positive. I suppose Paul's state must have been similar to that of Balaam's, when he made the remarkable prediction recorded in Num. xxiv. 17: also to that of Peter on the house-top. See Acts 10th chapter. But there seems to be no intimation of their being 'out of the body.' You quote Peter: 'I must put off this my tabernacle,' as evidence in your favor. When Christ showed Peter 'by what death he should glorify God,' he said, 'Another shall gird thee,' &c. This John interpreted to signify death.—John xxi. 18, 19. And Peter speaking of it says: 'After my decease,' &c. Now, brother, does not 'decease' mean death? But you emphasise 'my' in connection with tabernacle—'my tabernacle' as though Peter, 'the man proper,' continued living after his tabernacle was put off. If 'my' represents 'the man proper' in one of these passages, does it not in the other, viz: 'my decease.' Will you say that 'decease' does not mean death, or that death means continuation of life? I trust not. Stephen cries out when he is about to fall asleep, 'Lord Jesus, receive my spirit!' Did Stephen's tabernacle offer this prayer? On this point see the following: Luke i. 46 47 and ix. 25. You also adduce 2 Tim. iv. 6—'For I am now ready to be offered, and the time of my departure is at hand.' Here you seem to divide Paul into two parts, making the pronoun 'I' stand for his body, and 'my' for the other part which was a going to take a journey as soon as the 'I' was offered. Let me just say that 'dissolution is the primary definition of the word here rendered 'departure' which latter is used metaphorically. I understand the pronouns I, thou, he and she to stand for the person speaking, spoken to or spoken of.

You object to my exposition of 2 Thes. iv. 14. Mark the language—'Them also, [not only 'we' who 'believe' and 'are alive,' &c.] but them also which sleep in Jesus will God bring with him.' Brother, does that part which goes to paradise 'sleep'? You would answer, No! But is not the promise to 'them' (or as you would say that part of 'them' which sleeps? Yes. Now let us read the next verse: 'For (explanatory) this we say unto you by the word of the Lord, that they which are alive and remain unto the coming of the Lord shall not prevent (or ascend before) them which are asleep.' Mark the location! He does not say the saints who are up in paradise shall not come down with God, before we ascend, but 'we shall be caught up together with them in the clouds to meet the Lord in the air.' The two words rendered 'being with' in ver. 14th, are rendered 'gathered together' in Matt. xxiv. 28 and Luke xvii. 37. It might then read, 'Those also who sleep in Jesus will God gather together with him.' I think what follows ver. 14th fully justifies this translation. I understand Zech. xiv. 5, and Jude 14, to be spoken of the descent of the Lord and the saints from air to earth.

You said, 'When we come to difficulties or apparent contradiction, we must believe, seeking an explanation, knowing that when understood it will all harmonize.' This is just what I say; there is in reality but one side to any Bible question. You admit that there are 'apparent contradictions' in the evidences on this subject, and ask 'What shall be done?' You say, 'we must believe.' But what shall we believe? Must we believe, whether or not, the creed handed down to us by our ancestors? I think you would say no, indeed. But we should search the Scriptures and believe 'all things' therein contained as fast as we

can understand them. I cannot see the great evil of taking 'the balances of the sanctuary,' casting in nothing but Bible testimony, and thus endeavoring to ascertain the true answer to any Bible question. Has Prof. Bush thus weighed the question of the resurrection of the dead? Do not condemn a good instrument or practice because it is abused. It is far from me to say that the light on inferential testimony, is 'useless' or 'false.'

Now Bro. Hill, let us have no pride of opinion in this matter. Let us daily 'humble ourselves' and keep near to God and the Bible.

Yours in bonds of love, B. MORLEY.

Cleveland, O., April 30th, 1847.

LETTER FROM I. C. WELCOME.

Hallowell, Me., April 11th, 1847.

DEAR BRO. MARSH—Permit me once more to speak to the scattered flock of God through the 'Voice of Truth;' for by this means we may speak often one to another and comfort each other though separated by the distance. For one, I have been much comforted and edified by the weekly reception of the 'Voice of Truth,' bringing the glad tidings of the coming kingdom, and laden with stirring exhortations from the saints, with other rich food for the hungry soul. Well, brethren and sisters, continue to let the light of approaching day shine out upon the world of darkness and warn the guilty of their danger—teach them the certainty of the judgment and the evidence of its near approach. O, continue to sound the alarm in the earth—let it continue to the sleeping millions of earth, and give no rest to those who promise themselves peace and safety. Let the cry continue, 'Behold he cometh,' until he comes for whom we look. Cease not to tell the scoffing formalist and world-loving professor of Christianity, that the Lord is at hand, the judgment is soon to be executed upon all. Let the spiritualizer be made to understand that we still look for that 'same Jesus,' whom they profess to adore, to 'so come' as he went up into heaven. Still proclaim that the 'hour of God's judgment is come.' Say not that the people will not hear—that they have been warned enough. Perhaps some may occupy this fearful position: yes, doubtless thousands do; but there may be many who are yet searching for truth and thirsting for the water of life. O, then, by the grace of God continue to walk in this way—be the light of the world, the heralds of truth and of salvation to lead those starving souls to the great Deliverer—to the fountain of life: continue to teach the word of life, the faith of the gospel—let your lives also bear the testimony to the truth you proclaim.

Remember John says, 'He that hath this hope in him, purifieth himself even as he is pure.' If the true hope is in our hearts it will purify our life. How careful should we be in this time of darkness and superstition that we follow the example set by the great Shepherd of Israel. How important that we keep his sayings, for if we profess to believe his gospel and do not the things he has taught us, we deny him and show to the world that our faith is a speculative one merely and sectarian, of worldly policy: such a faith is too often witnessed. Let us, my brethren, strive to be of those who are living epistles read and known of all men. May the Lord keep us from becoming of the character of those that 'profess that they know God but in works deny him: being abominable, disobedient and in every good work reprobate,' or void of judgment, (margin.) Let us be 'sober-minded, in all things showing ourselves to be patterns of good works, in doctrine, showing uncorruptness, gravity, sincerity, using sound words that cannot be condemned—that he who is of the contrary part may be ashamed, having no evil thing to say of us.' And though the tide of opposition rise still higher, the winds of persecution blow yet stronger, the fires of malice burn

still more furiously, the victory is ours. God sees all things, and though wickedness prevails now, and oppression rules the world at present, the hour is hastening when the wicked shall cease—when God will have judgment without mercy, and justice will then prevail! Glory to God! this is enough to enable the weary pilgrim to endure to the end. There is glory enough clustering around the second personal advent of our blessed Lord, the resurrection of the dead and the everlasting kingdom, to eclipse all earthly glory, to outshine all other objects of attraction.

How thankful we ought to be that God has in his mercy given us the Bible, that we might learn his love to us and the redemption wrought by his Son, and the final glory that is yet to be revealed. O bless the Lord, for he is good! I love his service—I love his truth and his children—I love to bear the reproach of believing all that is spoken of Jesus, as well as the blessing for obeying him. O, it is good enough to be as our Lord and Master! If we suffer with him we shall reign with him. Who is ashamed of Christ and his word in this sinful generation? I hope it is not any one that professes to look for Jesus. If so, be assured that Jesus will be ashamed of you when he comes.

What though we be reviled for our hope and be called the base of the earth, fools, fanatics, deluded, insane, Beelzebub, babblers, &c., because we cherish the faith of Jesus' speedy, personal advent? Can all this injure us? 'Who is he that can harm you, if ye be followers of that which is good?' Surely God will vindicate his truth and justify those who honor him by believing and obeying it. Let us remember that our Lord was despised, rejected and cast out—and should we who 'walk as he walked,' expect to meet with better reception by a guilty world than Jesus did? O brethren, 'think it not strange concerning the fiery trials that await you as though some strange thing had happened unto you,' but be meek and submissive—'let the love of Christ rule your hearts.' Let all things be done in love, although wickedness is on every side and hypocrisy in our midst, yet we must let the principle of love rule all our doings. It is true we must 'cry aloud and spare not,' and 'show the people their sins,' and warn men to shun the vain philosophy of this corrupt age. We must expose the hypocrisy of the great mass of professing Christians and let the people see the fallacy of their hope, but it must be done in love, or it is not done as God leads his people to do.

Again, we must 'let brotherly love continue'; this we are taught of God, 'to love one another.' And 'by this shall all men know that ye are my disciples,' says Christ, 'if ye have love one for another.' I see by the writings of some of our brethren whose opinions differ on some points, that this love is much needed to keep them one in Christ. 'Beware, brethren, grudge not one against another, lest ye be condemned.' 'Behold the Judge standeth at the door.' Be patient, therefore, and forbear one another in love. Seeing such a variety of opinions among men I forbear to write on proof of doctrinal points, yet I am instructed by those who do. I am glad to see the light so truly and frequently presented by the brethren on the state of the dead and the end of the wicked; yet I observe some of them do not make a proper distinction between the soul and spirit of man, and thus their arguments are not as clear as they otherwise would be.

Yours in love, daily looking for Christ and his kingdom,
I. C. WELCOME.

LETTER FROM BRO. N. A. HITCHCOCK.

TYLER PARISH, Ill., March 20th, 1847.

DEAR BRO. MARSH—I know not whether the last communication I sent you is published or not, as I have not seen an advent publication for more than four weeks; but as I promised in that to give

a little history of my labors in this Western country—I will now try and fulfil the promise:

After my little family became comfortably settled, I saw it clearly to be my duty to search out the scattered flock of slaughter, 'whose possessors slay them and hold themselves not guilty.' I accordingly bid adieu to my wife and little ones about 4 months ago, have seen them only a few days at a time occasionally since. But the thought is cheering to my wife as well as to myself, that where friends will meet to part no more, we shall soon meet if we endure to the end. Amidst my labors in this country I have felt that my call was from above. 'Who then is that faithful and wise servant whom his lord hath made ruler over his household, to give them meat in due season; blessed is that servant whom his lord when he cometh shall find so doing.' This has sounded in thunder tones to my heart, and I have felt a responsibility rolled upon me which I could not bear only in the faithful discharge of my duty in this matter: the promise is eternal life and there I look for my reward.

I know of two or three in this country who have gone to their merchandise or after the accumulation of the goods of this world, who have heretofore fed the flock; but they have left the field and in consequence of which the cause has suffered; and doubtless there are others in other places who have also ceased laboring for God. I wish they might feel somewhat as I have felt on reading this passage of Scripture: 'Who then is that faithful and wise servant,' &c., and instead of saying the Lord may not come perhaps in ten years or more, I say instead of occupying this position, be up and doing. If there ever was a time when God's ministers should be active, it is now. Their study should not be their own ease or their own profit here, but to rescue souls from the service of sin and the devil, and thus save them from the impending storm which thickens and hangs over this polluted world; a storm dreadful, fearful and final.

It seems to require a perfect consecration and a constant struggle to keep away from their polluted atmosphere. In Christ, who is the 'strong hold of the daughter of Zion,' there is safety and no where else; and we must have something more than, 'I hope and I guess I am a Christian,' or I awfully fear we are not one. My brethren, one and all, we must make sure work for the future, let the sacrifice be what it may. We are struggling for more than fading laurels, for more than an earthly crown. The work of God and religion must be the first and not a subordinate or secondary work with us: 'those who overcome will inherit all things.' O how little of the spirit of consecration is there seen—how little of the self-denial—how few who are willing to make a sacrifice for God and his truth! how few there are who are not in an undue manner attached to and striving for the things of earth! Here we are, standing upon the threshold of the eternal state, and too little concern, too little interest, and too little life! and still eternal consequences are pending upon our doings.

My mind has been led in a train of thought somewhat different from what I named at the commencement of this letter. I will now say that I have not been permitted, with a sense of duty, to take hold of any earthly possession here—the voice of the Lord has seemed to say, 'Feed my flock;' consequently, without waiting for a higher call or one different, I began to labor where God in his providence seemed to direct. I found a few tried brethren in Milwaukee with whom I have labored some and have seen a revival among them. I have preached from one to eight discourses in about twenty different places in the territory and in this State. In most of these places a few have been aroused and have commenced praying, and have confessed that the truth fed

them. But the truth is, the mass of the people are profoundly asleep, and I fear there is nothing that will awake them but the clangor of Gabriel's trump. I find some, as I have visited from house to house, have conversed with fellow-passengers in travelling—I say I find none but what have heard something on the subject of the coming of the Lord at least. They seem to know that a time has passed, and this seemed to be a strong argument in their estimation, against the truth. A few only can be made to see a harmony and beauty in this to me sublime and glorious subject. I am satisfied God will justify this work in a little while, for this I am willing to wait and pray. I am sure this tarrying is almost at an end. Let me inquire of my brethren scattered abroad, Are you fully ready to meet the Lord?

In perilous times waiting,

N. A. HITCHCOCK.

LETTER FROM BRO. E. R. PINNEY.

SENECA FALLS, April 20th, 1847.

DEAR BRO. MARSH—For the information of those who may feel interested to know of my health, I would say, that by the blessing of my heavenly Father I am now and have been for the last two or three weeks upon the gain. For more than ten weeks however, there was no relaxation of a single symptom of my disease, and my physician said he could not heal me. I was willing to fall asleep with the fathers if it was the will of God, yet my faith was that I should live to see Jesus revealed from heaven. My faith is unwavering in his speedy appearing; and with such evidences as cluster about us at the present time—such bright signs as now appear, surely 'the wise can understand,' and I almost wonder the foolish cannot. The four winds must break forth soon in spite of the four angels efforts to restrain them, and then our God will come to save us and we shall take the kingdom—oh glory! Shout aloud ye saints, for your redemption is indeed near! Even ye who are upon your beds sing aloud, and let the high praises of God be in your mouth, &c.—Psa. cxlix. 5-9. I have felt during my illness, while watching the signs brought forth in the developments of God's providence, that I could rejoice and shout even in tribulation, and that it was my privilege while I saw the signs—there's no mistaking—declaring Messiah near! Oh blessed hope! oh blissful morn! I long for that day when I can lay my armor by and feel I am safe from all attacks of the enemy, and safe forever. I am now able to sit up much or most of the time and have rode out some, and last Sabbath, P. M., I was permitted to meet with the dear saints at the Hall. It was a precious season to my soul—a little foretaste of the joy we shall experience at the general assembly of all the redeemed in the New Jerusalem! Oh blissful day! oh happy meeting, when all the saints get home!

As to the suggestion of my dear Bro. Bates, I can testify to the faithfulness of God that thus far all my necessities have been met—sometimes we have come down near a comma, but when we got there the way has always been opened. His past faithfulness is to my soul an assurance for the future—I can still trust my God. I would take this opportunity to express my gratitude to my brethren for their kindness manifested to me and my family, in remembering us after a godly sort. May God reward you in the kingdom, is the prayer of your unworthy servant, waiting for the revelation of Christ in glory.
E. R. PINNEY.

CAMBRIDGE, April 17th, 1847.

Bro. Geo. W. Burnham holds a conference with us to-day and to-morrow—is strong in the faith that our hopes are about to be consummated. The brethren generally remain steadfast. There has been one converted and some reclaimed amongst us of late.
A. COLLINS,

Corruptions of Shakerism.

DEAR SIR—I will here give you the copy of a letter written by one who was one of the ministers at Union Village. He would not believe in their visions. They concluded to have him visit the Shakers at Waterliet and New Lebanon in the State of New York, to convince him of the reality of their visions; but the visit did not have that effect, but a very different one; for he was convinced beyond a doubt that their contradictory trash was nothing but a wicked deception.

PIQUA, O., March 16, 1847.

MRS. HOLLAWAY—I embrace the first opportunity to answer your requests about the visionists in New York. When we arrived at Waterliet we were soon introduced to the visionists. They, after singing and dancing awhile, appeared to swoon away and be insensible of every thing around them. When they would come to themselves they would relate what they had seen, and also name certain messages and presents they had received from Mother, especially—and others that were dead, they would bring news from them in some form or other—such as they had sent their love, or they were in heaven, in purgatory or hell, as the case of their standing might have been among the Shakers, or as their peculiar opinions might have been formed previous to decease, &c. In my first interview with them, they had the same gifts and messages to me, that they had to the most faithful believers in their new revelations: such as they had brought swords, gold chains to put around our necks—Mother Ann's love, &c.—declarations of our faithfulness as ministers of her gospel, &c., making no difference between me and the most enthusiastic believer in their visions.

We left Waterliet to visit Lebanon, where we found one Philamon Stewart, who had got one degree ahead of the visionists. He professed to have direct inspiration from the great Jehovah himself, but he was very intimate with the ministers and elders. He had a *different* revelation from 'Mother' to me, viz: that I was full of unbelief and had a reprobate spirit, and had not confessed my sins, &c. After these contradictory messages were delivered to me—the one at Waterliet testified that I was a faithful minister of Mother Ann's gospel; but the one at Lebanon, only thirty miles distant, that I was a reprobate, full of unbelief, &c., and after the leaders and elders had testified that it was Mother Ann or Jesus Christ, which are synonymous terms with them, which spake through these visionists, and through this inspired Philemon—well, after these things, orders were given that I should keep my room, and speak to no one except the elders, and not to go out on any occasion. Two elders with Philamon, visited me three or four times each day, and every time they came in I had to get on my knees and then bow four times to Philamon, twice to the elders! This was explained in this way: four times to Jesus Christ and Mother Ann, and twice to the elders; and every time I bowed I had to kiss the floor! The names of the two elders that attended on this occasion, were Rufus Bishop and Freegift Wells. The drift of all the testimony of the old residents was, that it was the same work of the spirit that operated on Mother Ann in her day!

When I look at the Bible doctrine on these subjects, I am confounded at my own blindness of the Scriptures. We read that when John the revelator, saw the majesty of the angel that was revealing things to him, he was about to fall down and worship the angel; but the angel said, 'See thou do it not, I am thy fellow-servant, worship God.' But those puffed up bigots would fain rob God—for God is the only object of worship—he has commanded us to worship him and him only. God will never consent to divide this worship with

any created intelligence—no, not with the tallest angel before the burning throne; and certainly not with any of us poor unworthy worms of the dust. I have wondered many times how such an idolatrous people could hang together so long in this enlightened country; but one thing I think has been greatly to their advantage—that is, the peculiar manner in which they raise their young people. They make them believe there is no religion right on the earth but among them; hence the reason why so many who have left them, under this impression, have cast away all confidence in religion, and in a measure have lost all restraints in grace. I do believe if those who have left the Shakers, or a majority of them could have immediately joined themselves to some religious society, and had become way-marks of holiness, there would at this time have been but few Shakers in our country. JOSHUA WORLEY.

MUCH RESPECTED FRIEND—I have directed one sheet to you, but I feel dissatisfied with my efforts, I have told so little of what has been done by these wolves dressed in sheep-skins that I must try it again. I have told you that one deacon by orders from the king called Father David, took another man's wife and conveyed her out of the State. I will now tell you what was done by another church deacon; his name was Daniel B. He was a married man when he joined the Shakers, and his wife was still living; and though his wife was there, he placed his inordinate affections upon a girl who had been raised there from infancy. Her name was Rhoda H. He seduced her, and after her condition was discovered, they compelled her to go away from Union Village. She went to live with her sister; but after she had been with her sister a short time, the Shaker elders grew very uneasy for fear her honorable relatives would sue or persuade her to sue and recover something for the maintenance of her child. To prevent that, something must be done quickly. Accordingly Daniel B., the very man that seduced her, went to her sister's and told Rodah he had come to take care of her as he had promised. He put her clothes into his wagon and told her to get in; she did so. He travelled some distance, and she knew not where he was going until he got within two miles of a Shaker village on Whitewater. He then told Rodah that he was not going to marry her, nor do anything else he had promised; but she must get out of his wagon and hunt her way alone to the Shakers at White water. He put her out of his wagon at the roadside, a stranger in a strange land, without a friend to show her the way. This plot had been contrived between the seducer and the ministry at Union Village, in order to get her in among the Shakers at Whitewater, so that her relatives would have no chance to persuade her to sue. She was taken in and taken care of at Whitewater. When her child was some five months old, her brother John came down from Union Village to see her. The ministry there had some fears lest her brother should persuade her to sue. They then drew up an article—I cannot recollect all its contents, but the substance was, she was never to bring debt, blame or damage, against any person residing at Union Village. The ministers, those who stand as mediators between God and man, told me to go down and tell Rodah to come up into the meeting-house. I went and told her; she followed me up stairs. Calvin Morrell read the quit-claim in her hearing. They then told her to put her name to it. She said nothing for a while. They told her again. She kept her seat. They at length told her to come to the stand and sign that paper or she should leave that place and look out for herself and child. She then walked to the stand, wiped the tears from her eyes, and put her name to the paper as she was told. A few weeks after she was compelled to sign that arti-

cle, there was a letter taken out of the Post Office in New Haven directed to Rodah, and instead of giving it to Rodah, it was taken up stairs, in the meeting-house, and there it was opened by the eldership; but finding nothing in the letter but what they were willing she should read, they closed the letter again, warmed the seal, and pressed it together. They then told me after this was all done, to go out and tell Rodah to come up to their room. I did so, and she presented herself. The elders gave the letter to Rodah, telling her to open her letter and read it so that we may hear what is in it. I was horror struck at such conduct and such deception, but I durst not say one word, for I was a stranger to liberty of conscience,—a mere dupe under a man-fearing spirit—a slave to idolatry, and crushed down by a despotism, set up in Warren county. It is no strange thing for those disciples of Ann or Lee Stanly to break and destroy letters which are sent to their subjects—yet they talk of the good fruits they show forth! Could the citizens of our own country have a fair statement of facts concerning the way they have treated their children, such an institution could not exist.

Yours with respect, J. HOLLAWAY.

FRANKLIN, O., March 22, 1847.

LATE PUBLICATIONS.

PRIMITIVE CHRISTIANITY—From the Writings of the Fathers.—Compiled by D. I. Robinson. Several hundred copies on hand. Price, \$2 per hundred. 3 cts., single copy.

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MEETINGS IN THIS CITY—three times on the Sabbath, also Tuesday and Friday evenings, in Shaw's New Brick Block, east side of the River, corner of Main and Stone streets; entrance from Stone street. The Lord's Supper will be administered in the afternoon of the first Sabbath of every month.

APPOINTMENT.

Bro. N. A. Hitchcock appoints to hold two days' meeting in Town 27, Tyler Precinct, Wm. Lago co., Ill., the 15th and the 16th inst.

BUSINESS NOTES.

M. Chandler—\$30 is all we have sent.

W. Ongley—A bundle of books sent by express to Lockport, care of Elder E. Galusha.

C. Crawford—Your appointments were published when your correction came.

B. R. Fellows—You are paid to middle of vol. xv.

T. M. Preble—Is Jefferson Mayell a new subscriber? his name was not on our Albany list.

D. Wright—All the pamphlets you call for we have not now on hand; hope to have a supply in a few days, then we will send all as you order. Your paper is paid for to the close of vol. xiv.

WESTERN MISSION.

R. R. York for M. Chandler, (including \$1 sent some time since but through mistake placed to R. R. York's credit.)
Sisters at Little Falls, \$1.

Receipts for Week ending May 7th.

G. Needham; E. Hale \$2 pays to vol. xiv no. 4; P. M. for E. Hill 50 cts and C. Morrison 50 cts; R. B. Bradley \$3; J. C. Bawator; M. Chandler; D. I. Robinson; W. Page \$4 for N. Baker \$1 and D. Buleen \$1; J. B. Cook; E. R. Pinney 35 cts for V. R. Matthews 50 cts; L. Wilcoxon 50 cts and M. Babcock \$1; S. Thornton 50 cts; S. Serpell \$1 pays to close of vol. xiv; J. B. Cook \$1; J. Little \$1; S. Davis \$2; C. Monroe; D. Call for M. Adams \$2; H. S. More \$1; P. S. McCracken \$1; B. Morley; F. Alling; J. C. Bywater for W. Hacking 50 cts; N. A. Hitchcock; M. Degross \$1; H. Hempstead \$1; H. I. Sherwin \$1; E. S. Fellows; J. Cass; D. Wright for J. Vanest \$2 and S. H. Garth \$1; N. D. Wright 25 cts pays to middle of vol. xv; W. Ingmire for A. Perkins \$1; T. I. Carlton \$1; C. F. Sweet 63 cts.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XIV.

ROCHESTER, N. Y.—MAY 19, 1847.

NO. 8.

THE VOICE OF TRUTH,

PUBLISHED EVERY WEDNESDAY

TALMAN BLOCK, BUFFALO ST. OPPOSITE ARCADE,
(Entrance—east end of the building)

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$2 for Five Copies
WITHOUT CHARGE to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or remittances for Books, should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscribers' names, with their Post-Office, should be plainly written.

Psalm lxxviii.

Jehovah! in thy might arise, disperse thy hated foes:
Yea, let them flee, as smoke is driven, where thou thy presence shows
As wax before the fire gives way, so let them all consume.
Or as the fat of lambs is lost, be such their righteous doom!
But let the saints be glad, let them rejoice aloud and sing;
Hosannas raise, in highest praise, to their Almighty King!
Extol Him on the heavens who rides in majesty sublime;
A father of the fatherless, unto the end of time.
God in his holy dwelling is a judge of widows low;
He sets the lone in families, and lets the prisoners go.
But rebels dwell in thirsty lands, and sinners find it ill,
To break the laws of God, and walk according to their will.

O God, when through the desert thou didst lead thy people forth,
The heavens did drop, old Sinai moved, and feared the trembling earth!

When thine inheritance was faint, a plenteous rain came down:
It was confirmed thereby and blessed—the Lord his people owned.
And of thy goodness God of love, thou hast provision made
For Israel's poor and desolate, making their bosoms glad.

The Lord did give the word, and great the preachers' host became,
Kings of great armies fled apace; captains renowned of fame.
Their chariots and their horse were nought, their purposes and toil,
While she who calmly staid at home, divided all the spoil!

Though ye have lein among the pots, yet as the silvered wings
And gilded feathers of the dove, ye shall come forth like kings!

Why leap ye, ye high hills? The hill of God appears!
This is the hill wherein the Lord will dwell through endless years.
The chariots of Israel's God are twenty thousand strong;
The Lord is with them; angels too, in thousands swell the throng.
Thou hast ascended upon high, and led captivity
Captive itself; and precious gifts for men, that they may see
Thy goodness Lord, thou hast received; yea for the rebels too:
O! bless his name, whose mercies are, each morn and even new.
The God that is our God is He who brings salvation down
To men, and saves from death, and doth his saints with glory crown!
But God shall wound the heads of those who still transgress his laws
When he himself appears and comes to vindicate his cause!

The Lord said, I will bring again my people from the sea,
That in the blood of enemies, thy feet may dip-red be.

When in the sanctuary, Lord, thy goings were displayed,
The singers led, the damsels young aloud the timbrels played:
In rapturous notes, sweet music gave its sounds to all the praise-
Children of Israel! bless your God to everlasting days.
Benjamin, Judah, Naphtali, and Zebulun are there,
With ruler, prince, counsellors—all these thy goodness share.
Strengthen, O God, the gracious work, which thou for us hast
wrought;

And presents from earth's kings shall be us to thy temple brought.
Rebuke the spearmen's company, the rebels near and far,
Till each submit; and scatter thou those that delight in war.
Princes from Egypt's land shall come: O! tell it all abroad,
And Ethiopia shall soon stretch out her hands to God!
Kingdoms of earth, sing unto God; in Him let all rejoice
That rideth on the heavens, and gives the mighty voice.
Ascribe ye strength to God, the power belongs to Him alone;
His excellency over us, his Israel, is shown.
Out of thy holy places, Lord, how terrible thou art!
But goodness, power, and blessedness, thou dost to us impart.
Redeemed from death, we'll sing anew, thy praises evermore—
Join heaven and earth, with one accord, Jehovah to adore!

II. HEYR.

SECESSIONS TO ROMANISM.—We see by the English papers that the secessions from the Established Church of England to Romanism, are still quite frequent. One of these papers says: "The number of clergymen who have joined the Church of Rome, in the course of the last eighteen months, is now about seventy;" while "the converts from

the middle and upper ranks of society considerably exceed that number." The London Record, the organ of the evangelical portion of the Established Church, speaks quite despondingly in respect to the future. "Grounds of hope or of confidence," the editor says, "have been advanced from time to time—such as that the evil had seen its length, and was passing away—but we confess that we can see at present no ray of hope in this direction."—*Boston Traveller*.

Pre-millennial Advent.

BY CHARLES BERCHER.

I will offer one more illustration of the indispensableness of the following canons to the successful denial of the pre-millennial advent.

Canon I. *All passages uniting the Advent, Resurrection, Judgment or Conflagration with millennial descriptions, must be spiritualized.*

Canon II. *All passages mentioning these events, without alluding to the millennium, may be taken literally.*

There is to be a judgment day—a literal judgment day. However, this may distress the Universalist, the Swedenborgian, or the scoffing infidel, or the indifferent scientific theorist; to the Christian it is a matter of solemn joy. "God hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained." So every Christian heart would have it. It will be a literal judgment. Christ, in person, will be present. "The Lord himself shall descend from Heaven." It will be a great day—the great day of the Lord. So we would have it. Thanks to God for the assurance! Creation is not always to groan. There is to be a winding up. There is to be a last Assize. The judgment shall sit and the books be opened. Concerning this we never feel disposed to cavil. We never think it derogatory to Christ. We leave that to scoffers. To us it is sublimely appropriate that the crucified should be revealed in flaming fire with mighty angels. No matter how small this globe is. No matter what astronomy thinks. No matter what geology is disposed to allow. God Incarnate has seen fit to be crucified here. We can believe him when he says he will here sit a judge upon the throne of his glory.

And yet how strange that we should discover his personal coming to judgment, before the millennium, to be highly derogatory and incredible! so incredible as that we must needs spiritualise most of the strongest descriptions of such judgment to be found in the Bible! How is this? What peculiar impropriety is there in Christ's coming to judgment before the millennium, rather than after? I confess that it has seemed to me as if some of my brethren were secretly opposed to ANY personal coming to judgment; so opposed that the only shield to their orthodoxy, was found in a millennial respite. Put far away the great day of the Lord, and make it literal as you will. Bring it nigh, so that it shall be possible for us really to do as St. Peter bids us, "Look for, and haste unto his coming," and then we will none of it. Then we discover its impropriety. We feel and act about it, if near, just as the Universalists feel and act about it anywhere. And thus, as I showed before, we secretly open the way to Universalism. Compare for example the two following descriptions of a day of judgment.

Matt. 25:

"WHEN THE SON OF MAN SHALL COME IN HIS GLORY, AND ALL HIS HOLY ANGELS WITH HIM."

"THEN SHALL HE SIT UPON THE THRONE OF HIS GLORY."

AND BEFORE HIM

SHALL BE

GATHERED

ALL

NATIONS.

"And he shall separate them one from another as a shepherd divideth his sheep from the goats.

"Then shall the King say to those on his left hand, depart ye cursed into everlasting fire prepared for the devil and his angels.

"Verily I say unto you inasmuch as ye did it not unto one of the least of these my brethren, ye did it not to me."

Matt. xxiv. 30—Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven and the powers of the Heaven shall be shaken.

Luke xxi. 28—"And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

Now I will ask any unprejudiced reader to compare these two descriptions of a day of judgment, and tell me which is most likely to be literal? Which would you most naturally attempt to spiritualize? turn into an allegory or parable? Would not that be as easily done with the left hand column as the right? How comes it then that this of Matthew has always been treated as the literal judgment day, and that of Joel allegorized? For no other reason than that contained in the canons

Joel 3:

"The Lord also shall roar out of Zion and utter his voice also from Jerusalem.

"Thither shall the Lord bring down all his mighty ones."

"For there, (in the Valley of Jehovah's judgment,) will I sit to judge all the heathen round about."

"I will also gather all nations, and will bring them down into the valley of Jehovah's judgment." "Assemble yourselves and come, all ye heathen, and gather yourselves together round about." "Let the heathen be wakened and come up to the valley of Jehovah's judgment." "Multitudes, multitudes! in the valley of decision, for the day of the Lord is near in the valley of decision."

"And will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land." "Behold I will raise them out of the place where ye have sold them, and will return your recompense upon your own head, but the Lord will be the hope of his people and the strength of the children of Israel.

"The sun and the moon shall be darkened and the stars shall withdraw their shining.—And the heavens and the earth shall shake."

"But the Lord will be the hope of his people, and the strength of the children of Israel.

at the head of this article, viz: *It will not do to consider a literal judgment day under such connections.* It is too closely wrought into the restoration of the Jews; which, whether or not is pre-millennial. It is "in those days and at that time when I shall bring again the captivity of Judah and Jerusalem." A literal judgment day here would be too alarming. People would really begin to "look for, and haste unto it." Which, however, it might do for Peter's intellectual age, is now plainly stupid and in controversion of all hermeneutical law. And this judgment, moreover, is too obviously followed by the millennium. "So shall ye know that I am the Lord your God dwelling in Zion my holy mountain; then shall Jerusalem be holy, and there shall no strangers pass through her any more and it shall come to pass in that day that the mountains shall drop down new wine and the hills shall flow with milk," &c. A vivid millennial picture.

To place a literal judgment here, would be too alarming. It might beget some strong excitements. We might be led to imagine that that great advent of our Lord in fire, to judgment, was really an advent of rational expectation. Hence, it is necessary to spiritualise this passage. To pour some deleterian wave upon it, and baptize it into somnolence.

As to that of Matt. xxv., however, the case is different. There, it is easy to neglect the important item of chronology furnished by Luke xxi. 24, by which we are brought down to modern times; there, it is easy to neglect Christ's obvious parallelism with Moses, Deut. xxviii. 29, 30. There it is easy wholly to forget the Jews, as if obliterated from the whole counsel of God. There, moreover, no allusion being made to any elapsed millennium, it is easy to take one for granted, and so arriving by one long logical leap, at the end of time, to permit the judgment to be literal. Thus gotten far enough away, thus safely sequestered behind a millennial mist, and seen through the rosy illusions of a thousand peaceful years—the dire phantom of a great white throne, no longer jars upon the nerves of a sensitive refinement. Polished compromise with worldliness goes on, and asks complacently "Where is the promise of his coming?"

The Fifth Vial.

In my former article I remarked that I saw reason to believe that the conquest of Constantinople by the emperor Nicholas, would be the drying up of the symbolic river Euphrates, and that the Lord would then come as a thief. The destruction of literal Babylon was accomplished in a literal night, to prepare the way for which the literal Euphrates was dried up, (turned out of its natural channel.) The spirit of prophecy has chosen the features of that literal destruction which were most prominent and impressive, to shadow forth the destruction of the world or mystic Babylon. And as literal Babylon was surprised and taken by Cyrus as a thief in a literal night, consequent upon the drying up the river Euphrates—so will be the coming of Christ to this world when the symbolic river shall be dried up, and this is certainly accomplished at the pouring out of the sixth vial.

I am aware that two opinions have generally obtained among adventists in regard to the true application of the vials. One view supposes that the vials nearly synchronise with the trumpets; the other, that none of them are poured out until after the saints are delivered. I have unwaveringly believed that the truth was between these wide extremes, and I feel quite confident that a little reflection will convince my brethren who are willing that God should speak for himself. It is very clear that the first vial is not poured out until the image of the beast exists—(see); for

on those that have the mark of the beast and that worship his image, is the effect of the vial to be witnessed; hence, they must all be poured after the time of the end begins. Again, the sixth vial is witnessed before the great day of God Almighty begins—(see); for in close connection with the sixth vial the three unclean spirits do their work of preparing the nations for the battle of the great day; and as that day is confessedly ushered in by the revelation of Christ, his coming is evidently just where he has caused it to be recorded, viz: under the sixth vial. Thus much seems very plain on the very face of the text—and since these vials, being the last plagues, must be of recent application, I will not attempt to apply the first four in this article, but the rather confine myself to the solemn inquiry, have we the fifth? for if the conquest of Constantinople is the sixth vial, we may not yet look for the Savior unless we have good evidence that the fifth has been poured out. The vials can only be known by the effect which follows their pouring out, and that too in the very place to which the eye of the church is directed.

The fifth vial is to be poured upon the seat of the beast. The beast here brought to view is confessedly popery, not the image beast, neither a straggling beast introduced, about which nothing has previously been said, but the identical MOTHER OF HARLOTS. This book informs us that the waters where the woman sitteth are the people, and multitudes, and nations, and tongues. The effect of the fifth vial then must be chiefly felt upon those nations where papacy is the religion of the people, not every where—but on those countries especially are we to look for the effect of this vial. Its first effect, the kingdom of the beast is full of darkness: second, they gnawed their tongues for pain, (the natural effect of hunger): third, they blasphemed God by reason of their pain and their sores, (sores and rottenness or rotten plague is the handmaid of famine,) and they repented not of their deeds, (their darkness prevents them from discerning the hand of God in the calamities that are coming upon them.)

Let our eyes be turned to the seat of the beast, and may the Lord help us solemnly to inquire, have the marks of the fifth vial appeared? Let the reader take a modern map of the world and with it the accounts of famine for the last year, and learn for himself that this scourge is on the seat of the beast, and no where else but there to any considerable extent. Mark the disease that attends the famine—see where death by this scourge is approaching—the plague spot (or sore) appears in the forehead—this is the fatal omen. Do they repent? If so, this is not the vial; but they do not repent. Instead of fasting and prayer we hear of riot and murder; and if some of the wretched victims have a few shillings with which they might obtain a morsel of bread for their famishing children, instead of doing so they repair to the armory and with the last of their earthly substance purchase weapons of bloody warfare—they repented not.

But I need not be thus particular—these facts are before the world and we may all be saying it may and it may not be the effect of the fifth vial, and without a thus saith the Lord, we may remain undecided; but we have in point a thus saith the Lord that amounts in my feeble judgment to a perfect demonstration. 'This vial, let it be remembered, is the last plague on the seat of the beast, but not her utter destruction; that is in the seventh vial—(see.) Now, if this same book declares what the last plague of the beast shall be previous to her destruction, we may be safe in our conclusions in this matter. This it does in the most unambiguous manner. See chap. xviii. 7-8. While the old Mother of Harlots is saying (as all confess she is now saying) 'I sit a queen and am no widow and shall see no sorrow; God

hath said in one day shall her plagues come—1st, death; 2d, mourning; 3d, FAMINE—and she shall be utterly burned with fire, for strong is the Lord God that judgeth her. Now then, as sure as the beast cannot suffer the plague of famine after she is utterly burned with fire, so sure is famine her last plague. Again, as the fifth vial is the last plague on the beast, as before shown, it must necessarily be famine—and I judge that we may not look for the marks of the vial to be but little more perfect.

I am aware that unbelief will say that all things remain as they were—we have always had famine, &c.; but although we have the history of many famines it is not true that all things remain as they were; we never had this famine before now, and had all things remained as they were, we should never have had it. It is not the mere fact that there is a famine that makes this famine so solemnly important at this crisis; but the chronology of the famine, its location, together with the foregoing peculiarity, making it the fulfillment of those portions of the word of God that stand closely connected with the revelation of the King of kings and Lord of lords, have the contents of the fifth vial. Are these things so? then it is high time we all awake and gird ourselves for the last campaign. 'We've but an hour to fight,' then shall the victors crown be given, and all his sufferings cease.

From recent accounts it is more and more obvious that Nicholas will soon make his sweep like a whirlwind if he has not already, and soon the effect of the sixth vial will be visible, then all will be over with this poor, ungodly world. What is done must be done quickly! O let us be awake! let us never think of building a city here. God help his servants to put away all their temporising, together with all the rudiments of the world and follow hard after Christ. What manner of persons ought we to be in all holy conversation and godliness. Blessed is he that watcheth and keepeth his garments. Amen. J. TURNER.

P. S. The substance of this article has been written some weeks, and has been delayed, hoping some more able brother would present this truth, having learned that many are convinced of the facts herein presented; but as no one has done so, I dare not longer hold my peace. I have just read with much satisfaction the article from the pen of Bro. Wells on the shaking of the powers of the heavens, and I do rejoice that another of the watchmen has observed the simple truth as it is in Jesus. The conclusion to which he arrives is the matter of interest with me, and should be to all who are looking for the Lord, viz: that the powers of heaven have been or are now being shaken. For myself I must say that I have no idea that there is in the declaration of the Savior even the most distant allusion to the atmospheric heavens, but as Mark records, the powers that are in heaven, (viz: Gentile governments,) shall be shaken; of course preparatory to their being dashed to pieces by the stone cut out of the mountain without hands; the simple mark of which when done, shall be upon earth distress of nations with perplexity—for the powers of heaven shall be shaken. The word for standing thus in the sentence gives it the following simple meaning: upon earth distress of nations with perplexity, because of the shaking of the powers that are in heaven. Again, when this is done, we are to know that the kingdom of God is nigh at hand. We are not to guess or hope merely, as Bro. Wells has said, but when ye see, then know—know by seeing the latest portions of the word fulfilled that can relate to this age, that the kingdom is at the door—is the next to come. May the Lord arouse us all; time is dying! O Lord revive thy work—in the midst of the years make known, in wrath remember mercy! J. T. Poland, Me., April 21st, 1847.

Life and Death.

NUMBER X.

I wish in this number to make some general remarks on the subject under consideration.

1. I will consider the question, Is the *soul* and *spirit* one and the same? I answer, they are not. I admit that *psuche* is often used to signify *life* which also signifies *soul*; but I deny that *pneuma* ever means *soul*. It is the animating, life-giving power from God which distinguishes *organic* from *inorganic* matter. It is a well known physiological fact, the moment the life-giving spirit which God gave man at the first leaves him, that beautiful fabric, with all its wonderful machinery crumbles back again to dust—to unorganic, inert matter. Inorganization often commences in the extremities of a person, while the mind is just as active and energetic, all the ramifications of thought as distinct, clear and vivid as in the most perfect state of health. The same power of mind has continued even when the work of dissolution has progressed so far that life in the man has well nigh become extinct. How could this be if *psuche* is the seat of life? It seems clear to me it could not; but that the *psuche* (soul) itself must be wasting away—receding from its seat—being contracted in its sphere of action not only, but in its power to act at all until itself is completely *powerless*—prostrate. Where then is its independency of action? But you say it will now be released from the body, and will, disencumbered, act again. But it has become powerless—how then can it act? Besides, this concedes the question in dispute, whether *he psuche*, (the soul) is something independent of, and on which the body depends?

On the other hand, if there is another *something* called *pneuma*, i. e. breath or spirit of life, which animates or gives life to us, we can see very clearly how that principle of animation may be retroceding before a more powerful rule of reaction, and corruption or decomposition moving upward toward the centre of vital action, and yet the organs of thought remain unimpaired. So long as the vital organs do their office and those of thought remain untouched, no matter what is going on in other parts—no matter how much obstructed action may take place in the extremities, the man is still a knowing, thinking being. An assertion is often made that here demands notice. It is said that instances have been found of obstructed action in every part of the brain and yet the mental faculties were unimpaired. Admit it and it proves nothing. The question is, how *far* or how *long* can healthy action be obstructed and the mental faculties remain unimpaired? The fact that we are unconscious in sound, healthful sleep shows that the soul is, to say the least, entirely dependent on the uninterrupted action of our whole organization. Another: Strike a man on the head a heavy blow and you render him unconscious. Where then is the always conscious soul? You say, perhaps, 'the organs of action are obstructed by the effect of the blow.' Then I have gained my point, viz: the soul cannot act without material organs. What then becomes of the separate state? The truth is there is none. To assume that the soul is independent in its action of organic life, and not only so, but that inorganic matter is dependent on it for life and action, is not only the thing to be proved, but known facts prove the exact reverse. Persons have been known to remain in such a state for a length of time and yet life remain. A man therefore, may be unconscious yet not dead—now much more unconscious when he is dead.

The conclusion is, *soul* is the result of spirit, breathed into inert matter, arranged by the hand of the blessed God, giving life, sensation and action to the same, and not the cause. It may be asked, how can *matter* so arranged and so inspi-

rited, think, reason, know, understand, love, hate, etc. etc.? I ask how can *spirit* do the same? When a man can tell me how the latter can be, I can tell how the former can be likewise. God can as easily effect the one as the other.

2. I come now to consider some passages of Scripture, often urged as teaching that soul and spirit are one.

Eccl. xii. 9.—'Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it.' 'As it was.' How was it? Gen. ii. 7th tells us: 'And the Lord God formed man of the dust of the ground and breathed into his nostrils the *breath* or *spirit* of life, and man became a living *soul*.' Here it is; what we call death is the departure of the spirit or breath of life from the material or organic man and a crumbling of the organic man back to inorganic matter. How much is left after this? If there is anything except earth let a man find it.

Acts vii. 59.—'Lord Jesus receive my spirit.' What does this prove? Why just nothing at all. The thing sought to be proved by this text is the very thing in question. It was what gave life to the man Stephen that he committed to the Lord Jesus. But *soul* did not give life to him: therefore it was not his soul, but just what he says—his *spirit* he committed to Christ. Paul in 1 Thes. v. 23 makes a plain distinction. He says, 'And I pray God your whole *pneuma*, (spirit) and *psuche* (soul) and *soma*, (body) be preserved blameless unto the coming of our Lord Jesus Christ.' This includes the whole of a living man. So this also agrees Ezek. xxxvii. 4-10. Here is a vision, in which at the first, he was nothing but bones—afterwards, bone coming to his bone, then sinews and flesh covering them, and last of all *breath* entering them and they rising up and standing on their feet. The explanation of this vision, from the 11th to the 14th verse, is the resurrection. In this we shall all agree. But what does he mean by *breath* in the vision? The 14th ver. in the explanation tells us: 'And shall put my spirit in you and ye shall live,' etc. It is the putting God's spirit in his sleeping saints. This gives life to them the second time. 'But if the spirit of him that raised Jesus from the dead dwell in you, he that raised Christ up from the dead shall also give life [To-o-poi-e-sei] to your mortal bodies, by his *spirit* that dwelleth in you.' Rom. viii. 11.

Here we have Moses, Solomon, Ezekiel, Stephen and Paul, in perfect harmony. All of them teach that spirit here is a power from God, which returns again to the giver when it has done its office on the receiver; and when God shall remove the curse, this same divine power will return to the believer and make him equal to the angels.

The case of the Sadducees questioning Christ is often resorted to, to prove the *spirit* is something rational, and may exist as an intelligent agent, in a separate state. Now I would as soon undertake to prove, (what Adam Clarke undertook to do) that Judas Iscariot died of excessive grief instead of the halter, as to prove such a hypothesis by such evidence. *There is not the least shadow of evidence to sustain it!* Not the most distant allusion or hint is had in the whole conversation as recorded by Matthew, Mark or Luke to the denial by the Sadducees of the existence of spirits. When Jesus refers to Moses, it is *not* to prove the existence of spirits, for that was not the question in dispute, *but to prove the resurrection of the dead*. Hear Matthew: 'But as touching the resurrection of the dead, have we not read,' etc.? Mark: 'And as touching the DEAD, (not living spirits,) *that they rise*, have ye not read in the book of Moses,' etc.? The spirit of the whole matter is this: 'I do not ask you, Sadducees, to take my word—I will prove to you the resurrection by your own acknowledged Moses.' We will therefore hear the testimony of Luke: 'Now

that the dead are raised, even Moses [emenuen] declared, made known at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac and the God of Jacob—for he is not a God of the dead but of the living, for all live unto him.' Is there anything in the last clause to prove Abraham Isaac and Jacob were then living? or their souls? Not a word. Because 'live' is used in the present tense, it no more proves some part of them was then living than the phrase above, 'are raised,' which is in the present tense proves that the dead or some part of them was then raised. Both are general declarations of a fact yet in the future. The preposition 'unto' is supplied in our version. I supply 'by' or 'through,' as more in harmony with the doctrine taught by Christ, viz: the resurrection.

Another objection I have to believing Christ even hinted at the doctrine of the separate state is, I can find no evidence that anything was said about it *pro* or *con*. The only text affording any ground for it is found in Acts xxiii. 8.—'For the Sadducees say there is no resurrection, neither angel nor spirit.' Does this teach the doctrine of the separate state of the spirit of man after death? If it does, the Pharisees did not confess *all*. The text says they confessed *both*. So the original word. But according to that theory, here are three things, and three are more than *both*. If it does I see not but it will continue for ever; for we are told, Heb. xii. 22-24.—'But ye are come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, the general assembly and church of the first-born which are enrolled in heaven, [who but the angels were the first born sons of God?] and to God the judge of all, and to the *spirits* of just men made perfect, and to Jesus the Mediator of the new covenant,' etc. Now compare these Scriptures. The Pharisees confessed two things—1st. The existence of angels, and 2d. Of resurrection saints. If the word '*spirit*' has anything to do with the man or any part him, it has to do with him in his resurrection state. The denial of the Sadducees then was not of three separate things, but simply of angelic and spiritual existences. These the Pharisees confessed. These I understand the apostle to teach Heb. xii. 23, quoted above. These I confess, and glory in so doing. But if by 'angel and spirit' is meant two classes of intelligences, independent of man, then we have no concern with it in this discussion.

3. Christ tells us, Matt. x. 28.—'Fear not them that kill the body but are not able to kill the soul, (*psuche*); but rather fear him who is able to destroy both soul (*psuche*) and body in hell, (*Gehenna*.) Where in the Word is there an intimation that the spirit can be destroyed in hell? No where! No, it returns to God who gave it. It is from God and of him—has neither intelligence nor moral character—cannot be comforted or tormented. It gives life to us, and thus in God we live and move and have our being.

I have done. I have no more to say at present. If the Lord will I may write one No. on the end of the wicked. If any brother or sister has been benefitted, I rejoice. If any have been harmed it has been unintentional. May the Lord bless us all and preserve us unto his heavenly kingdom. GEO. NEDHAM.

Albany, May 5th, 1847.

We can but be deeply interested in the awful scenes of the present time! we are approaching the *end!* the harvest! the rest and glory of scattered Israel! But painful as it is, we too are nearing swiftly the fiery doom of the poor sinner—yea, the everlasting destruction of all the uncircumcised in heart who have rejected the commandments of God. G. W. BURNHAM.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, MAY 19, 1847.

The Proposed Enlarged Sheet.

With much reluctance we have relinquished for the present the idea of enlarging our sheet. The fact is, we had not fully looked into the expenses of enlarging, until a few days since, when a worthy brother, a practical printer, who well understands such things, called on us and decidedly dissuaded us from engaging in the proposed enterprise. He thought it would be incurring an expense which our present subscription would not be likely to meet. And besides he thought the paper sufficiently large as it now is. Bro. D. I. Robinson has called on us and also gives the same counsel.

The advice of these brethren, together with the uncertainty of the future, has caused us to conclude that it may be the part of wisdom and duty to run no needless hazards in these things now. We know not what to-morrow may bring forth. We will therefore do all the good we can with our present sheet, until our Lord shall come, or we shall be called from our labor, or the way may be more clear for giving an enlarged sheet. We hope at all times to be found ready to act in the counsel of our God.

☞ We will kindly remind those who owe for their paper, that unless payment is more liberally made than has been for a short time past, the expenses of issuing our sheet, in its present size, cannot long be met. We do hope this matter will be attended to without our having to say another word about it.

Great Apostacy.

NUMBER II.

5. *The character of Christ.* The so called orthodox sects hold that Christ is the 'very and eternal God.' But God, Christ, angels and inspired men call him the *Son of God*. We will name a few of the many passages which call him thus.

Matt. iii. 17. 'This is my beloved Son.' *God*.

Jno. x. 36. 'Say ye of him whom the Father hath sanctified, and sent into the world, thou blasphemest; because I said I am the *Son of God*.—*Jesus*.

Luke i. 35. 'Therefore also that holy thing which shall be born of thee shall be called the *Son of God*. *The angel Gabriel*.

Matt. xvi. 16. 'Thou art the Christ the *Son of the living God*. *Peter*.

Jno. xx. 31. 'These things are written, that ye might believe that *Jesus is the Christ, the Son of God*; and that believing, ye might have life through his name.' *John*.

Acts ix. 20. 'And straightway he preached Christ in the synagogues, that he is the *Son of God*.' *Paul*.

No apostacy from the plain simple truth of the Bible, is more wide and apparent than in this case; and the evils which have followed in its train have been numerous and painful in the extreme, as the unholy controversies and bloody persecutions since the formation of the Nicene creed clearly show.

6. *The nature of Christ.* With a few exceptions, the sects hold that Christ possesses 'two whole and distinct natures, human and divine'—and that in his human nature he is truly very man, and in his divine nature he is truly very God.' But the Bible teaches no such doctrine, either directly or indirectly; consequently they must have had their origin somewhere in the apostacy of the church. But the Bible does teach that Christ, instead of possessing two natures,

verily took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest.' Heb. ii. 16, 17. The nature of that seed is holy: 'for that holy thing which shall be born of thee shall be called the *Son of God*.' Luke i. 35. The nature is divine. 'That ye might be partakers of the divine nature.' 2 Pet. i. 4. Christ is *one*.—'For as 'all the members of that one body, being many, are one body; so also is Christ,' 1 Cor. xii. 12. And 'there is one God, and one mediator—the man Christ Jesus'—'one God and Father—and one Lord Jesus Christ.'

Alas, how sad are the evils which have been produced by this error—this fearful step in the great apostacy. The indivisible Christ, the Son of God has been divided into different parts, characters and natures. And then the false theory has been baptized in the holy waters of the church, and set up in the temple of God, to the shrine of which all have been called upon submissively and reverently to bow, or suffer excommunication, persecution, and sometimes death.

7. *The death of Christ.* With a few exceptions, the sects hold that Christ died 'to reconcile the Father unto man.' (*See Meth. Discipline.*) But the Bible says, 'And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God.' 2 Cor. v. 18-20.

The legitimate fruit of this fearful step in the great apostacy is, Universalism: for if Christ died to reconcile God to man, most certainly God has been reconciled by that death, and all men are now restored to his favor, and consequently will be saved, irrespective of their faith, works, or character, as Universalism falsely teaches.

8. *The atonement.* The great majority of the sects view the atonement in the light of a legal purchase, paying an equivalent, &c. Or more plainly, they hold that Adam contracted a debt for the whole human family, and Christ paid that debt, and not only that original debt, but every debt of sin which might be contracted by the whole human family was fully cancelled by the death of Christ. Hence the fundamental principle of salvation on this hypothesis is made to be that of *purchase, or paying an equivalent*, when the Bible makes it of *grace, love, &c.*—'For God so loved the world that he gave his Son'—'With his great love wherewith he loved us'—and 'by GRACE are ye saved.' Eph. ii. 8.

Oh, how this step in the great apostacy has eclipsed the love, mercy, benevolence, and transcendent glory of the economy of grace. It has changed it from the character of *full and free grace*, to that which exacts a full equivalent for all the crimes committed, and blessings or benefits bestowed on perishing and helpless mortals. It presents the character of the benevolent God more in the light of an unmerciful extortioner, than of boundless love and mercy, as his word clearly presents Him. It also deceives thousands by creating in them the delusive hope of being saved by the imputation of the righteousness or merits of Christ, when the Scriptures plainly say, 'Without holiness no man shall see the Lord'—'Blessed are they who do his commandments, for they shall have right to the tree of life'—'By grace are ye saved, through faith'—'If ye do these things ye shall never fall'—'And he that heareth these sayings of mine, and doeth them' will be saved.

9. *The pre-millennial advent of Christ.* The sects generally hold that the coming of Christ before the millennium will be a *spiritual* coming. Whereas the Bible tells us that it will be the 'coming of the *Son of man*'—the descent from heaven of that '*same Jesus*,' who was crucified, rose from the dead, and ascended into heaven, or the '*Lord himself*.'—Matt. xxiv., Acts i. 11, 1 Thess. iv., and numerous other passages equally clear and explicit, which we might quote.

The apostacy in this case has taken away the highest motive to repentance and holiness, and placed in its stead the peace and safety doctrine of the world's conversion, or of a temporal millennium of peace and happiness, *previous* to the personal appearing of Christ. By this strong delusion the church and world are now blinded to the fearful doom that is rapidly approaching all who know not God, and their everlasting destruction will soon most surely come upon them, unless they see and obey that truth which alone can make them wise unto salvation.

10. *The object of the second advent.* The church hold that one great end of Christ's coming (when he will come, as they suppose at the close of their fancied millennium,) will be to remove the saints from this earth, to some unknown, undefined, and undescribed heaven, and to destroy forever or annihilate the place of their present abode, viz; this earth. Alas, how wide from the exceeding great and precious promises of the Bible, has this fearful leap in the great apostacy, landed deceived millions: for the Bible assures us that the glorious design of Christ's second advent is to bring about the '*restoration* of all things which God hath spoken by the mouth of all the holy prophets since the world began.' Acts iii. 21. The kingdom is what was lost by the fall of Adam, and will be *restored* at the second advent of Christ: for he will then say, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'—Matt. xxv. 34. Then, all things will be made new, 'new heavens and new earth, wherein dwelleth righteousness,' will be created, or formed from this earth, when the curse shall have been removed by the renovating fires of the great day—Then the kingdom restored will 'fill the whole earth,'—will be 'under the whole heavens'—the saints will take and forever possess the kingdom, and 'reign with Christ on the earth,' 'whose dominion shall be an everlasting dominion,' and shall extend 'from sea unto sea, and from the river unto the ends of the earth.' Well has the Savior said, in view of the transcendent glories of the kingdom, the saints eternal abode, 'Blessed are the meek: for they shall inherit the earth.'

11. *Time of the second advent.* The sects unanimously hold that nothing is revealed in the Bible by which we may know anything about when the coming of the Son of man is near. But the Savior plainly tells us, 'When ye shall see all these things, know that it is near, even at the door.' The prophetic numbers also point with divine correctness, and unmistakable clearness to the same time. Historical prophecy sheds its effulgent unclouded light upon the same point. And now there is being witnessed in these last moments of expiring time, the most astounding signs, in the character of earthquakes; atmospheric convulsions; roaring of the seas; destructive storms; breaking up of national friendly alliances; the warlike attitude of the nations; the increase of crime; the corruptions of the church; the giant tread of the fearful and fatal cholera; the terrible famine, and in its train the dreadful pestilence. In view of all this sure evidence that the advent is near, fatal in the extreme we fear will this step in the great apostacy prove to thousands. Now, that day will come upon them as a snare, or a thief, to

their own destruction; whereas had the church stood in the counsel of the Lord, in this case, her warning voice would have aroused many to a sense of their danger, and to a preparation to meet their Lord in peace. O that they had known this their day of gracious visitation! But alas, they have closed their eyes to the true light, to their hurt, and many, we fear to their everlasting ruin.

Some other things in this category will claim our notice next week. Let those already named be carefully examined in the light of the Word, and the facts in the case, and irrespective of former opinions or future consequences, decide the case accordingly. There is safety in no other decision.

CONFERENCES.—It is now a favorable time to hold conferences in different places in Western N. York. Where shall we commence the good work? The Editor and some others are ready to do what they can in this way, to build up the cause of the Lord among us. Send in your requests, if you want such meetings, and we will try to comply with them as soon as circumstances will admit.

A Fearful Crisis Approaching.

Such are the signs of the present times, that very many who are not identified with the advent faith are constrained to acknowledge that some fearful event is just before us. What it is they know not; but they think it will be something dreadful. So talked a religious editor in our office a few days since; and so many who profess to be believers in a temporal millennium feel and talk. Notwithstanding all their faith in the immediate ushering in of their fancied glorious millennium, they are troubled with fearful forebodings about the future. And these very fears show that they have not much confidence in their own theory of a millennium. The signs of the times speak in trumpet tones that the church has been turned aside unto fables, and that the great and terrible day of the Lord is near.

If their millennial theory is according to truth, why should they have evil forebodings of the future, on account of the increase of crime in our world—the moral death that is prevailing in the church—the warlike attitude of the nations of the earth—the rapid and sure approach, and devastation of the terrible Cholera—the destruction of millions by the dreadful Famine—and the numerous and portentous signs in the heavens above and in the earth beneath—we say, why should these things cause certain ones to look for some fearful crisis, if they really believe their millennium is soon to be ushered in? They are inconsistent: their fears and faith do not agree.

But if the evidences which God has given, and is now presenting, are so clear and overwhelming as to cause an unbelieving world and very many of the church who have not embraced the advent faith, to fear and tremble on account of what is coming on the earth, what should the effect be on the minds of those who understand the true import of these things? Ah, it should cause them to give earnest heed to the Savior's most solemn and faithful warning, given in reference to these very times. 'Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.'

By a letter bearing date, Tonawanda, April 28, we learn that Bro Ongley & wife have been faithfully laboring in Collins, Hamburg, and other places;

and that in some instances a deep interest has been waked up to know more about the glorious truths proclaimed. Many of the scattered flock have been fed and strengthened by the word preached by these faithful servants of the Lord. The Lord continue to make them a rich blessing to many who may listen to the instruction they may impart.

Thoughts for the Judaizer.

All will admit that the promise made to Abraham, that in him and his seed all the families of the earth should be blessed, embraced Gentiles and Jews, without any regard to their national distinction, which existed after the promise was given. It will be admitted also that the Mosaic law was the middle wall of partition between Jew and Greek; or its observance constituted the distinguishing mark between them. Now, Paul tells us 'the law was added because of transgression.' Added to what? The promise made to Abraham, or covenant that he should be the heir of the world. Well, when the law which was added, and made the distinction which existed between Jew and Greek, was taken 'out of the way,' we ask if that distinction could any longer exist. It could not. All know or believe that the law was abolished, or taken out of the way, at the crucifixion of Christ. Then, as a matter of course, there is now neither Jew nor Greek, as Paul has said: and consequently no more promise to the one than the other, in the original covenant made with Abraham.

The simple facts, that the law was first 'added,' and then 'taken out of the way,' throw an immovable barrier in the way of that theory which promises to the Jew, according to the flesh, the land of Palestine, or any blessings more than are promised to an unbelieving Gentile. And be it remembered that 'indignation and wrath, tribulation and anguish,' will be the sure portion of both Jew and Greek, unless they become children of God, by faith in Jesus Christ.

CORRESPONDENCE.

Corruptions of Shakerism.

DEAR FRIEND—I will here give you the copy of an article written by one who was brought up with the Shakers at Union Village, who was appointed to the office of an elder in the church, which office he filled honorably until, by the mercy of God, he was able to see that he was a servant to idolatry—a slave to bondage and base ignorance:

Franklin, O.

March 1st, 1847.

FRIENDS AND FELLOW CITIZENS—After many years are past and gone, I have come to the conclusion to offer to the public a few facts. In the year of our Lord, 1805, the people, called Shakers, arrived in our county, called Warren, and began their horrid delusion. Unhappy to relate, my father was among the first who were taken in by those deceivers. My mother opposed for a time, but she was at length overpowered by their delusion. Their children were small, and strictly obedient to our parents, we obeyed them and followed on until what property they had was sacrificed to the interest of the Shaker society. We were taken from our parents and put into what was called the school family, where I received about four months' schooling, which was all I ever received. We were taught to be industrious for the support of Mother Ann's gospel, whom we were taught was equal with Christ: and farther, that all who did not obey her gospel would lose their day of salvation—must taste the second death—be banished from the presence of God and his holy angels. The poetry we were taught to sing had the stamp of idolatry; read one verse:

"Since Mother sent the gospel, and spread it in the West,
How many sons and daughters are nourished from her breast—
How many more conceived and travelling in the birth,
Who yet shall reign with Mother, like princes on the earth."

They always taught us that all the professors of religion were anti-Christians—that the priests were designing men, who preached only to rob their hearers and deceive the ignorant, and that all classes of professors are priest-ridden but Shakers. But alas, I have found by sorrowful experience that the most priestcraft I have ever witnessed is with the Shakers.

After they had got our parents to join them they began to teach their disciples that they had now entered the stream that Ezekiel saw in his vision; that it was first to the ankles, and as they travelled in the gospel the river would be deeper and deeper, and they must strip off and be able to swim, for they could not swim with a farm on their back or with money in their pocket, but must give up all to the gospel; or they would sink to eternal woe, and never be able to rise or swim in Ezekiel's river of salvation. The teaching of their gospel is, be obedient to the elders, think not for yourselves: reasoning is carnal and devilish. Reader, strange as it may appear to you, we believed that those who lived in the upper part of the meeting-house, who came from the State of New York and were our ministers, were infalible beings. David Darrow who was the chief, came down to our meeting on the Sabbath and raged and stormed, saying he had seen spirits hovering around his room the night before. This was done to keep us in fear and ignorance. I was convinced beyond a doubt that their organization was corrupt and I left them; and although I had worked hard for them fifteen years, they would not give me a few carpenter's tools to help me make a living—but a stout-hearted monarch locked my tools up in my chest and kept chest and all. O consider and examine and judge the tree by its fruits and not by its name only. A. HILL.

A Word of Exhortation.

DEAR BROTHERS AND SISTERS—I praise the Lord that although separated far from each other we have a medium through which heart may speak to heart and thoughts be freely interchanged. Distance may separate and thus prevent 'the assembling of ourselves together,' but we may nevertheless obey the injunction, 'Exhort one another, and so much the more as ye see the day approaching.' Let us be careful that we 'strive not about words to no profit,' and avoid 'foolish and unlearned questions, knowing that they do gender strifes.' We are near the judgment—the sands of time are fast ebbing out, and we ought to spend its last fleeting moments in benefiting others and preparing ourselves for the eventful scenes before us. With what a jealous eye ought we to watch over our hearts, and aided by the enlightening influences of the spirit we should often explore its hidden recesses, lest there be something there concealed that will not bear the final test. We must be pure in heart if we would see God. Is this our state to-day? Not, have we been pure in heart in days past, but are we thus now? *this moment?* Have we a *present consciousness* that the blood of Jesus Christ cleanseth—not may or has cleansed, but *cleanseth us from all unrighteousness?* Does the spirit of God testify with our spirit that we are his children? *If children, then are you heirs; heirs of God and joint-heirs with Jesus Christ;* but if you have not the spirit of adoption, you certainly have no right to reckon yourself an heir of God. We must have in possession the seal of the spirit—the earnest of the inheritance, and produce this seal when the 'purchased possession is redeemed or we have no title thereto and shall not be acknowledged as rightful heirs. We see then the importance of always reading our title clear to an inheritance in the new earth. None but the meek, the pure

in heart can do this. Let this character then be ours. Have we by some means grieved away the Comforter and lost its blessed witness? Let us *at once* humble ourselves before God—covenant anew with him by sacrifice—throwing ourselves upon the broad atonement with faith unwavering in the promise: 'If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.' Do this, and you rejoice in the possession of a present and full salvation from sin, and 'being justified freely by his grace you will have peace with God thro' our Lord Jesus Christ;' a peace that passeth understanding—and the rest of faith also—the earnest of that which remaineth, 'for we who believe do enter into rest.' When this is our state we can 'rejoice with joy unspeakable and full of glory,' in view of the speedy coming of the 'King of kings'—hail with rapture every sign which betokens his approach, and contemplate the glory and surpassing loveliness of the New Earth with that interest and hope which springs from the earnest of an inheritance there. Is there a trembling misgiving one, who, while he peruses these lines, exclaims, 'Would that such were my hopes—my expectations? To you I reply, the feelings above described may be yours, and it will be unto you according to your faith.' Live in the exercise of unreserved consecration, and simple, unwavering faith in Christ, and 'full assurance of hope' is yours. Without this, be not content.

My heart adores the boundless benevolence of God in providing for us such a Savior. He saves to the uttermost, and such a fullness—the fullness of God.' In this Savior let us constantly trust—for this fullness earnestly contend, and fully believe, 'tis faith will make it ours. Freely let us partake of all the blessings offered to us in the gospel for our present benefit; we need them all to fit us for the reception of those that are reserved for us until the appearing of our Lord. If our minds are spiritual they will not be earthly and grovelling—if our affections are on things above they will not be on things on the earth—if our treasure is in heaven it will not be here. If we add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly-kindness, and to brotherly-kindness charity—if these things be in us and abound we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ; and if we do these things we shall never fail, for so an entrance shall be ministered unto us abundantly into the everlasting kingdom.

Your Sister in the hope of the gospel,
M. D. WELCOME.
Hallowell, Me., April 17th. 1847.

The Prophetic Light.

The sure word of prophecy is yet light to our path, and will be until the glorious day of rest is ushered in by the coming of our Lord. And while we are surrounded with perils of every kind, on the land and on the sea and among false brethren! we ought to take the more earnest heed to the prophetic word, for it is that and that alone which shines in the dark place, which is the future. Nothing aside from revelation has ever taught us the existence of the supreme God, or that the world was ever made, or the creation of man, or the destruction of the first heavens and earth which were of old, standing out of the water and in the water. Nature would never teach us that that the second heavens and earth which are now are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men—and much less the time when we should look for them to pass away, and the new inheritance to be given. We thank God that he gave his revelation unto Jesus Christ, that he might show unto

his servants things which were shortly to come to pass.

We have the undisputed testimony of men and women now living, that the sun became black as sackcloth of hair and the moon became as blood, and our own eyes have seen the stars fall unto the earth as the fig-tree casteth her green figs, when she is shaken of a mighty wind. These are the same signs the Savior has given us, and for the benefit of his people who should live in the last generation were they given. They have been fulfilled in the same chronological order the prophet saw them—and as the prophetic light shines in the future, we boldly say that the departing of the heavens as a scroll and the removing of every mountain and island out of their places is the next event in prophecy, and that event is nigh even at the door. By many this position is condemned. Well, let them condemn it and us too if they will—it is a safe position, for our Lord has told us to take it. It was not only safe in years gone by, but it is safe now, and would be safe for years to come if any more were to come. We say that the prophetic periods harmonise with this position and we will not give up either. We know that the prophetic periods have not yet ended, for the event to which they reach has not come. The probable evidence is that they will terminate this year, and the positive evidence is that the event connected with their termination, is NEAR, EVEN AT THE DOOR.

The positions we have taken in years past are no guide for us now—positive evidence will admit of positive faith and none other. All who believe the Lord will come this year are liable to be disappointed, for there is no positive evidence that this is the true '47. Our era commenced before or after the birth of our Savior or at his birth. Time has proved that it did not commence four, three, two, nor even one year before he was born, and hence our era is incorrect, and who in the nineteenth century can show us where the mistake is? Unless this can be done it cannot be proved in what year of the vulgar era the true '47 will fall, and consequently, it cannot be proved in what year of the vulgar era the prophetic periods will terminate. If our era commenced exactly at his birth then this year must end in order to complete the 2300 days. If it commenced precisely one year from his birth, then '48 must pass—but our opinion is that it will never commence. The probable evidence is that our Lord was born not over eight months, at the outside, before our era commenced—and consequently, it is our opinion that he will come within eight months from the present month of April; and this is the only position taken by those who say that our only safe position is erroneous. Now I ask if the Lord comes within eight months, is he not NOW nigh, even at the door? We say he is, and his word declares it: 'The great day of the Lord is near; IT IS NEAR and hasteth greatly. The day of the Lord cometh, it is nigh at hand. Alas, for the day! for the day of the Lord is at hand, as a destruction from the Almighty shall it come.'

Justice to the church and even to the world, seems to demand the immediate coming of our Lord. The nations are distressed and perplexed and angry. Thus saith the Lord unto Jeremiah, (Jer. xxv. 15, 16) Take the wine cup of this fury at my hand, and cause all the nations to whom I send thee to drink it; and they shall drink, and be moved, and be mad. Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken—the nations have drunken of her wine, therefore the nations are mad. Jer. li. 7. The horsemen lifteth up both the bright sword and the glittering spear and there is a multitude of slain, and a great number of carcasses, and there is no end of their corpses; they stumble over their corpses because of the multitude of the whoredoms

of the well-favored harlot, the mistress of witchcrafts. Nah. iii. 3, 4. 'And the nations were angry and thy wrath is come, and the time of the dead that they should be judged.' Perilous times are these indeed, both to the church and world, and they are becoming more so every day. All these are but the beginning of sorrows. Our only hope is in the speedy coming of our Lord.

Since I have commenced this communication I have thought I would destroy it instead of sending it for publication. Why should I make known to thousands the weakness of my own mind? Is it because we have none amongst us who possess great powers of mind and are discerners of spiritual things? Certainly not. No, no: it is because they have ceased to wield their pens as well as their tongues to defend the best of all causes. Why have they done so? Do they think the gospel needs not to be defended as much now as ever? Does it not require as many to defend it now as ever? and are there not as many ways to defend now as ever? Who will answer?

There is now great need that meat in due season should be given to the household of faith, and who is best qualified to perform this responsible work? Certainly not the ignorant and inexperienced part of the watchmen. Suppose we all should neglect our duty in this respect what would be the consequence? The paper would stop immediately, and our editors, who stand in the entire front of the battle, would be obliged to leave their work and perhaps travel on foot thro' storm and mud, day and night, to warn their fellow-beings of their approaching destruction, or to return to their work-shops and farms, while at the same time surrounded with professed advent believers, dwelling in their fine cottages, with thousands of dollars worth of property around them. Oh, let me be a Lazarus in this world, and have my good things in the next. Let me discharge my duty faithfully to God. Let us all be found ready, when the Master comes to reward all his servants. Let us be found among the faithful and wise. Amen, even so, come Lord Jesus.

CHAS. CRAWFORD, JR.

Queries of "Simon" Answered.

1. "By the life that Paul lives in the flesh, by 'faith of the Son of God'—did he mean the natural life, etc.?"

Ans. *yes*. How could he live any other life in the flesh? A man can have no spiritual life in his flesh until the resurrection. "If he meant his natural life why need he have faith in the 'Son of God' to live it?" Ans.—*He does not need it*. Simon has confounded the procuring cause of man's salvation with the receiving cause—and then quoted Scripture in conformity to his want of discrimination. I did not tell Simon that I lived by 'faith in the 'Son of God,' but 'by the faith of the Son of God. 'Faith in,' is the receiving cause; but 'the faith of,' is the procuring cause of our salvation. I will give a few specimens of the meaning of the phrases 'faith' and 'the faith,' as used in the Bible:

1. It is taken for Christ. Rom. ix. 32; Gal. iii. 23, 25.
2. It is put for the gospel or great remedial scheme. Acts xxiv. 24; Gal. i. 23; ii. 20; iii. 2; Rom. i. 5; xiv. 1; 1 Tim. iii. 9; iv. 1; vi. 10; 2 Tim. iv. 7; Tit. i. 4; Jude 3.
3. It is put for a profession of faith. Acts xiv. 22; James ii. 1; 1 Tim. i. 19; 1 Cor. xvi. 13.
4. It is put for faithfulness. Deut. xxxii. 20; Matt. xxiii. 23; 1 Tim. v. 12; vi. 12.
5. It is put for the faithfulness of God and Christ. Rom. iii. 3, 22.
6. It is put for the grace of faith in us; i. e. justifying faith. Rom. iii. iv. and v. ch. et al.
7. It is a gift of the spirit. Rom. xii. 3-6; 1 Cor. xii. 9; xiii. 2.

It was by 'the faith of the Son of God;' i. e.

he was the 'author' of it, (Heb. xii. 2) that I had life—by it, (the gracious scheme) I now live.

2d Query. "What does Paul mean when he says, 'I was alive without the law once, but when the commandment came,' &c.?" Ans.: I mean that I had no understanding of the law—and without an understanding of it I verily believe I should attain unto life, eternal life, by the deeds of the law: but when I came to understand the law, I saw that though 'ordained' unto life, it failed in the case of Adam to *preserve* life, how much more in me would it fail to *give* life? for I have declared in chap. vi. 23, that the wages of sin is death; but the gift of God is eternal life, etc. It was by this light I saw myself a dead man; and by the same precious light I saw 'hope of eternal life,' Tit. i. 2; and believing the promise of God I, by faith, received eternal life, the glorious boon of the immortal God.

Simon will recollect that Bro. N. did not say *threaten* but *demand*. Bro. N. has not denied that the law *threatened* death. That was just what some of his articles went to prove. Still he does not believe that under the remedial scheme men will be punished, primarily, for breach of law, but for the enormous sin of unbelief—the treading under foot the blood of the Son of God and counting that blood an unholy thing. Sin is *also* a transgression of law, says John. Disobedience to law is a result of unbelief, and obedience a result of faith. Cannot Simon see that the object of the remark to which he demurs, was to show that it is *obedience*, which the law demands and not the penalty? That the penalty inflicted on the *principal* cannot satisfy the demand? Therefore *substitution* cannot pay it, like the paying a debt? If otherwise, surely Origen was right and the law was satisfied.

One question to Simon: Was Paul *spiritually* 'alive without the law once,' and did he *spiritually* die 'when the commandment came'?

3d Query. Should Paul attempt to answer this he fears it would revive a discussion on a subject which has been discussed and laid aside by mutual consent of all the brethren engaged in it. I will however propose that Bro. Simon first tell us how Paul could be *spiritually* alive without the law, which was ordained unto life, (*spiritual* of course) and when the *commandment* came how he died a *spiritual* death? I think a correct answer would open the way to a correct understanding of the 3d query.

Your brother in hope of eternal life, PAUL.

LETTER FROM BRO. P. H. HOUGH.

EDWARDSBURG, C. W., April 6th, 1847.

DEAR BRO. MARSH—I am still in the field telling of the glorious news that Jesus is soon coming! It is now about six months since I left the city of Toronto and came to this vicinity, and have been lecturing to crowded houses every evening, and talking every day with an unbelieving world—and I must say that the Lord has given much fruit in these parts and the people have been very kind to me, although many in the church think I am wrong—but when they hear candidly, they always form quite a different opinion.

Bro. Dixon is with me—is quite a help to me in laboring with the dear mourners. There have been revivals in some places, but the sealing time is drawing to a close as we approach the end. I am strong in the faith that Christ will come in this present generation. This whole region is now being wakened up, whereas six months ago there was not an advent believer in all these parts! It is the Lord's doings—we can work through his word. The ministers seem to oppose as usual, but they seem to keep at a distance and not to come face to face. I think if they would hear candidly before they judge, it would be better for them. I have labored hard this winter, and now I wish to return to the city of Toronto. If some

good brother could now come here he would find some friends very much in need of help; who will come?

I have one fault to find with advent preachers. They get well used among their friends, so they keep among the people where there has been much labor bestowed, and neglect other places where they are starving for lack of knowledge. Last winter I was laboring in Prince Edward district and could hardly see the face of an advent preacher; but as soon as I took the steamer and came to the Trent, I found about a dozen preachers in a place where the doctrine has been preached long ago. It is well known that in those old places they have made up their minds, and but little more can be done, while in new places I have crowded houses and all I can do. I have always felt it my duty to go where the people have had no chance to hear on the subject. But I will refrain lest I should hurt some of my brethren's feelings—some cannot go out on account of their families. But I hope those to whom this charge will apply, will take courage and go out into the world and let the light shine. The Lord has raised up one here that I think will not hold his peace. Yours looking for Christ,
PHILIP H. HOUGH.

COLLINS, April 17th, 1847.

BRO. MARSH—I am on my way to Ohio with my wife and child, and if the Lord will we may visit Illinois and Wisconsin in the fall. I think of visiting Cleveland and Akron, but hope to find a place for my family to board that I may travel continually. My general sentiments, I suppose, are understood by those who read your paper. I wish to say however, that the 'power and coming of our Lord Jesus Christ,' with holiness, the sister truth, is and shall be my theme. With this theme I claim the fellowship and sympathy of *all Christians*. I am willing God should send by whom he will, and do rejoice that he is raising up, (in the churches) instrumentalities by which I trust good will be accomplished. 'When one member is honored all the members rejoice with it.'
BUTLER MORLEY.

LITCHFIELD, April 22d, 1847.

MR. EDITOR—I am much pleased with the few numbers of your paper that I have been favored with. I believe it breathes the right spirit; I have had no acquaintance (only through *their columns*) of the advent doctrine, never having heard a lecture on the subject and seen an advent lecturer in my life. I preached for the M. E. Church about eight years, till I became satisfied that the influence of all sectarian churches was to promulgate the religion that Paul speaks of: "After the strictest sect of our religion I lived a Pharisee," &c. I took letters two or three years since from said church, and since that have been trying to live alone, with none whose feelings are congenial with mine, except my companion. I feel to bless God that she is no sectarian. I wish I could enjoy the company of advent brethren, if they are not tinctured with sectarianism; for I have become perfectly disgusted with that spirit of *anti-Christ* so popular now-a-days. I feel I have a duty to do, and should be glad to do it if I knew where and how to begin; but the churches are so shielded in self-righteousness, and their influence so potent, that it seems as if nothing short of the interposition of an all-wise and merciful God, could affect anything.

Z. J. BROWN.

NOTE.—The reason we omit certain parts of Bro. Brown's letter is, much has been said in our paper on the subject on which he speaks, of which Bro. B. was not aware. His remarks were more

his opinion than Bible evidence. The latter is what is called for on this very intricate subject.—
EDITOR.

OBITUARY.

DIED, in Cherry Valley, Otsego county, N. Y., on the 4th inst., Mr. Nathan Sutphen, son of Bro. J. P. Sutphen of that place, aged 22 years and 8 months. He had been in a feeble state of health for more than nine months, but for the last six months of his life he suffered exceedingly, there being scarcely an hour when it could be said that he was free from pain. He was naturally of a modest and retiring disposition, and much beloved by all with whom he associated. But until about four months previous to his death he remained a stranger to the religion of the "meek and lowly Jesus; nor did he sympathize at all with his parents and other relations in the "blessed hope" till about three weeks before his death. At that time his perception became clear that the end of all things was at hand. He conversed freely with the family and others on that subject—said "Whether we live or die, if we love Jesus, we shall soon meet him and each other, at his appearing, to part no more." After a little respite from severe pain, he would often say, "O praise the Lord for the prospect of speedy deliverance from pain, and final redemption from sin, corruption and death." He finally died a peaceful and happy death, without the least apparent struggle or pain. Before his death, with a cheerful smile on his countenance, he could say in the language of another, "I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth—and though after my skin worms destroy this body yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold and not another, though my reins be consumed within me." Job. xix. 25, 26, 27.

SAM'L CHAPMAN.

Cherry Valley, April 30th, 1847.

BRO. MARSH—At the request of our afflicted brother and sister Bronson, I send you a notice of the death of their youngest child—a daughter, aged four years and ten months, who fell asleep in Jesus April 8th. For several years she had been subject to sudden attacks which have been extremely distressing, and the patience and calmness which she always manifested in these seasons of suffering was but an index of her natural disposition. She was a lovely and promising child, and though the wound has been deep in the heart of her parents, yet they sorrow not as others which have no hope, but believing with all the heart that Jesus died and rose again, they were comforted with the cheering and consoling reflection that their beloved child who sleeps in Jesus with four others who died still younger, will soon bloom in immortal youth, and that the associations which were so dear on earth, though broken up, will in that blessed state not only be perfected but perpetuated for ever.

L. E. BATES.

Martinsburg, N. Y., May, 1847.

Fell asleep in Jesus on the 16th inst., near Hamonsport, Sarah Ann, wife of Bro. Josiah Lewis, 38 years of age the 9th of January last, with the strongest confidence of a speedy resurrection with the blessed, having been strong in the blessed hope since '43. Within the last two years, his beloved companion, eldest son and mother have fallen by death, leaving the husband and nine children to mourn their loss; but while they mourn, they look for Him who will destroy death, their last enemy. Sister Lewis was the daughter of Sumon Richardson of Long Island.

Will the Herald please copy.

Condition of Ireland.

From the Dublin Nation.

THE LAST RESOURCE—It is calculated by the English Ministry, as the English Spectator declares, that this year's famine will kill two millions of the Irish people. Two millions! Do men realize to themselves that tragic fact? Do they know what it means? Does it picture to their minds one man out of every four living in Ireland when the British Parliament met to legislate for our "safety" as dead or doomed to death? One out of every four! Of every hundred, twenty-five; an entire fourth of all this Irish race dying in the unspeakable pangs of hunger. No, we believe they do not know it. A vague feeling of the enormous calamity floats in men's minds, but a full sense of that desolation and its consequences no man seems to have realized.

Two millions! If all the human beings living in Scotland—men, women and children—had died of some sudden plague, and left that populous kingdom one wide wilderness, without the face of man, the loss of human life would only equal what has fallen on us. If death had swept over some other main branch of the British empire—over Wales or over Canada—Canada, so strong that men watch to see her spring into the attitude of a new Western Empire, another self-manumitted slave of England—the loss of life would but amount to half what we sustain. The Swiss Republic, the kingdoms of Denmark, Norway, Saxony, Hanover, Tuscany, Greco—any one of all these sovereign States might be depopulated to the last man, and still fewer of God's creatures be lost than we have flung into the grave, with accused apathy, in this single year. The plagues which made fearful epochs in the history of the human race—the wars which men regarded as visible scourges of God—the revolutions which shook to pieces forever some ancient and formidable tyranny—none of them all swept, over a single land with such desolation as English rule has brought upon us in this one fearful season.

And the fever is coming in the track of the famine—the fever which strikes dead the rich, not the poor. It kills, says Dr. Corrigan, in language of terrible significance—it kills one out of ten of the wealthy, for one out of ten of the poor. This scourge is coming, and which of us all can promise himself immunity for a month? Who can be assured that he will not be the next victim of England?

To the proud merchant and the upright trader there is, truly, "something more terrible than death itself—the loss of credit." Is not this, too, come or coming? The inevitable progress of scarcity and confusion from the low to the high, has followed its appointed course, and, aggravated by ignorant laws, it threatens to wrap us in a common ruin. Poor laws, Bentick clauses, and Gregory clauses, the natural alarm of English merchants, the spring-tide of emigration drawing an enormous capital and labor from our shores, the thousand confusions that fall like curses on a state without a Government, come to make this ruin complete and signal.

Two millions of our workers dead—fever coming like an avenging angel among our slothful rich—commercial panic and ruin begun—priests and physicians wanting the necessaries of life in the midst of quadrupled labor—our landed gentry beggared by public works over which they had no control—our rural shopkeepers about to be robbed of their natural customers, henceforth to be fed and clothed by English contractors at their cost—a time fast coming and inevitable, if we do

not stop and forbid it—when this ancient Island, robbed of its gentry, its clergy, its professional and mercantile classes, its industrious farmers and skillful artisans, shall present to the eye of the stranger one wide gang of paupers and pay-clerks, slaves and slave-drivers.

Oh, God of Justice and Mercy! to whom our fathers were faithful in peril and persecution, must we endure this? "Out of the depth we have cried to Thee, oh Lord; Lord, hear our voice: let Thy ears be attentive to the voice of our supplication."

When God led His people out of the land of bondage, through such terrible vengeance, their sufferings had not equalled ours. When the Romans meditated abandoning their noble city after its sack by the Gauls—when the brave Dutch nation prepared to go into their ships and sail away from their country forever, rather than endure the desolating dominion of a foreign conqueror, their cause was not more desperate than ours at this hour. But still, in the last extremity, some brave voice was heard, exhorting them to one more struggle—one more struggle for their dear country; and the one more struggle, nerved with a last desperate hope, was still triumphant. Oh, if some potent voice awoke our people to their condition, the same success is still to be won. Men would hail it as the voice of one commissioned of Heaven to speak a divine truth. Why should not such a one now—now, in this hour of our extremity, say for Ireland what Ireland will fiat—"In God's name this has lasted too long; we cannot endure more, and we won't. You may send your lawyers to persecute us, or your soldiers to kill us; but, by Heaven's justice, our people shall die tamely of your law no longer. First take our lives. You drew away our resources to your own country; you feed your soldiers plentifully among us, while the native people of the land starve; you leave us pensioners on the alms of a foreign country, your enemy and conqueror; you scold at our wants, our hopes, our ancient nation—by God's eternal justice, this must end now."

For resolute men there is always hope, and sure deliverance. Always! if not to-day, to-morrow; for justice comes as certain as death. There is a resource in God's Providence of which England takes no account. If our cause be just—and, oh Heavens! is it not just and gray with patience?—a power fights on our side to which ultimate victory is never denied. As sure as God rules this universe, so surely must right prevail in the end. Israel in Egypt were weak in chariots and horsemen to the host of Pharaoh, but it is not recorded that their slavery was without an end.

And if we were silent slaves—if we suffered another year like this to come, and kill its other two millions in slavish silence—the triumph of England, looking complete and irrevocable to human eyes, would, in truth, be but the beginning of defeat. For if our deliverance is not at hand—if our slavery still continue—whether our famished people are to be flung in hideous nakedness and precipitation into their million graves, or to lie stark corpses on the plains conquered from them again by the ruffian sword of violence, a voice will assuredly be raised, calling on Heaven for vengeance on the murderers who slew them in their own land. And children will grow up in the trodden nation, to pray to the Lord that no peace, no rest, no prosperity, may be vouchsafed to England till God's justice to suffering Ireland prevail, and be made manifest to all men.

One more effort, then, for dear Ireland, now, while this generation may still be saved. Let us meet together—all ranks and classes of Irishmen—in some National Council, and take measures, once for all, for our redemption; that we, too, may not be flung into coffinless graves, amid the bitter scorn and contemptuous laughter of all mankind.

Bro. MARSH—Through God's rich mercy we are yet here, enjoying what millions of our race are suffering and groaning for. Tokens every day gather bright on our sky of Jesus near! Yes He is coming! but every purpose of God—all His long-suffering must be accomplished. The burning wrath on the Jew was proof of their national corruption: they fell. His universal rebukes poured out upon the Gentile world, are awful proofs of their filled up measures of crime—and now what look we for, reasoning from past example? Ah, the same hand that wrote the tribulation and fall of the former, as plainly reveals the speedy overthrow of the latter—when His immortal kingdom shall rise and stand forever.

Do not faint my brethren; look up! what tho' the waters, (people, nations, &c.) rage and break in confusion around us, and cannot work out their own cure, nor rest—it speaks for us! Soon, O vary soon, will the end be thundered from the temple of heaven, and great voices proclaim the final victory of the precious Lamb of God. May we all appear before God in His likeness. Amen.

GEO. W. BURNHAM.

MEETINGS IN THIS CITY—three times on the Sabbath, also Tuesday and Friday evenings, in Shaw's New Brick Block, east side of the River, corner of Main and Stone streets; entrance from Stone street. The Lord's Supper will be administered in the afternoon of the first Sabbath of every month.

LATE PUBLICATIONS.

PRIMITIVE CHRISTIANITY—From the Writings of the Fathers.—Compiled by D. I. Robinson. Several hundred copies on hand. Price, \$2 per hundred. 3 cts., single copy.

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APPOINTMENTS.

A Conference is appointed at Addison, Vt., commencing June 4, 10 A. M., to hold over the Sabbath. A general attendance of brethren is solicited. Bro. G. W. & E. Burnham are expected to attend.

Also, the Lord willing, Bro. Edwin Burnham will attend a Conference with the brethren and friends in Cambridge, Vt., to commence June 11th, at 10 o'clock A. M., and hold over the Sabbath.

BUSINESS NOTES.

J. P. Sutphen—Your paper was discontinued last fall by order of the postmaster here, who informed us there was no such office in the State as "Koeboom." We have entered your name again to the same office.

D. B. Wyatt—We think the letter of which you speak was not received, as we find no account of it, or the money it contained on our books.

Philip Hough—We have none of the 'Locker.' We therefore sent the 'Voice of God.' They were sent by express to Toronto, to save expense of transportation, and as the only safe way of sending them. Are doubtless at express office, Toronto. Such bundles of books cannot be sent by mail into Canada. Note by telegraph duly received.

Will some brother in Toronto find these books, pay freight, and see that Bro. Philip and Peter Hough have them, to whom they are directed.

A. Penfield—We have balanced your account, and entered your name again. The mistake about the \$2 was probably ours.

S. Brackett—The \$2 for L. H. Stone were credited on book.

WESTERN MISSION.

Jane Rosbrooks, for M. Chandler,

\$1.

Receipts for Week ending May 14th.

R Oliphant \$2; H Littlefield \$2; P M Peck \$1; G W Skinner for Mrs Dodge \$1; S Carpenter for J P Sutphen \$1; M Buel \$3; S Grannis for L Potter \$2; A Verden \$1 cts; G Needham; W Corey 50 cts; R H Porter \$3 close v. xiv.; G W Burnham; M W Dewey; E Bellows for A Cole \$2; H Goodough 50 cts & C Shaw 50 cts; A Norton 50 cts; L Robinson; A Penfield \$1, and J Reeves \$1; J P Teats \$1; G Henly for Chas Powley \$1, Wm Powley 50 cts; T Snooks \$1, J Wait 50 cts, Wm White \$1 close vol xv.; T Myers \$1 20 to vol xv no 8; J Jones 50 cts to vol xvi no 1; H Herrick; W Burnham; J Brown \$1; H Ball \$2, close vol xiv.; E A Haskell \$1; W Wilson \$1; H Stevens; P M, L Morse \$1 & S Symonds \$1.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XIV.

ROCHESTER, N. Y.—MAY 26, 1847.

NO. 9.

THE VOICE OF TRUTH,

PUBLISHED EVERY WEDNESDAY

TALMAN BLOCK, BUFFALO ST. OPPOSITE ARCADE.
(Entrance—east end of the building)

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$2 for Five copies
Without charge to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or remittances for Books, should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscribers' names, with their Post-Office, should be plainly written.

Sitting at Jesus' feet.

In like manner also, that women adorn themselves, &c. 1 Tim. ii. 9. —the ornament of a meek and quiet spirit &c. 1 Pet. iii. 3, 4. And she had a sister called Mary, which also sat at Jesus' feet and heard his word. Luke x. 39.

Methinks I see her now,
In simple garb arrayed;
While meekness o'er her brow
Its quiet ray doth shed:
Her beaming eye and listening ear,
Attesting well her love sincere.

She follows not the train
Of Fashion's giddy throng.
Her garments, neat and plain,
No gaudy hues adorn;
No diamond glitters on her brow,
Nor pearls upon her bosom glow.

No 'brodered hair' appears,
Nor useless ribbons wave;
No ornament she wears,
Save one which Jesus gave;
That oen of meekness on her brow,
Doth more than diamond beauties show.

Dear Sisters—let us here,
Like Mary ever sit,
Our Savior's voice to hear,
And worship at his feet;
Ne'er with the crowd aspire to shine,
Or sacrifice at Fashion's shrine.

In rich or vain attire,
O let us ne'er be found,
Nor e'er our forms appear
With 'gold or pearls' adorned;
The gems our Savior doth approve,
Are meekness, quietness, and love.

Buckland, Ms., May '47.

E. S. F.

They all Slumbered and Slept.

This expression is found in the parable of the ten virgins. It may be used to represent the condition of professors of religion in a time of spiritual declension. In this sense it is applicable to the present time. Christians are asleep. But sinners are awake. Infidels are awake. Errorists are awake. And the great enemy of souls is wide awake, and as busy as he can well be. The affairs of his kingdom are in a prosperous condition, and business presses hard on every hand. Every department of his affairs is full of life and activity. All hands are at work. From the Prince of devils down to the meanest of his subjects, not one is idle or asleep. The world is led captive at the will of the Prince of darkness. The entire world was never in so active a state as at present. Devotees of honor, of riches, and of pleasure, come laden with their offerings to their respective shrines. The tumult of war is heard, and the bands of oppression are strengthened. The victims of crime multiply, and the wicked wax worse and worse. The tide of human affairs never before rose so high or moved with such rapidity. How the mighty stream swells, and foams, and rushes on to the ocean—the stream of time, pouring into the ocean of eternity. Whither tend the millions of souls that float on its bosom? Solemn question! What are the disciples of Christ doing in this wondrous scene of activity? Are they asleep, or awake,—active, or indolent,—laboring for the salvation of sinners, or indifferent to their state? Surely this is no time for a Christian to sleep. Reader, how is it with you?—*Watch, Val.*

Pre-millennial Advent.

BY CHARLES BEECHER.

The denial of the Pre-millennial Advent involves other assumptions besides those relating to time. Certain grand eras are promised of God in the future, and connected with them certain mighty works, full of majesty, sublimity and glory, wherein His honor, the hopes of man, and the peace of the Universe, are bound up. These are five:

- | | | | |
|--------------|-------------|---|---------------|
| 1. PAROUSIA, | COMING. | 4. ANASTASIS, | RESURRECTION. |
| 2. CHILIAID, | MILLENNIUM. | 5. { Palingenesia, or, Regeneration, or,
Apokatastasis, Now Heavens and Earth. } | |
| 3. KRISIS, | JUDGMENT. | | |

Of these, two arrangements are, at least, possible.

I. POST-MILLENNIAL VIEW.

Papacy	MILLENNIUM	Satan let loose.	Advent.	New Heavens
over-	1000 years	Apostacy.	Resurrection.	and
thrown		Gog and Magog.	Judgment and Conflagration.	Earth.

II. PRE-MILLENNIAL VIEW.

BATTLE OF THE GREAT DAY. FALL OF ANTI-CHRIST. RETURN OF JEWS.	MORNING.	1000 years.	EVENING.	LAST APOSTACY. ETERNAL STATE.											
	M	J	I		L	L	E	N	N	I	U	M			
	{	J	U		D	G	E	M	E	N	T	}			
	{	O	F		t	h	e	L	i	v	i	n	g.	}	
	{	R	E		S	U	R	R	E	C	T	I	O	N	}
	{	O	f		t	h	e	J	u	s	t.	}			
{	C	O	N	F	L	A	G	R	A	T	I	O	N	}	
{	O	f	P	a	l	e	s	t	i	n	e	}			
{	R	E	G	E	N	E	R	A	T	I	O	N	}		
{	O	f	P	a	l	o	o	t	i	n	g.	}			
{	P	R	E	S	E	N	C	E	}						
{	O	F	T	H	E	L	O	R	D.	}					
{	D	A	Y	O	F	T	H	E	L	O	R	D.	}		
	MORNING.	1000 years.	EVENING.												

Not only has the first of these been quietly assumed to be true, (even by many who discountenance the study of unfulfilled prophecy,) as to Chronology, but also as to the Nature of the things themselves.

1. MILLENNIUM. This may be either (a.) an era wholly preceded, or wholly followed by the other events; or (b.) an era filled up, and constituted, and measured by them. The former has been quietly assumed.
 2. JUDGMENT. This can mean either (a.) a mere act of pronouncing sentence of reward and punishment, or (b.) a long period of administration of justice, as in case of the JEWISH JUDGES. The former seems to have been assumed.
 3. RESURRECTION. This can mean either (a.) a simultaneous RESURRECTION OF BODIES, of just and unjust; (b.) resurrection of SOULS AND BODIES, in successive ranks. The former has been assumed.
 4. REGENERATION. This can mean either (a.) a work begun after the conflagration is ended; (b.) a work beginning with the conflagration, proceeding with it, pari passu, through successive stages, and consummated after its close. The former has been assumed.
 5. PAROUSIA, or Coming, may mean either (a.) act of arrival, or (b.) Prolonged PRESENCE. The former has been assumed.
- I propose to inquire a little concerning these assumptions.

Remarks on Prayer.

BY CALVIN E. STOWE, D. D.,
Professor of Biblical Literature in Lane Seminary, Cincinnati, Ohio.

In respect to prayer the Scriptures plainly teach us two things:
I. That it is our duty and privilege to pray for the things which we need with the expectation of receiving them.
This truth is taught in such texts as the following: 'He shall deliver the needy when he crieth; the poor also, and him that hath no helper.' Ps. lxxii. 12. 'And it shall come to pass before

they call I will answer; and while they are yet speaking I will hear.' Isa. lxx. 24. 'If any of you lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him.' James i. 5. Open the New Testament and read attentively our Savior's declarations recorded in Matt. vii. 7-11; Luke xi. 5-13; xviii. 1-8.
II. The Scriptures also clearly teach us that the general promises above quoted have actually been realized by those who, in a right spirit, have availed themselves of them.
This truth is taught in passages like the following: 'The Lord hath heard my supplication.'

Ps. xxxiv. 4-6. Open the Old Testament and read the whole narrative: 2 Kings xix. 14-37. 2 Kings xix. 20—'Then Isaiah the son of Amoz sent to Hezekiah saying, thus saith the Lord God of Israel, that which thou hast prayed to me against Sennacherib, king of Assyria, I have heard. Ver. 33—'By the way that he came, by the same shall he return and shall not come into this city, saith the Lord.' Vs. 35, 36—'And it came to pass that night that the angel of the Lord went out and smote in the camp of the Assyrians an hundred four score and five thousand; and when they arose early in the morning, behold they were all dead corpses. So Sennacherib, king of Assyria, departed, and went and returned and dwelt at Nineveh.'

But we are not confined to Scripture for the verification of these promises. Many a Christian, in every age, has known and felt that his prayers for particular blessing have been heard and answered; and such instances in the life of a Christian are numerous, just in proportion to the simplicity and uniformity with which he relies on God. A few insulated cases of this kind might be explained on the ground of accidental coincidence; but when they occur *uniformly* and thro' a series of years, it is contrary to all the laws of sound reasoning to explain them in this manner.

I will illustrate my meaning by a few well authenticated examples. Henry Young Stilling was an eminent physician in the service of the Grand Duke of Baden. He died in the year 1812, and consequently was well known to many persons now living. His career was an extraordinary one.

By his skill as an oculist, he restored more blind persons to sight than there are miracles recorded of our blessed Savior himself. I have been acquainted with some of his children and grandchildren, and feel no doubt of the entire accuracy of the facts about to be related. Stilling was an intimate friend of the German poet Goethe, who will not be accused of credulity or superstition, and it was at Goethe's suggestion that he published the account of his own life from which the following incidents are taken. Goethe, in his autobiography, says of Stilling, "he had a sound understanding, and an enthusiasm for all that is good, right and true, in the utmost possible purity. His course of life had been very simple, and yet had abounded with events, and a manifold activity. The element of his energy was an impregnable faith in God, and in an assistance immediately proceeding from Him, which obviously justified itself in an uninterrupted provision, and an infallible deliverance from every distress and every evil. He had experienced numerous instances of this kind in his life, and they had recently been frequently repeated; so that, though he led a frugal life, yet it was without care and with the greatest cheerfulness; and he applied himself most diligently to his studies, although he could not reckon upon any certain subsistence from one quarter of a year to another. I urged him to write his life, and he promised to do so."

Such is the unequivocal testimony of Goethe, who was most intimately acquainted with him; and surely no one will say that Goethe was a man to be beguiled by religious fanaticism, especially towards the latter part of his life, when he wrote the sentences I have just quoted.

In youth, Stilling was extremely poor, destitute of the common comforts and necessities of life. After a long season of anxiety and prayer, he felt satisfied that it was the will of God that he should go to a University and prepare himself for the medical profession. He did not at first make choice of a University, but waited for an intimation from his heavenly Father; for as he intended to study simply from faith, he would not follow his own will in anything. Three weeks

asked him whither he intended to go. He replied he did not know. "Oh," said she, "our neighbor, Mr. T., is going to Strasburg to spend a winter there—go with him." This touched Stilling's heart; he felt that this was the intimation he had waited for. Meanwhile Mr. T. himself entered the room, and was heartily pleased with the proposition. The whole of his welfare now depended upon his becoming a physician, and for this, a thousand dollars at least were requisite, of which he could not tell in the whole world where to raise a hundred. He nevertheless fixed his confidence firmly on God, and reasoned as follows: "God begins nothing without terminating it gloriously; now it is most certainly true that He alone has ordered my present circumstances entirely without my co-operation. Consequently it is also most certainly true, that He will accomplish every thing regarding me in a manner worthy of himself." He smilingly said to his friends who were poor as himself, "I wonder from what quarter my heavenly Father will provide me with money." When they expressed anxiety, he said, "Believe assuredly, that He who was able to feed a thousand people with a little bread lives still, and to Him I commit myself. He will certainly find out means. Do not be anxious, the Lord will provide."

Forty-six dollars were all that he could raise for his journey. He met unavoidable delay on the way, and while in Frankfort, three days ride from Strasburg, he had but a single dollar left. He said nothing of it to any one, but waited for the assistance of his heavenly Father. As he was walking the street and praying inwardly to God, he met Mr. L., a merchant from the place of his residence, who says to him: "Stilling, what brought you here?" "I am going to Strasburg to study medicine." "Where do you get your money to study with?" "I have a rich Father in heaven." Mr. L. looked steadily at him and inquired, "How much money have you on hand?" "One dollar," says Stilling. "So," says Mr. L. "Well, I'm one of your Father's stewards," and handed him thirty-three dollars. Stilling felt warm tears in his eyes; says he, "I am now rich enough—I want no more." This first trial made him so courageous that he no longer doubted that God would help him through every thing.

He had been but a short time in Strasburg when his thirty-three dollars were again reduced to one, on which account he began again to pray very earnestly. Just at this time, one morning, his room-mate, Mr. T—, says to him: "Stilling, I believe you did not bring much money with you," and offered him thirty dollars in gold, which he gladly accepted as in answer to his prayers. In a few months after this, the time arrived when he must pay the Lecturer's fee, or have his name stricken from the list of students. The money was to be paid by six o'clock on Thursday evening. Thursday morning came and he had no money, and no means of getting any. The day was spent in prayer. Five o'clock in the evening came, and yet there was no money. His faith began almost to fail; he broke out into a perspiration—his face was wet with tears. Some one knocked at the door. "Come in," said he. It was Mr. R—, the gentleman of whom he rented the room. "I called," said Mr. R—, "to see how you like your room." "Thank you," says Stilling, "I like it very much." Says Mr. R—, "I thought I would ask you one more question; have you brought any money with you?" Stilling says he now felt like Habakkuk when the angel took him by the hair of the head to carry him to Babylon.* He answered, "No, I have no money." Mr. R— looked at him with surprise, and at length said, "I see how it is, God has sent me to help you." He

* See history of Bel and the Dragon in the Apocrypha, verses 33-39.

immediately left the room, and soon returned with forty dollars in gold.

Stilling says he then felt like Daniel in the lion's den, when Habakkuk brought him his food. He threw himself on the floor and thanked God with tears. He then went to the College and paid his fee as well as the best. His whole College life was one series of just such circumstances. He was often in want of money, but he never asked man for it; for he had no man to ask; he asked God for it, and it always came when he needed it. Was he authorized to enter on a course of study with such prospects, and such expectations? The leadings of providence were such that he had not a shadow of doubt that it was his duty to enter on this course of study; he prayed fervently for divine guidance, and felt that he had it; he availed himself of all the lawful means in his reach for the supply of his own wants—and when he had no means of his own, he asked help of God—and never failed to receive what he asked for. He became one of the most useful physicians, and one of the greatest benefactors to the poor that the world has ever seen. He restored sight during his life to nearly five thousand blind people, most of whom were very poor and unable to render him any pecuniary reward.

What stronger proof can we have that God was his guide? Let us take a series of events of the same kind from the life of another person who lived a century previous, and was of a calling and character quite different from Stilling. Augustus Heman Franke was a parish minister in the city of Halle, with a small salary, barely sufficient for his own support, and no property except his books. He was a man of cool deliberate judgment and extensive learning, and was benevolent on principle rather than impulse. His heart was affected with a view of the wretched condition of the children of the uneducated poor, in Halle, and was determined to do something for their relief. In process of time he had a large orphan establishment, containing between three and four hundred children, entirely dependent on his exertions for their education, their clothing and their daily food. His means, of course, were continually running short, and he had no other resource than prayer to God.

This was a resource which never failed. Hear his own testimony as it has been confirmed by a thousand witnesses: "In the month of April, 1696, our funds were exhausted, and I knew not where to look for the necessary supplies for the next week. This caused me great distress; when some person who is yet unknown to me, put into my hands a thousand dollars for the orphans. At another time when our funds were exhausted, we laid our case before the Lord, and had scarcely finished our prayer when there was a knock at my door and a letter was handed in with \$50 in gold: \$20 soon after came, which completely supplied our wants, and we were taught that God will often hear prayer almost before it is offered. In the month of October, 1698, I sent a ducat to a poor and afflicted woman, who wrote me that it came to hand at a time when she greatly needed it, and she prayed God to give my poor orphans a heap of ducats for it. Soon after, I received from one friend two ducats; from another twenty-five; from two others forty-three: and from Prince Paul of Wertemberg five hundred. When I saw all this money on the table before me, I could not but think of the prayer of the poor woman, and how literally it had been fulfilled. In February, 1699, I was almost entirely without funds, though much was needed for the daily wants of the children and other poor. In this state of difficulty, I comforted myself with the promise of the Lord Jesus: "Seek ye first the kingdom," &c. When I had given out the last of our money, I prayed to the Lord. As I left my room to go into the college I found a student waiting for

me, who put \$70 into my hands. Soon after we were in the greatest want, but I trusted in the Lord, and determined to go to my closet—and while on my way, a letter was put into my hands from a merchant, informing that he had received a check for a thousand dollars, to be paid me for the orphan house. How forcibly did I feel the truth of the promise, "Before they call I will answer."—Isa. lxxv. 24. I had no reason to ask for assistance, but I went to my closet and praised the Lord for his goodness. At another time, the superintendent of the building came to me and asked me if I had received any money for the payment of the laborers? "No," said I, "but I have faith in God." Scarcely had I uttered these words when some one was announced at the door. On going to him, I found he had brought me thirty dollars. I returned to the study and asked the superintendent how much money he needed? He replied, "thirty dollars." "There they are," said I. At another time of great need, I prayed particularly, "Give us this day our daily bread." I dwelt upon the words *this day*, for we needed immediate aid. While I was yet praying, a friend came to my door and brought me \$400. At one time I was recounting to a friend some of our remarkable deliverances from want, by which he was so much affected that he even wept. While I was speaking, as if to confirm my statements, I received a letter containing a check for \$500. At another time I was in need of a large sum, but did not know where to obtain even ten dollars. The steward came, but having no money for him I asked him to come again after dinner, and in the mean time gave myself to prayer. When he came, all I could do was to ask him to come again in the evening. In the afternoon I was visited by a friend with whom I united in prayer to God. As I accompanied the friend to the door, on his departure, I found the steward standing on one side, and on the other a person, who put into my hands \$150.—On another occasion, the superintendent began to pay the laborers with only \$14, but before he got through, he received enough to complete the payments. One of my orphan children who was about to go on a visit to his friends, came and asked me for two dollars to bear his expenses. I told him I should be glad to give them to him, but that I had not more than a half dollar in the world. This he could scarcely believe, as he had never discovered the least signs of poverty at the orphan house. I told him to return to me again after a short time. I thought of going to borrow the money, but being engaged in a piece of business which could not be postponed, and knowing that the Lord could easily send me the sum, if it was his will, I kept my seat. In less than a quarter of an hour, a person came in bringing me twenty dollars. I was now able to give the boy his two dollars, which I did most cheerfully.

So uniformly did this assistance come, just when it was most needed, and through so long a series of years was it continued, that the old steward, instead of desponding, got into the habit of saying, when any great difficulty occurred, "Now we shall have reason again to admire the manner in which God will come to our aid."

This institution has become one of the largest and most useful in Europe. It frequently has from 2,700 to 3,000 pupils, and when I visited it in 1836, it was, in all respects, one of the most delightful schools I saw in the whole progress of my tour. Franke also instituted a Bible press to furnish Bibles cheap for the poor. This press has issued over two millions of copies of the whole Bible and more than a million of the New Testament. He also established a large apothecary's shop, for furnishing medicines to the poor, which is still in active operation; and a benevolent book-store, which is now the largest in Germany.

So much for the faith and prayers of one man!

If any one can believe that such a long series of answer to prayer can be accounted for on the ground of accidental coincidences, such a man would scarcely be persuaded, though one should rise from the dead.

May EVERY Christian expect such answers to prayer as those which we find in the lives of Stilling and Franke?—Oberlin Evangelist.

Bro. B. Morley to Bro. H. P. Hill.

"CONSCIOUSNESS OF THE DEAD."

BRO. HILL—With this caption and Luke xx. 38 for a text, you take the ground that "Abraham lives." You say he is dead to us, but all that is essential to constitute him Abraham is in reality alive. The conversation (of which your text forms a part) was commenced upon the doctrine of "the resurrection," as ver. 27 will show; and I think the Savior confined himself strictly to the difficulty proposed. Hear his answer: "The children of *this world* marry, &c.—but they which shall be accounted worthy to obtain *that world* and the resurrection from the dead neither marry nor are given in marriage." Ver. 36—"Neither can they die any more: for they are equal unto the angels: and are the children of God, being children of the resurrection." Is there any reference here to an intermediate state? Was it not the idea, that, in "*that world*" beyond "the resurrection from the dead," the relation of husband and wife ceases, which "put the Sadducees to silence?"

"Neither can they die any more." This implies that those who are to be equal to the angels had been *dead*. Now will you limit the personal pronoun "they" to that part which you say is not essential to conscious being, and then confine the word "die" to that? If so, where is your warrant that that part which you call "the soul" will ever be made equal to the angels, or that it cannot "die any more." God says, "The soul that sinneth it shall die." Ezek. xviii. 20. The 21st verse shows clearly that this death is the second death. The word "soul" is evidently used in the same sense here as in Rom. xiii. 1, and in many other passages. Now if the "I myself," or "the man proper" does not really die, then this passage is really no warrant against the second death—for it declares, "Neither can they die any more."

Again, you say, "To bring into existence that which does not exist, is not a resurrection but a creation." I do not believe that death is extinction of being. The primary meaning of the word death is, "extinction of life"—extinction of the life of being leaves the being as really in existence as it was before death. As "man" had an existence before he had life, so he has existence after that life is taken away. The resurrection, however, is sometimes spoken of in the Bible as a creation. [See Psa. cii. 18; civ. 23, 29, 30.]

In your second paragraph you say, "Let the Savior speak." I say, amen! We will hear him and try to understand his language. He says: "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead but of the living: for all live unto him."—Vs. 36, 37. Here the present tense is used—"are raised," to announce a future resurrection. And you must admit that Christ here speaks "of things that are not as though they were," or take the ground that the dead were *then* raised. Evidently, the idea is, that the dead are [to be] raised. You seem to rest a good deal of weight in the new translation, which gives "suggested" instead of "showed." The primary meaning of the word [*manuo*] is "to indicate, declare, show." This word is found in three other passages in the New Testament, viz :

after he had come to this determination, a friend John xi. 57; Acts xxiii. 30 and I Cor. x. 28, and rendered "discover," "told" and "showed." A change is not *always* an improvement.

Christ further says that Moses "calleth the Lord the God of Abraham," &c. Now to those who do not believe that Abraham is really dead, there would appear to be a very faint suggestion of the resurrection of the dead. Christ attributed the error of these Sadducees on the subject of the resurrection to their "not knowing the Scriptures nor the power of God." Then from "*the Scriptures*" he quotes a proof text, not for the purpose of proving anything concerning men between death and the resurrection, but to prove, "show" or "declare" that "the dead are [to be] raised." Then to set the proof text home, he adds, "For he is not a God of the dead but of the living: for all live unto him."

Now let us hear what Moses says of the death of some of the patriarchs: "Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre."—Gen. xxv. 8, 9. The "ghost" was not Abraham, for he gave it up. I understand it to be the "spirit" or "breath of life" which goes to God who gave it. Its absence left Abraham dead; and I do not think that that "ghost" will ever be returned to Abraham again. But God says "I will put *my spirit* in you—and *I will be your God*."—Ezek. xxxvii. 27, 28. It is also said of Jacob: "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people."—Gen. xlix. 33. Where were his people? [See xlix. 5.] "Bury me," he says, "*with my fathers in the cave*," &c. Inasmuch as they are really dead, having "died in the Lord," and since the Savior has introduced (just before) the present tense with a future reference, may it not be that he speaks "of things that are not as though they were," when he says, "For all live unto him." Instead of marrying and giving in marriage, "the children of God" and of the [first] resurrection, in "that world" will all live unto him. But you contend that Abraham in being gathered to his people was taken to paradise, where you suppose *them* to be. I think Ezek. xxxvii. 11-14, is positively against you here. This is given in explanation of the vision of dry bones, and, of course, is literal language: "O, my people, I will open your graves and cause you to come up out of your graves, and shall put *my spirit* in you and ye shall live," &c. See also Rev. xxi. 7—"He that overcometh shall inherit all things; and I will be his God and he shall be my son."

If "Abraham lives" in what sense has he fallen? What do you mean by "spiritual substances?"

Your brother,

BUTLER MORLEY.

Akron, O., May 10th, 1847.

ANOTHER MASSACRE OF THE NESTORIANS.—That monster Turk, Bederkhan Bey, has renewed his massacre of the Christians with horrible ferocity. "A letter from Mosul, dated March 15th, 1847, says he had just beheaded a bishop and a priest, and put several other Christians to the most atrocious tortures. The Chaldeans were in hourly expectation of a massacre. Nothing has yet been done by the General Government to suppress these appalling scenes. The Porte has flattered Bederkhan with presents, endeavoring thus to ensnare him; but the barbarous monster is too cunning, and now the Sultan promises to send 40,000 men to rescue those poor Christians who are yet alive."

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, MAY 26, 1847.

Great Apostasy.

NUMBER III.

13. *Character of the Holy Spirit.* Though the sects do not now generally teach that the Holy Spirit is 'very and eternal God,' yet this doctrine is a fundamental article in most of their creeds. But a very different doctrine is taught in the Bible: for instead of the Spirit being called God, it is repeatedly called 'the Spirit of God'—'the Comforter'—'the Spirit of truth, which proceedeth from the Father.' Jno xv 26.

This step in the great apostasy has been the necessary consequence of the erroneous belief in the tri-personality of God.

13. *Personality of the Spirit.* It is a very strange inconsistency to hold that it requires the Father Son and Spirit to constitute the very God, then say that 'God is without body or parts, and yet believe that the Holy Spirit is a person. Yet strange and inconsistent as these things are, they are held by the 'orthodox' sects as most sacred truths of the Bible. But relative to the personality of the Spirit (which it is our object now to notice), the Bible teaches no such doctrine. It speaks of the Spirit as an emanation, a power, an influence of God; or something that can be poured out, as, 'I will pour out of my Spirit.' It is compared to water, 'Come unto me and drink.' To oil: 'With my holy oil have I anointed thee.' 'GOD anointed JESUS of Nazareth WITH the HOLY GHOST and power.' Acts x 38.

The apostasy in this case has aided in veiling in thick darkness and inexplicable and contradictory mysticism, the simple doctrine of the Bible, so that deceived thousands have rejected the whole book as spurious. Without an examination of the matter, they have supposed that the Bible taught these absurdities; and as a matter of course the only successful way to avoid their bewildering influence has been to turn away from the Bible altogether. Alas, countless thousands have stumbled into perdition over this and similar errors of the church!

14. *The work of the Spirit.* The sects, with but few exceptions, hold that an important work of the Spirit is to reveal unto man his duty, in things of religion. Hence the minister prays for a knowledge (by the teaching of the Spirit) of his duty where when and what to preach. The church member importunes God for the Spirit to tell him when and what to speak and pray in conference and prayer meetings. God is invoked day and night by ministers and people, to convict and convert sinners, to reclaim backsliders, and awaken to action cold formalists, by the influence and power of the Spirit. In short, one would suppose, from very many of the sermons exhortations and prayers of the church, that the redemption of man was the exclusive work of the Spirit—that God and Christ have nothing directly to do in the great work, and that man, in order to be saved, has nothing to do but to be passive in the hand of the Spirit. We do not say that this doctrine forms an article in the creeds of the sects, but we do aver that their practice shows that it holds a very prominent position in their faith.

But what does the Bible represent the work of the Spirit to be? To inspire holy men of old to reveal the truth—To teach the apostles all things which Christ had spoken unto them—To reprove the world of sin, of righteousness and judgment—To bear witness with our spirit that we are the children of God—To help our infirmities—To comfort the saints

—To seal them unto the day of redemption—And to be in the children of God an earnest of their inheritance, until the redemption of the purchased possession, and other like glorious works.

It would require volumes to describe the sad effects of this step in the great apostasy. Suffice it to say, it has laid the foundation of no small portion of the religious fanaticism with which the church and world have been cursed. The deluded have taken their own human impulses for the movings and teachings of the Spirit, and every evil work has been the sad fruit of their mistaken doings. It has doubtless been the ruin of thousands of the impenitent, the backslidden, and cold formalists. They have been taught that the work of reformation was the immediate work of the spirit, or, that reformations never commence, and sinners can never reform, without the special movings of the Spirit; and as they have felt no such special movings, as a matter of course no special efforts are put forth, on the part of the sinner and ungodly, to save himself from his sins, consequently he has died in his iniquity, and must be forever lost!

15. *The Bible.* With few exceptions the sects acknowledge in word, but deny in practice, that the Bible is an all-sufficient rule of doctrine and discipline of the church. But the Bible says the 'word of the Lord is perfect'—calls it 'the perfect law of liberty'—and says that 'all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.' 2 Tim. iii. 16, 17.

Here again it would require volumes to tell the sad tale which might be told, of religious strife, persecution and blood, the legitimate fruits of this presumptuous step in the great apostasy. It has virtually said that the 'perfect law of liberty' is imperfect, is not competent to govern the church of God; and in its stead has substituted the conflicting, unjust and offensive laws of men. It has virtually said that the Head of the family or church has either been incompetent to give a law for its government, or has neglected to do it, and left this great, this divine work to be accomplished by uninspired men; It has opened wide the door of human expediency,* assumption and presumption, through which has been introduced into the distracted church, swarms of senseless creeds, more destructive of the peace of Zion, than the locusts or hail to the vegetation of Egypt. In a word, this fatal error has been the moving cause of the martyrdom of millions of the children of God. Let us who are daily looking for the 'Author and Finisher of our faith,' shun every appearance of this fundamental error, viz; human creed making, and cleave in all things to the BIBLE, THE PRECIOUS BIBLE.

"OBJECT OF THE GOSPEL."—We see in a recent number of our once favorite paper, the Christian Palladium, from one of its corresponding editors, D. Millard, the following question and answer:

"What is the object or design of the gospel? What is it designed to accomplish? This may be answered in a few words. 'The design of the gospel is to reform men and make them better—to reconcile the sinner to God.'"

Had 'Professor'! Millard said, that these things were a design or a subordinate object of the gospel, he would have spoken according to the oracles of God. But to say that they are the design, or the ultimate object of the gospel, falls infinitely short of the truth in the case. For the object or ultimate design of the gospel is to 'bring life and immortality to light through the gospel,' and to cause all who love and obey it to 'look for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.' For this glorious hope of the gospel was Paul bound in chains—For it Abraham

became a stranger and pilgrim, for he 'looked for a city that hath foundations' and for 'an heavenly country.'

The difference in the case is, the 'Professor'! places the 'object or design of the gospel' all *this side of the grave*; but the divine writers carry it into the new earth, into the kingdom of God, where those who become reconciled to God (in this life) will shine as stars or the sun in immortal glory forever and ever. O how glorious is the design of the gospel: it is worthy of the infinite mind of Him who is its wise and gracious author.

American Evangelical Alliance.

If we correctly understand the matter, this body was fully organized a few days since in the city of New York. As in the parent or London convention, so in the New York Alliance, the subject of slavery troubled them. It seems that between three and four days were spent in trying to dodge, modify, or so dispose of this question as to redeem their pledge to their English brethren to do something on slavery, and at the same time secure the good graces of southern slaveholders, and still not render themselves obnoxious to the fellowship of the worthy abolitionists of the north. But to make a cement that would cause the iron and clay to unite, was a very difficult task; but difficult as it was, their learned wisdom, at length, in their judgment, made up the compound—and here it is, in the light of a resolution, sixteen voting for, and eleven against it. What an august body! What a representation from all the evangelical sects to form an 'American Evangelical Alliance!' But wisdom is seldom found among the multitude; and whether the few possessed it in this case is yet to be decided. We will hear the resolution:

"That while the Evangelical Alliance admits into its bosom such persons only as are respectable members of evangelical churches, we are nevertheless persuaded that the great object of the Association, the promotion of a larger Christian union, may be furthered by a frank expression of our sentiments on the subject of slavery. We therefore declare our deep, unalterable opposition to this stupendous evil, and we hold it to be the duty of all men, by all wise and Christian means to seek its entire extirpation and removal from the land. Still, the one object of the Alliance shall be steadily kept in view, which is the promotion of Christian union and brotherly love."

Let us analyse this compound, this anodyne.

"While the Evangelical Alliance admits into its bosom such persons only [the Unitarians, Christians, Disciples, 'Millerites,' &c &c, we do not admit, but *only such*] as are respectable members of evangelical churches."

Who, in the eyes of the Alliance, are looked upon with more respect, or are considered more 'respectable members of evangelical churches,' than slaveholding church members of the evangelical churches of the south? None: for it was for the good graces of this very class that the American delegation in the London Alliance sacrificed the cause of Christian union at the bloody shrine of slavery. Then of course 'respectable' slaveholders of evangelical churches, in common with others of other respectable evangelical churches, are eligible for membership in the American Evangelical Alliance.

"We are nevertheless persuaded that the great object of the Association, the promotion of a larger Christian union, may be furthered by a frank expression of our sentiments on the subject of slavery."

That is, the discussion of slavery shall not be entirely excluded from the Alliance, but equal privilege shall be granted to respectable members of slaveholding and non-slaveholding evangelical churches, to make a 'frank expression of sentiments' either against or for the 'stupendous evil' [not sin] of slavery, without the least breach of our Christian fellowship.

"We [sixteen!] therefore [claiming our right frankly to express our sentiments] declare our deep [but no so deep but we can fellowship *respectable* slaveholders] unalterable opposition to this stupendous evil [we do not consider all evils sins], and we [sixteen] hold it to be the duty of all men, by all wise and Christian means [such as a frank expression of sentiments against the 'evil,' without a breach of fellowship between us and *respectable* slaveholders] to seek its entire extirpation and removal from the land. Still, [though we thus express ourselves, and though slavery may never cease,] the one object of the Alliance shall be steadily kept in view, which is the promotion of Christian union and brotherly love" in the *respectable* orthodox or evangelical churches, of every name and nation, whether holding slaves or 'unalterably opposed to this stupendous evil.'

This we think is the true light of this dark affair; and in view of it we can say in the words of Jacob, 'O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united.'

☞ We should have stated in our notice last week about not enlarging our sheet, that we design at the commencement of next volume to use some smaller type, and make some other improvements in our paper, so that our readers will have an increase of matter, if not an enlarged sheet, without increasing the subscription price.

Another Time Passed.

The 18th inst. was the most extreme definite point fixed upon with much tenacity by Bro. Gross and others for the advent of Christ. We rejoice not in their disappointment, and do not refer to it out of any other motive than to impart the word of counsel and comfort in this hour of trial. It has not been dishonesty in sentiment of our brethren, nor any radical defect in their general faith in the advent theory, that has led them at this time, and many others at former times, to come to unwarranted definite conclusions on the time of the advent, but following a wrong principle of interpretation of the plain word of the Lord has done the mischief. 'Of that day and hour knoweth no man.'—In such an hour as ye think not the Son of man cometh—and their kindred expressions, have either been overlooked, or explained to mean something different from what they most clearly teach.

Time, if nothing else, has repeatedly shown us that we have been wrong in this one point, viz: setting precise definite time. Let us profit by the experience of the past; settle down upon the sure foundation of our faith and hope, the *plain word*—and joyfully wait the triumphant return of our long absent Lord and King. Let no one on account of a disappointment in precise definite time, give up his blessed hope. With this one exception, your precious faith is accordidg to the immutable word of the Highest; and if you hold it fast without wavering firm unto the end, the crown of unfading glory will soon be yours forever. That we are *near, very near* the consumation of our hope, there can be no reasonable doubt: the most immutable and numerous evidences justify this conclusion. O, then, we say to one and all, 'He that endureth to the end shall be saved.'—'Behold I come quickly: hold that fast which thou hast, that no man take thy crown.'

☞ But little from the editorial pen may be expected in one or two of the succeeding numbers of our paper: our absence from home will make it impracticable to write much. Will correspondents aid what they can to make the paper both interesting and useful. Sometimes they kindly flood us with valuable matter, then again a drought ensues. The latter seems to be indicated now. Let a plentiful

shower of the sweet waters of life constantly fall upon our pages, that the refreshing streams of salvation may continue to cheer every part of our beloved Zion where our sheet is read.

☞ Several questions on different subjects were designed for this number; but as our preparation to leave for Boston has prevented our giving the necessary answers, they will therefore be deferred until our return.

NEW WORKS:—Just received, and for sale at this office, the following pamphlets:

"A Statement of Facts on the Universal Spread of Catholicism."

Second Advent Library—New Series.

No. 1. The World's Jubilee.

No. 2. Prayer and Watchfulness—The Lord's Coming.

No. 3. The Lord's Coming a Great Practical Doctrine.

No. 4. Glorification.

The Bible a Sufficient Creed. By Charles Beecher.

These are valuable works, such as are needed at this trying crisis. Let them be circulated.

THE CHRISTIANS—were once a pure, humble, spiritual, Bible, and persecuted people. But they have widely departed from their first love, purity, and strict adherence to the Bible, which they could once lawfully boast was their only rule of faith and practice. We are reminded of their apostacy by the following frank acknowledgement of Elder J. Ross, recent editor of the Christian Palladium, found in that paper for May 15th. Under the head of 'Conferees,' Elder R. says,

"Our conference organization grew out of the necessities of our condition."

Then it did not grow out of the Bible: and of course, if the Christians endorse this declaration, they will no longer contend that they are strictly, or to any considerable degree, a Bible people: for destroy their anti-christian conference organizations, not unfrequently hot beds of jealousy and unholy strife, and you destroy no small part of that organization which constitutes them a religious sect.

Alas, how has the once fine gold become dim, where it recently shone most brilliantly. May those among the Christians who still sigh and cry for the abominations committed in the land, and still love the precepts and examples of the precious Bible, faithfully wash their hands from all the corruptions around them, cleave to the truth, and be ready to meet with joy their soon coming Lord and King.—And may such cases of early departure from the truth as we see in this people be a warning to us not to fall after their example. Let nothing that pertains to the faith, government, or conduct of the church of God, 'grow out of the necessity of our condition.' This doctrine of *human expediency* crucified the Son of God—gave life and perpetuation to the Man of Sin—has put to death millions of the saints—has filled the church with anti-christian laws, doctrines and ordinances, and countless other evils we cannot now name. Oh, let us shun it in all its deceptive forms.

CORRESPONDENCE.

Short Sermon on Time.

"And he spake to them a parable; Behold the fig-tree and all the trees: when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."—Luke xxi. 29-31.

I shall notice three prominent ideas suggested by this parable:

1st. The event referred to here, which is the

personal advent of our Lord from heaven, as all common sense would dictate at the reading of this chapter. Further remarks on this head are unnecessary.

2d. Character and degree of the knowledge we may have in relation to the time of that event.

3d. Means of said knowledge.

On the second proposition I remark: our knowledge of the time is to be positive in character, but not perfect in degree; so the parable indicates: When the trees begin to put forth leaves, we know that summer is approaching—and are as positive of this as we are of any fact addressed to our senses in the material world. The parable authorises us to be equally positive, that the coming of Christ is at the door, when we see the things he had mentioned come to pass. But though Christ designed that we should know positively when the event was at the door, it does not appear that he anticipated that our knowledge would extend to the precise hour or day. What man can put his finger on the hour or day when the spring ends and the summer begins, though he knows that summer is hard by? So the parable and all the Savior's teaching confirms the fact, that the day and hour would not be known even to his children, until it occurred.

In the third place, our knowledge of the time of the advent is to be derived from prophetic events, periods, and signs. Literally, a man must have some knowledge of the seasons of the year, and of events connected with those seasons, or he would not know that summer was nigh though he saw the leaves putting out; but if he knows the autumn has been succeeded by winter, that the chains of winter are broken, and the earth is freed from that bondage, he then knows that the next thing in the order of seasons and events is the summer. The events to which I shall chiefly refer are those revealed to Daniel, consisting in the rise and fall of earthly powers, political and ecclesiastical. It seems to me that no person who has carefully studied the prophecy of Daniel, especially those who have had the assistance of those who have written on the subject recently, can have any doubt but that the four successive kingdoms have existed, the fourth been divided, and when in that state papacy arose, and had the dominion for a specified time, and then his dominion was taken away: all these events most strictly answering to the prediction of the prophet. To doubt that the above events have transpired in the order above stated, would be to set aside all past history, down almost to our own day. No consistent mind can doubt.

Again, the careful student of the above mentioned prophecy, must also see that the events referred to were to reach down to the end of the world in its present order—to the end of all earthly governments, for they are to be succeeded by God's everlasting kingdom, which is to make all earthly kingdoms like the chaff of a summer's threshing floor and no place to be found for them—and the dominion under the whole heaven is to be given to the saints of the Most High, who are to possess it for ever and ever.

How positive is the knowledge we derive from the prophecy and events referred to above, that the kingdom of God is soon to be set up. Every event that was to make up the drama of this world has transpired. Could we doubt that Daniel ever lived, or that he was a prophet? or doubt that Babylon, Persia, Greece or Rome ever existed? or that Papacy has ever existed? then we might doubt that the kingdom of God is at the door; but no informed man can doubt the facts mentioned above, nor can they consistently doubt the last consideration.

Periods.—I refer to those recorded in the 7th, 8th, 9th, and 12th chapters of Daniel, but shall not stop to argue that the periods constitute a per-

LETTER FROM BRO. D. B. WYATT.

STANFORD, C. E., April 30th, 1847.

DEAR BRO. MARSH—I am now about closing a meeting of several successive days in this place. I found the brethren here generally strong in *theory* on the doctrine of our coming Lord; but the spirit and power of truth was much wanting—and indeed this great deficiency still exists in many instances. But what are names, modes or forms, when not accompanied by the sanctifying influences of the Holy Spirit of God? They cannot avail in that day when God shall deal with us. Then will all external show vanish before solemn realities, and every person disrobed of the drapery of forms and systems of truth, which, however orthodox, only serve as a channel of divine communications, and every person appear in their true, internal character. The grand object to be attained by all truth is one—the restoration of the *divine image* in the soul here, and in the body at the first resurrection. Then will the whole person awake in the *likeness of Jesus*, who is our great and heavenly standard.

Some of the brethren here stand fast in the liberty wherewith Christ has made us free, and are contending not only for the form of faith once delivered to the saints, but also for the *power*. O how much grace we need in this holy warfare that our weapons be not carnal, but mighty through God to the pulling down of strong holds. The contest was first a grapple of truth with errors of argument with argument; in the main it was *controversial* and the blessing of God followed in the conversion and satisfaction of souls up to '45—since which the general form of encounter is varied, and now it is emphatically a war of *spirit with spirit*. Spirits blend together in the closing struggle and this makes the present a perilous and trying position. Lord strengthen thy tried and tempted children.

The Lord has mercifully awakened many of the cold and lukewarm in this town, and they are coming up to the help of the Lord against the mighty. They see the importance of oil in the vessel with the lamp. A few unconverted are awakened, but I fear they will lose their serious impressions through the artifice of hell and wicked men, before they find the Savior. But it is truly like the gleanings of the harvest when the vintage is done.

Two were baptised last Sabbath—a father and daughter. It was a holy, happy season on the banks of Jordan, while the blessed Spirit brooded over the waters. May the father and family be prepared for the kingdom. The Lord is evidently drawing the line of division between the pure kingdom and defiled Babylon. Human beings have set their stakes and passed their judgments; now the Lord, the Judge of all, is forming the separation on the principle of *oil*. The Holy Spirit in the vessel, or the mind of Christ *must be in us*, or we are none of his. The true Bride is showing herself more to view as she robes herself for the marriage, and washes her wrinkles and spots away in the blood of the Lamb. The broad seal of heaven is forming upon the heart of waiting Israel. The work will soon be done, and a voice will be heard from the throne, saying, "Praise our God all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready."

O let us be ready every moment to hear the commanding voice of heaven, saying, It is done! Soon, dear brethren and sisters, if faithful to the end, we shall take the kingdom under the whole heaven. Then our sufferings will be over, and

fect chart of time, or measure the duration of the events with which they stand connected—for it would be charging the angel with folly and sin to suppose he would interrupt and abuse the sublime revelation that he was making to Daniel, by references to periods which had no connection with the subject. When Daniel had been shown the successive beastly powers that were to tread down the earth, also a power called the daily and another the abomination that maketh desolate, at the sight of which were to tread the host and sanctuary under foot for a long period, his soul must have been deeply affected—and nothing would be more natural than to inquire, "How long to the end of these things?" This inquiry was anticipated, and the answer was given, "Unto 2300 days." Then shall these oppressive powers cease to tread down the earth, the host and sanctuary. This will be when the times of the Gentiles have run out, for until that time Jerusalem, the glory of the earth, and typical sanctuary, is to be trodden down by them; but the Gentile rule will not cease until the stone cut out without hands, shall smite the image or earthly powers, and they become as chaff. The sounding of the 7th angel introduces this work as accomplished; when he sounds, those who have corrupted, trodden down or destroyed the earth, shall then have been destroyed. How clear that the 2300 days reach down to the time when God shall bring this earth into judgment. The lesser periods were most evidently designed to assist us in understanding the larger one; one of them commencing, and another terminating with this large one, and all relating to events within the 2300 days or years. We know that these periods are about expiring: 1st. Because the united testimony of a large majority of historians and chronologists in fixing the dates of the events which these periods were to cover, bring their termination about this time; and 2d. By the well known fact that the events embraced in those periods have transpired.

Signs in the sun, moon and stars a means of our knowledge.—These have been numerous and there are but few now living who have not witnessed some of them. True, the unbelieving say these things are trifling and have been always occurring, not considering that their own sayings constitute a sign; for Peter tells us that this kind of scoffing would exist in the last days, in relation to evidences of Christ's coming. Trifling as these signs have been the wise of this world have not been able to account for them, but very many were at the time of their occurrence exceedingly terrified. But could God give a sign that would be acknowledged as such by the unbelieving? Impossible. When the indiscribably sublime and awful presence of God rested on and shook Mt. Sinai, the thunders and lightnings filled the heavens around—the earth shook continually: Israel soon ceased to fear and adore and made a calf in sight of, and surrounded with all this Majesty! Let God blow out the sun, moon and stars, and envelope this earth in chaotic darkness for months, and if men lived through it they would soon ridicule the man that would think it a sign from God. Or let Gabriel fly through heaven to-day and every eye see him, and his trumpet reach the deepest caverns of earth—to-morrow men would make derision of him who would retain any fear. In fact when Christ appears in power and glory, though the tribes and kindreds of earth will mourn and wail, yet soon they will get over their fright, and I think the Bible clearly proves that they will concert measures to make war on Christ and his saints. The truth is, if they hear not Moses and the prophets neither will they be persuaded though one rose from the dead—or in other words, if men are not convinced of truth by sober reason and the word of God, no physical sign that omnipotent power can put forth can do them any good. I also look upon the se-

veral descriptions, found in the New Testament, of the peculiar state of the church at or near the end, as signs. Peace and safety doctrine, mentioned by Paul, goes the length and breadth of the land. Scoffers are saying, "where is the promise of his coming?" The evil servants say, "My lord delayeth his coming"—they smite their fellow-servants and eat and drink with the drunken.

The state of the church answers in every particular the description given by Paul to Timothy, 2d epistle, chap. 3d; and I think all that is said of the moral and religious state of the world is now being fulfilled, and soon the Lord will come. I also look upon the present distress of the earth as the last sign, and immediately connected with the coming of Christ, answering to a part of the 25th and 26th verses just preceding the text. Thousands have seen their earthly all carried away by sweeping inundations—other thousands have seen their all consumed by fire—fearful storms have destroyed the hopes of as many more. The cholera is destroying thousands—intestine feuds and wars have laid many villages and cities in ruins and destroyed their thousands. Even now our own people are robbing and killing men, women and children of a neighboring people. Last in the train is famine, and what heart can look at its ravages and not weep.

The above is but a glance. To form anything like a correct idea, we should go to the hundreds of thousands of families made wretched by the above causes. Look at the kind and degree of suffering—add the amount of suffering from causes which have existed for years, such as oppression, crushing millions in the dust—look this all over and who can doubt that this is a time of "distress of nations with perplexity." If time should run on to any length these troubles will increase—as yet they have fallen mostly on the poor, but God will continue to chastise until the rich and proud shall taste the bitterness of the cup, and men's hearts generally will fail them for fear. Christ will come before these troubles shall come to an end; for when they occur we are to see the Son of man coming in a cloud with power and great glory. When we take a view of all the facts relating to Christ's coming, how clear it is that we may know, positively, that that event is now at the door. I can have no doubts on the subject, but such as are most fearfully related to infidelity. I am glad that I live at this eventful period, and that the Lord has given so much light on the time of the advent. Time has been meat in due season—it is so still to me, and I am thankful for every article I find on that subject, and hope that those who have the mind and means will continue to search for light on time. Although the numerous sayings of Christ most clearly show us that the exact time or day and hour will not be known until it occurs, yet it does appear to me that God designed we should have definite time, at least so far as the year and perhaps the season of the year is concerned. God gave the time to Daniel in years, and the marked definiteness of the periods clearly indicate that God designed them to be understood. I suppose there are many things which God designed to be understood, which perhaps are not understood because sin has deranged the light of this world and blinded the minds of men. The Savior very well knew the difficulties there would be in understanding, and hence did not give the time, for he knew it had been given in as plain a manner as it could be; but he gave signs to assist us in understanding, for it was his will that we should know when he would come. Let us put away a dogmatical and censorious spirit—search for truth, and love one another though we differ. May the Lord soon gather us all into his eternal kingdom.

THOMAS I. CARLTON.

Use temporal things, but desire eternal.

we shall be crowned kings and priests to God, and shall reign for ever and ever! Amen, even so, come, Lord Jesus!
D. B. WYATT.

LETTER FROM BRO. N. A. HITCHCOCK.

SENNETT, W. T., April 20th, 1847.

DEAR BRO. MARSH—I have recently returned from Winebago county, Ill., where, in six or eight different places, I have given from one to ten lectures on the glorious subject of the second and speedy coming of the Lord Jesus in the clouds of heaven. More or less interest has been manifested in these several places on this subject, and I want to witness that I have the plainest reason for believing that a goodly number there will rejoice in the day of God for having heard and acted in reference to this most thrilling subject. In one place especially the Lord was pleased to bless the preaching of his truth in raising up a lovely company of fifteen or twenty, who publicly expressed a willingness to identify themselves with this precious truth and to consecrate themselves entire and anew to the service of God. Among these were several who were reclaimed from a backslidden state and several who before the commencement of these meetings were thoughtless and unconcerned. Perhaps some of my dear brethren who may espy this may be in doubt upon this point, still, if I ever had reason to believe a revival genuine I have witnessed here in this country true and genuine conversions, deep and pungent concern of mind, and this anxiety turned to gladness and rejoicing in the Lord, and this was in the midst of determined opposition on the part of the Episcopal Methodists, and Universalists, and such a union of effort as was made by this class to destroy the influence of God's truth was truly astonishing. Such foul slang and allusions to "crazy Millerites," filling up the mad-houses, and the assension robes, and the passing of the time; (what arguments these!) but enough to show their blindness and darkness so deep, so rooted, nothing will move it. Who can but sigh amidst such a state of things as this.

This same Universalist minister, who resides some 20 or 25 miles from this place, was sent for some time since to hold a public controversy with the former Methodist minister—but now he could be sent for and unite his strength (or weakness) with the present circuit minister to put down God's truth. The Methodist minister appointed a meeting to be held on the 3d and 4th inst. I attended this meeting on the Sabbath: sermon in the morning by the circuit minister and in the afternoon by the Universalist. Their subjects were the 24th of Matthew, and nearly agreed in sentiment on this chapter, and fully with regard to Millerism as they called it, that it was a delusion. At the close of their remarks I told the people that there was an agreement between these two ministers, but a wide difference between them and myself, and a difference manifestly essential—that there was much at stake—an eternal interest, and this must not be trifled with, and entreated them to accept of nothing as evidence on this subject but Bible argument—cautioned them against yielding to the influence of scoffing and ridicule, as there was no argument in it. I had an appointment at the same place in the evening and presented my views of the 24th of Matthew as I understand it. The Lord gave me great liberty on this occasion. O how precious the fulfillment of his promise, "Lo I am with you," &c. (Matt. xxviii 20,) and "My grace shall be sufficient for you."—Paul.

I think nothing could have made these two ministers so friendly on this occasion but a deadly touch upon their favorite expositions of Scripture, and a fear that their Zions were in danger. But amidst this vowed hostility to the advent view, the Lord moved upon a number of hard hearts and softened them before him. One man and his wife who

had been Universalists for years, renounced the system, gave their hearts to God, embraced his truth and erected the family altar. Another, the wife of an Universalist, experienced religion on Friday following the meeting referred to. She told her husband in the evening she saw it to be her duty to pray with her family. He told her he would not have any of her praying, not a word of it. She still said to him she must pray, and did so. The Lord blessed her and softened the heart of her husband, so that he told her that he would not oppose her any more. I preached here on the Sabbath, the 11th inst., and baptised three happy children of the Lord.

Help seems to be needed in this country. Where, O where is a Paul or a Peter who is willing to leave their fishing nets, boats, father and all, for God and his truth, (and trust him who feeds the ravens and clothes the lilies,) and engage in the work of gathering the remaining scattering gleanings in the great harvest-field? I hope the good Lord will call such ones along. I will tell you, my bretheren, for your encouragement, hitherto I have had enough to eat, drink and wear, and I am sure if I do the will of God I shall have to the end, then everlasting life.

My love to all God's faithful ones scattered abroad.
N. A. HITCHCOCK.

LETTER FROM BRO. S. CHAPMAN.

COOPERSTOWN, N. Y., May 4th, 1847.

DEAR BRO. MARSH—I left Hartford, Ct. one month since, expecting, should time continue, to travel and lecture during the present season in the State of New York. Shall probably visit and perform some labor in the counties of St. Lawrence, Jefferson, Wayne and Cayuga. We hope and trust the Lord will direct us to such portions of the vineyard as will best please himself. I hope to be found "giving meat in due season" "when he cometh." On our way to this place we visited the few friends in Adams, Centreville and North Adams, Mass—spent a week in each place to good effect: the brethren were quickened—backsliders were reclaimed, and we hope that a few souls were converted to God, also to our blessed hope. Spent a short time last week in Albany; assembled with the friends on Thursday evening at "the house of prayer;" the season was delightful. Those dear brethren remain steadfast in the faith, expecting speedy redemption. Bro. G. Needham is now with that devoted people. They hope he will remain with them for a season. I thank God that I was permitted to meet that dear brother there, and for the first time enjoy a personal interview with him; it was truly a feast to my soul. Came to this place on Saturday last; had a refreshing season with the brethren here on the Sabbath. At 5 P. M., there being several present who had heard but little on the subject of our "blessed hope," at the request of a brother we gave an exposition of Matt. 24th. The word was effectual in many hearts. A young man was present who confessed that he had been a scoffer, he and a few others were especially benefited. While we were remarking upon the signs in the sun, moon and stars, (comparing Matt. with Mark and Luke) and showing by the Savior's own words that the generation witnessing them should not pass away till he came again, this young man wept aloud, and as soon as opportunity was given he and several others rose and earnestly requested an interest in the prayers of the saints. They also during the season of prayer "called on the name of the Lord for themselves, and it was very manifest that the "young man" and two or three others were "delivered" agreeable to the promise. Joel 2 32. Such a pentecostal season or universal baptism of the spirit I have not witnessed for many months. Last evening the house was filled—our subject was, "repent ye, for the kingdom of heaven is at hand."

Good attention was given to the word—the brethren were comforted—others were instructed concerning the kingdom, and the converts retired, "looking up and lifting up their heads." We intend to spend the next Sabbath with the brethren in Norwich, and then proceed to the West, making a short tarry in Manlius, Fayetteville and Syracuse, after which we intend to make our way to Wolcott in Wayne co., where we propose to remain and labor for a season. Expect to arrive there in about three weeks. The friends who are disposed to make communication will be particular to do it seasonably: they need not be told that "cold water to a thirsty soul" is indeed refreshing.

Yours, my dear brother, in the blessed hope of speedy and final redemption,

SAM'L CHAPMAN.

AKRON, O., May 5th, 1847.

Spiritualism has made terrible havoc in all this region. The few who remain feel that they cannot give up the blessed doctrine or the blessed hope. We had an interesting meeting at Cleveland last Sunday. Bro. Robinson preached morning and evening. I pray the Lord to direct and bless that dear brother, and enable him still to endure hardness as a good soldier.

I would request my brethren with whom I have labored in the State of New York to pray for me, that I may be "a good minister of Jesus Christ." And I would exhort them not to forsake the assembling of themselves together, and not to leave their first love. But do not trust in meetings—trust in the living God. If you do this, you shall be like Mount Zion. Amen. B. MORLEY.

ALBANY, May 17th, 1847.

DEAR BRO. MARSH—I have been to conference and am, on the whole, pretty well pleased with the proceedings. There was so little difference between us that there was not room to differ. Our meetings were characterized by great unanimity throughout—our conferences were of the most refreshing character; I know you would have enjoyed them. These seasons were melting, tender and heavenly; they seemed like old 743 times. Life, power, animation and liberty, without fanatical outbreking or abuse of that liberty which was enjoyed. I felt myself perfectly at home with the brethren as soon as I became acquainted. I must say, taking all things together, I am disappointed, agreeably so.

Yours waiting for the Lord,

GEO. NEEDHAM.

EMERALD GROVE, W. T., April, 17.

DEAR BRO. MARSH—I have just received your letter of April 6th, containing eighteen dollars:

From a friend at Brooklyn, Ct.	\$3
" G. Huntley, Waterbury, Vt.,	\$5
" M. Smith, Essex, Vt.,	\$2
" P. G. Pitts, Somerset, N. Y.,	\$1
" C. P. Thorne, Strikersville, N. Y.,	\$5
" J. Brown, Cranberry Creek, N. Y.	\$2

\$18

May the Lord reward the givers with eternal life.

MOSES CHANDLER.

MARIPOSA, April 6th, 1847.

The little church in this place is gradually increasing in numbers and piety. On time they stand upon the oath of him that stood upon the waters of the river, and the promise of him that cannot lie that the wise should understand. With this position they have met with no disasters by time passing. When disappointed they have always been prepared to search the word with fresh courage and confidence that the promises will not fail. They expect with confidence, suitable to the evidence, their deliverance this year. Yours in love, PETER HOUGH.

Morals of Hayti.

Rev. Mr. Graves, one of the editors of the Reflector, in a late letter from Hayti, gives the following dark picture of the state of morals there:—

To the influence of the religion of Hayti on the morals of the people, we have already adverted.—The Sabbath is the great business day of the week to the middle and lower classes, while the rich employ it as a holiday. It is the day especially devoted to military parade and to marketing. The public squares are crowded with buyers and sellers, and all the shops thronged as on no other day of the week, with customers. The marriage relation is, for the most part, sustained without a marriage contract, and divorce and polygamy are too common to excite attention. 'The faithful husband of our wife' is a character so rare as to be marked 'exception to the general rule.' The President has several wives—one at Cape Haytien, it is said, to whom he has been lawfully married, and whom he acknowledges and supports, though he seldom sees her. His wives in Port au Prince reside in different parts of the town and are said to be severally proud of their share in his attentions. Respectable merchants boast of the number of their amours with exultation. In a word, the institutions of the Sabbath and of marriage are alike prostrate. Both have a name, but the divine object of neither is secured, with a vast majority of the population. As a legitimate consequence, intemperance, profaneness, and vulgarity extensively characterize all classes of society.

ITALY.—A most diabolical plot to murder the Pope has been discovered. It was first found out by the French ambassador, and he revealed the names of the conspirators to the Pope. Their intention was to assassinate him whilst giving audience to one of them who was, by lot, to be appointed to kill him. A Capuchin presented himself for an audience of the Pope. His Holiness requested his name; this he gave boldly, but before being admitted the Pope looked over the list of the conspirators and found the name of the Capuchin there. He immediately called for and concealed six carbiners, who, on the Capuchin's entrance, seized him, and on searching him found he had a brace of loaded pistols and a poisoned dagger about his person. The Capuchin was conveyed to prison. Many arrests have taken place. The plot is no doubt a concoction.

IRELAND.—The people still suffer. What famine has spared, disease is preying upon with a destructive and unrelenting hand. Fever rages in the country districts of Cork. Capt. Drury, R. N., Government officer at Kinsale, has fallen a victim to the disease, and at Dunmanway two men were found dying of disease who had crawled into a dyke, whence the guardians, as they returned from the work house, had been removed to the hospital. At Innishannon the lady of the doctor had died of fever; and the Cork "Constitution," remarking that fever was "filling the graveyards" of the county, illustrates the truth of its statement by adding, that one gentleman in Kilmore lost "seven tenants in one day." In the City of Cork, on the 6th ultimo, three children of one family died within an hour of each other and the only remaining members, father and mother, are in the same disease, and considered hopeless. In a parish in the county of Roscommon, Rookskey, the priest, in a letter to a weekly paper (the 'Register,') states that a townland in his cure, on which seventy families resided a brief time since, is now entirely desolate and not a house remains. The people had either drooped under disease and famine, or had fled through fright. The reverend gentleman complains also that a system of proselytizing his flock had been put into operation, and

forty-one of them who, on Sunday last, had attended at the service of the Established Church, were, he says, rewarded with a suit of clothes each on the succeeding day. The master of the work-house at Parsons-town had fallen a victim to fever, and the clerk of the union lay sick of the disease. In Castlebar, the Rev. Mr. M'Manus, a Roman Catholic clergyman, had died of fever caught in the goal while attending on the prisoners. At Belturbet, in Cavan, several "respectable inhabitants" have fallen victims to fever and dysentery.

The system of plunder has again commenced in the country, which we regret to find, is of a very heartless character. In Westmeath, the house of one man was broken into and robbed by a large armed party, and five cwt. of oatmeal, together with some articles of clothing and linen yarn, were taken away; while, in another instance, in the same county, one cwt. of oatmeal was forcibly taken out of a poor man's house, and a sum of 24s., which he had gathered to purchase seed oats for his land. In Yougal, county Cork, an organized attack was made upon the bakers' shops, but little mischief was done; yet it is a further proof of the frightful progress of disorganization. Another fact we may mention, which we find stated in a Cork paper. A man in that city committed three deliberate crimes in one week in order to get himself maintained at the public expense. Twice he escaped from disinclination of the parties aggrieved to prosecute; but he said "He was determined not to starve." There are several cases of death by starvation recorded in the journals; in one of these cases, at Maryborough, the jury agreed to the following special resolution, which they appended to the verdict: "That vast numbers have lost their lives from destitution, more or less prolonged, and many others because they could not procure food suited to their state of health." Of 2,800 paupers in the North Dublin Work-house, 1,400 are not natives of, or have had any claims for residence upon the union; the relief committee have decided upon making the rate under the new act uniform, a resolution strenuously opposed by those having property in the rural divisions of the union.

The police inspectors have got instructions to report on the quantity of arms held by the peasantry in Ireland, and on the characters of those who generally possess them. This would seem to point towards renewed legislation against their indiscriminate possession.

The papers still teem with murders and attempts to murder. We take the following as one of the most recent: A few nights ago, two murders were perpetrated at Kiltankin, in this county, within eleven miles of Caher, at the Mitchelstown side. The facts are these: A man, named Michael Brien, went to Clogheen to sell oats, and having disposed of them, he returned home in the evening. Two acquaintances of his, named William and Lawrence Cull, came to his house, and after remaining some time they departed. Brien and one of his daughters went to bed, and another daughter, about ten years of age, remained sitting at the fire. In some time after the Culls entered the house and took their seats by the fire. The daughter who had gone to bed meanwhile fell asleep, but was soon aroused by the crackling of fire. She immediately got up, and found her sister burned to death; she then called her father but he made no reply, and being almost suffocated with the smoke, she left the house. In a short time it was ascertained that the father was also dead. The money for the oats was taken off. An inquest was held on Monday, the 12th ultimo, before William Ryan, Esq., coroner. Dr. Bagwell, after examining the bodies, stated that he found two severe fractures on Brien's head. A verdict in accordance with the facts was returned and both the Culls have been committed.

STATE OF THE COUNTRY.—Generally, in most of the counties, the tillage of the land has been well attended to; but there are vast tracts totally neglected. Many landlords have supplied seed on loan; but in parts of Mayo, Roscommon, Sligo, Tipperary, and other counties, cultivation is still very backward. There appears to be much less of actual famine, although extreme destitution still prevails in various districts, but generally throughout the country pestilence is at work, and in the workhouses typhus fever exists to an alarming extent. The Kilkenny "Journal" says, "There are about 700 paupers in the hospital of the work-house, 600 of whom are in fever. Seventy-seven fever patients were admitted from the last board day to this."

LATE PUBLICATIONS.

- Statement of Facts, Demonstrating the Rapid & Universal Spread and Triumph of Roman Catholicism. Price, 15 cts.; discount by the quantity.
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- Also, an Assortment of Advent Books, Bibles, Campbell & Macknight's Testaments, Hymn Books, &c., &c.

MEETINGS IN THIS CITY—three times on the Sabbath, also Tuesday and Friday evenings, in Shiner's New Brick Block, east side of the River, corner of Main and Stone streets; entrance from Stone street. The Lord's Supper will be administered in the afternoon of the first Sabbath of every month.

APPOINTMENTS.

The Lord willing, I will preach at the following places:

Winchester	June 14th.	Trent,	June 15th.
Concord	a conference, to commence 11 A. M., June 5th & 6th	Greene's,	" 16th.
Aldrich's,	June 7th.	Sherman's,	" 17th.
J. Lent's,	" 8th.	Spafford's,	" 18th.
Colbourn,	" 9th.	Williams's,	" 19th.
Moore's,	" 10th.	Colbourg, 10 A. M.,	" 20th.
White's, Consecr.,	" 11th.	Port Hope, 3 P. M.,	" "
A. Worden's, conference, commencing 2 P. M.,	June 12th & 13th.	Grant's, 7 1-2 P. M.,	" "
Bro. Worden will give notice.		C. Lent's,	" 21st.
Spencer's,	June 14th.	H. Orr's,	" 22d.
		Foot's,	" 23d.
		Mariposa's,	" 27th.

In all cases when the meeting comes on a week day and there is no hour set, it is expected the friends will meet at 7 P. M.

PETER HOVEN

BUSINESS NOTES.

Wm. Wilson—It has been regularly united since ordered.

WEST INDIA MISSION.

L. P. Taylor, - - - - - \$3

WESTERN MISSION.

L. P. Taylor, - - - - - \$2
 Sister E. Hall, - - - - - \$3
 A Sister, - - - - - \$3
 The same, for B. B. Brown, - - - - - \$3
 E. R. Finney, - - - - - \$2

Receipts for Week ending May 21st.

W Allen \$1; B Morley for C Merriman \$1; W Gifford \$5; I Hodge 50 cts; I N Bullard; J Kendall \$1 v xvii no 7; for J Mackenzie \$2 v xvii no 7; L Cox \$2 v xvi no 13; P C Putney \$1 v xiv no 13; R Staylor \$1 v xv no 13; and F Denmore \$1 v xvi no 7; M Funk \$1; S D Wheeler \$1; J Gilard; E Bellows \$1 and A Hawkins \$1; P M for J Fisher \$2; W E Desper 50 cts, for A Warren 50 cts; T Hawley \$2; W Steel \$1 v xv no 8, and Mrs Savage \$1 close v 8; A Norton \$1; L Holt \$1; J Tompson; F J Proctor \$1; P M for W Barron \$1; A A Holt \$1; J Tompson; F J Proctor \$1 and L Ingals \$1; P Hough \$1; E Martin \$2; S W Flint \$1; I Wyman; J W Marsh; J B Payne \$1; G T Stacy for G Swasey \$1; J V Himes; C Stowe \$1.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XIV.

ROCHESTER, N. Y.—JUNE 2, 1847.

NO. 10.

THE VOICE OF TRUTH,

PUBLISHED EVERY WEDNESDAY

TALMAN BLOCK, BUFFALO ST. OPPOSITE ARCADE,
(Entrance—east end of the building)

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$2 for Five copies
Without charge to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or
remittances for Books, should be addressed to JOSEPH MARSH,
Rochester, N. Y., postpaid. Subscribers' names, with their Post-
Office, should be plainly written.

Gospel Faith.

BY MRS. A. C. JUDSON.

How potent is its spell! With mystic chain
Of adamant strength, it binds to things
Beyond, invisible—reveals a world
Of such transcendence, that this lower sphere
Loses its brightness, and recedes to nought
But a dim speck, while life's ten thousand charms
Are made to vanish like those beautiful gems
'Neath morning's fervid rays. A radiant light
It sheds upon the dreariness of earth—
And softens down its woes: Mid fierce storms
Dispenses sunshine—On the darkest cloud
Paints a refulgent bow—Ay, takes the dregs
From sorrow's bitter fount—And brings to view
O'er sin's sad ruins rising walls and towers.
With lightning's speed Temptation's fiery darts
Fall powerless beneath its mighty shield.
Thus, more than victor, girt anew with strength,
The soul may triumph o'er its deadliest foe.
It penetrates the dungeon's massive walls,
And pours in floods of such celestial rays
That those in chains sing joyous notes of praise—
Makes dismal dens and caverns to resound
With strains melodious—Writes most precious words
On all around to stay the sinking soul
When danger threatens—Shuts the lion's mouth,
Subdues the raging fire, and lends a charm
E'en to the martyr's faggot, and his stake!
A soothing cordial to disease it brings,
And, 'mid the strife of earth's rude elements,
Peace, like a gentle rill—Yea, more than all,
Irradiates the tomb, and scatters flowers
Upon its pathway—takes from death its sting,
And from the grave its final victory.

O sovereign antidote for ruined man!
Star only that can light his devious way—
Blest golden wing! on which with eagle flight
From these dark vales of sin, and death, and wo,
He soars to heights of purity and peace!

Jamestown, N. Y.

Pre-millennial Advent.

BY CHARLES BRECHLER.

Having exposed the tendency of the principles
necessary to the denial of the pre-millennial ad-
vent, I proceed to illustrate the *assumption* which
I conceive to have been tacitly involved in the
application of those principles. I shall take five
great points of the future, and exhibit side by side
on each, two different opinions. The one gen-
erally maintained, the other generally unknown.
And I will request you to observe whether any
fair issue has ever been taken and properly dis-
cussed between them. And whether the first is
held because it has been proved the more Scrip-
tural of the two, or because it has been taken for
granted, and the other never even examined.

I. MILLENNIUM.

1. Common view. The millennium is part, by
progress of the present dispensation, ushered in
by the operation of the Holy Ghost, through the
ministry of uninspired men, Christ remaining at
the Right Hand, without miracle, and without ad-
ditional direct Revelation.

2. Another view. The millennium is a new

dispensation, ushered in by miracle, through the
operation of the Holy Ghost, in the body of the
Man, Christ Jesus, conveying an additional and
final direct Revelation.

II. DAY OF JUDGMENT.

1. Common view. The day of judgment is a
simple day of ordinary length, appropriated to the
mere act of passing sentence on all mankind, and
executing that sentence.

2. Another view. It is a millennial day dur-
ing which *that man*, whom God hath ordained,
shall appear in righteousness, to judge the living
nations in the morning, the dead in the evening.

The Personal Logos, he shall by simple use of
language, as with a two-edged sword, smite the
nations. Earth's millions shall behold standing
among them the once crucified, uniting in him-
self the perfection of power intellectual, moral
and physical, and by his spoken law the self-sus-
tained executive of the race. A speaker clothed
with immortality. Whom they cannot again kill
for his truth, but whose irresistible words shall
slay them. Earth needs but one such man to
dwell therein to produce a day of judgment. By
the breath of his lips, he will slay the wicked. Sim-
ple truth, irresistibly spoken, will destroy life.

III. RESURRECTION.

1. Common view. At the end of the millen-
nium; the saints from glory, and the lost from
torment, are summoned to receive bodies, which,
earth being no longer their abode, they carry
back respectively to Heaven or Hell.(!)

2. Another view. In the millennial morning
Christ, the second Adam, descends and stands in
Eden restored. The Elect, their number then
complete, rise from Hades, and stand the second
Eve by his side. *Sons of God*, by resurrection,
crowned heirs of a regenerate earth, they are mar-
ried, and spend together the Sabbath of the world's
great week, the rest that remaineth for the peo-
ple of God. This is the "*Exanastasis*," begun
in regeneration, sealed in sanctification, and con-
summated in redemption of the body. "*The first
Resurrection*," or "*The Resurrection, which is
from among the dead*." Luke xx. 35. The sim-
ple "*Anastasis*," or Resurrection of the rest of
the dead, is different in origin, nature and end.
Begins in no spiritual renewal, confers no eter-
nal life, occurs in the evening of the great day,
and ends in the *second death*.

IV. PAROUSIA, (coming.)

1. Common view. Christ's parousia, is a ve-
ry uncertain phrase. It may mean (a) His com-
ing by the Roman army to set up the abomina-
tion of desolation and destroy Jerusalem. (b.) It
may mean His coming to the believer at death.
(c.) It may mean His coming by the Holy Ghost,
to destroy the Papacy. (d.) It may mean his
coming after the millennium to judgment.

2. Another view. Christ's Parousia, has, in
the New Testament, but one simple, uniform and
consistent meaning, viz: "*Bodily presence*." It
is never used, nor any form of its parent verb, to
signify the presence of the Holy Ghost; but re-
lates in every instance to that visible and glorious
Epiphany of the Savior descending from heaven;
not to supercede the operations of the Holy Ghost,
but personally to conduct them; not to supercede
truth by force, but to unite both in himself, and
destroy, not Papal only, but all error. To accom-
plish by the Holy Spirit in the manifest body of

himself and his risen elect, that entire logical an-
nihilation of error, which God has not vouchsaf-
ed to be achieved by agency of the elect while yet
unredeemed in body, and sinful, and militant, and
dying.

V. CONFLAGRATION AND REGENE- RATION.

1. Common view. The entire dissolution of
the globe by fire, and its dissipation in space, or
its reduction to some unknown and uninhabited
condition. And the transfer of the race, to oth-
er abodes. All occurring in some short space, in
the evening of the millennium.

2. Another view. A process of purgation by
fire, dissolving a portion of the globe, to re-con-
struct the same as first-fruits of the New Earth,
in strict analogy with first-fruits of the Resurrec-
tion. Immanuel was the first fruits of that. Im-
manuel's Land shall be the first fruits of this.
Proceeding with assigned limits of prophetic earth,
during the millennial era, and after the last and
greatest mundane apostacy, embracing the re-
maining portions of the globe, which being re-
constructed, the New Heavens and Earth are
complete, and become the eternally undisturbed
abodes of righteousness.

Now, in regard to these views, I remark, ei-
ther is a priori, possible, both depend on inter-
pretation, and one or the other must of necessity
be false.

Hence, there are but two ways that either can
be held. (a.) By evidence. (b.) By assumption
But rightly to hold either by evidence, the fol-
lowing things seem necessary.

1. The evidence on which both rest, must ap-
pear to have been familiarly considered and com-
pared, the arguments properly analyzed, classi-
fied and weighed.

2. That view, which departs most widely from
the *literal sense* of Scripture, is bound to assume
the labor of proof. The other stands rightfully
on the defensive.

3. Until the argument has been fairly made
out, according to the above admitted principles,
no practice should be entered upon, tacitly involv-
ing the truth or falsehood of either.

If, then, it should appear that, in either of these
views, a contrary course had been followed; that
one has been familiarly asserted, without compari-
son with the other, and without analysis and
classification of the evidence on which the other
rests—if, further, that one be the furthest remov-
ed from the literal sense of Scripture, and yet in-
stead of assuming the positive labor of proof, when
challenged, it be found standing on the defensive
and challenging the other for the whole positive
argument, and if, meanwhile, in such a posture,
it is made the basis of a wide-spread and vigorous
system of practical enterprise, in such circum-
stances I should say, that view was justly liable to
the charge of *assumption*.

But what are the facts? The former view is,
perhaps, generally entertained. And the entire
system of modern benevolent enterprise, is, if not
based upon it, at least strongly modified and in-
fluenced. At the same time, it undeniably throws
itself upon the defensive, and either disregards
the other view with considerable disdain, or else
challenges her to assume the positive labor of
proof, and vindicate her right to a hearing. And
this, notwithstanding its own confessed wide de-
parture from the literal sense of Scripture.

And, finally, this has been done, too often, with but little acquaintance with the second view, and without even the ability to state, or to refute her principal lines of argument.

Of the few who profess to have examined both sides, many seem to have done it for the purpose of refuting the latter, thus showing a pre-judgment of the case, while of the many who do not profess any such examination, the oracular decision is still more emphatic.

There are those that consider the study of unfulfilled prophecy prejudicial to mental sanity; others, useless and vain.

With such, rhetoric stands for logic, impossible interpretation is wrested into possibility, possibility adopted for probability, and probability preached for certainty.

Avowed hostility to the study of unfulfilled prophecy, joining hands with confessed neglect, has pronounced definite decree, upon the entire merits of the question.

Such decisions, as they cannot rest on evidence always seem to betray a confidential acquaintance with divine counsels, precluding the necessity of Scriptural research.

The happy possessors of this intimacy with God's private views, no longer need slavishly to bend opinion to interpretation. Theirs is the lofty prerogative of controlling interpretation by opinion, and teaching the submissive multitude what the Bible ought to mean, to be worthy of God. But such questions ought not thus to be decided, especially when assumption goes hand in hand with the principles of interpretation, as before shown, of infidel tendency. The day which is opening calls for something better than rhetoric, something stouter than assumption. The Papal Hierarchy is a reality towering in living iniquity before our eyes. Blood is sprinkled all over her from turret to foundation stone. Her doom is near. If Rhetoric and Assumption are of any avail she might stand, for she is perfect mistress of those weapons. But her fall will be sudden, vivid, terrible. And with her all who are fighting with her weapons. That fall will be caused by the *Parousia* of the Son of God. Is it well, then, to base all our expectations of that *Parousia*, that glorious *Epiphany*, and all its sublime concomitants, upon assumption?

I would earnestly inquire, by which word of Scripture such a posture of mind is best described?

1. "Looking for, and hasting unto the *Parousia* of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat."

2. "Saying, where is the promise of his *Parousia*, for since the fathers fell asleep, all things continue as they were from the foundation of the world."

Religious Maxims.

Let the time of temptation be the time of silence. Words react upon feelings; and if Satan in the time of our trials can induce us to utter a hasty or unadvised word, he will add by so doing to the power of his previous assaults, and increase the probability of his getting the victory.

It is one of the surest signs that the natural life still exists and flourishes in us, if we have what may be called an *outward eye*; and, instead of looking inwardly upon our own feelings, are prone closely to watch and to judge others. "Judge not that ye be not judged." One of the first inquiries arising in the mind of a truly humbled and sanctified person when he sees another in transgression is, "Who maketh me to differ?" And one of the first supplications which he offers is, "Lord, have compassion upon my offending brother!"

He whose life is hid with Christ in God, may suffer injustice from the conduct or words of another, but he can never suffer loss. He sees the

hand of God in every thing. He knows that every thing which takes place has either a direct or indirect relation to his present state and is designed for his benefit. "All things work together for his good."

It is a sign that our wills are not wholly lost in the will of God when we are much in the habit of using words which imply election or choice—such as, I want this, or I want that; I hope it will be so and so, or I hope it will be otherwise. When our wills are lost in the will of God, all our specific choices and preferences are merged in God's preference and choice. The soul truly loves the arrangements of God whatever they may be. In regard to whatever is now and whatever shall be hereafter, its language is, "Thy will be done."

Confession of sin is an important duty; but there is no true confession of sin where there is not at the same time a turning away from it.

When Satan cannot prevent our good deeds, he will sometimes effect his evil object by inducing us to take an undue and selfish satisfaction in them—so that it is necessary if we would not convert them into destructive poisons, to be crucified and dead even to our virtues.—*Life of Faith*, by T. C. Upham.

Transubstantiation.

In the New York Observer, Mr. Kirwan, formerly a Catholic, has been giving his reasons why he cannot return to the pale of that Church. His letters are addressed to Bishop Hughes. On the subject of transubstantiation Mr. Kirwan very ably remarks:

Transubstantiation is another of the peculiar doctrines of your Church. By this you teach, that, in the Lord's Supper, the bread and the wine is converted into the real body and blood of Christ, by the consecration of the priest. The thing is so absurd as to confute itself; and as, therefore, to require from me but a brief statement. Chaloner, chap. v., thus states the doctrine. "The bread and wine are changed by the consecration into the body and blood of Christ." "Is it then the belief of the church that Jesus Christ himself, true God and true man is truly, really, and substantially present in the blessed sacrament? It is, for where the body and blood of Christ are, there his soul also and his divinity needs be. And consequently there must be whole Christ, God and man; there is no taking him to pieces." And all this is proven to demonstration by the quoting of the words of Christ at the institution of the Supper, "this is my body," "this is my blood."

Now, Sir, if you and your Church had only the common sense to look for the true meaning of the two little words "is" and "this" in the above sentences of the Savior it would have saved you a world of trouble. Look at one or two similar passages. "The seven good kine are seven years—and the seven good ears are seven years." Gen. xli. 26. "The seven stars are the angels of the seven churches."—Rev. i. 20. "The seven heads are the seven mountains."—Rev. xvii. 9. The sense is plain here. They *signify* those things. So the word "is" may mean to *signify*. Now for the word "this." It obviously refers to the bread. I will have none of your nonsense about "the substance contained under the species." It is darkening counsel by words without knowledge. So that the simple, natural, reasonable, scriptural sense is, "This bread signifies or represents my body." "This wine signifies or represents my blood." Just see how a little common sense simplifies every thing!

Now turning back to your interpretation, permit me, in view of it, to ask you a few questions. Did the apostles at the first institution of the Supper eat the real body and blood of Christ? So

your church must, and does teach! What power have you more than I have, to work such a miracle as to change a little wafer into the real body and blood of Christ? If you stickle so much for the letter in your interpretation of "this is my body," "this is my blood," why withhold the wine from all but the priests? Why give up the bread for a wafer? If some wag should mix arsenic with the wafer before consecration would you be willing to take it after you changed it into the real body and blood of Christ? You place great dependence on John vi. 56. You take it literally. Will you take the whole connection literally? Then he that eateth this bread *shall live forever*. He that eats this bread *will never hunger*. All that you have to do if your principle is true, is to give your wafer to the poor, famishing Irish, and they hunger no more!

But the thing is too outrageously absurd to dwell upon! Nothing equals it in absurdity in all paganism. If a man should mumble a few words over a stone and tell you it was converted by these words into bread; what would you say to him? If, against all the evidences of your senses, he should seriously assert that it was bread; and if, in addition, he should seriously assert that unless you believed that stone to be bread you must be damned, would you not be for putting him in a straight jacket?

But I must bring this letter to a close. These are but a few of the illustrations of the way and manner in which you teach for doctrines the commandments of men. And without at all exhausting the subject, I must here close my statement of the reasons which forbid me to return to the pale of your church. When I give up my Bible for the commandments of men, they must have learning, or genius, or wit, or something to recommend them. They must be, at least, good nonsense, which, you know, to an Irishman, is quite interesting. With great respect yours,

KIRWAN.

Evangelical Alliance.

Speaking of the American branch of the Evangelical Alliance, recently held in the city of New York, the Watchman of the Valley very appropriately remarks:

Union efforts, we have long observed, are very apt to prove a failure. Such will be the result of the late grand London effort, unless wisely conducted.

1. One cause of failure is the directness of the effort itself, which overlooks the philosophy of the human mind. The natural repulsion of the heart is not to be overcome by *trying to love*. The semblance, rather than the reality, is all that is produced by such direct effort. It can make hypocrites but not true brethren. Affection is a thing to be drawn, not driven. Before you can bring "jarring sectaries" into union, you must place before them a common object; *distinct from that of union itself*, to which their hearts will be virtually and spontaneously drawn.

2. Hence, efforts at union often fail for want of a proper object to concentrate upon. Union for the sake of union is not sufficient; the mind must have a higher and holier aim to hold it fast. Nor is union for the sake of the pleasure it affords a sufficient object. Such an object is a bond of selfishness rather than of love. Touch a single match to this selfish principle, and it will often blow the whole of your beautiful fabric to atoms. Illustrations of such a fragile, explosive union are not wanting. You may see brethren felicitating themselves upon the delightful harmony that reigns among them, and fancying that their assembly is a little heaven begun on earth; when lo! a sudden change comes over them! anger has taken the place of love. A fire-brand has been thrown in among them, in the shape of some practical

principle of the law of God, and these loving brethren are pouring the vials of their wrath upon the man who introduced it and thus broke up their harmony. A union of which the law of God is an explosive fire-brand, will secure no valuable object for God; the fiery ordeal of the judgment day, if it could last till that time, would scatter it to the four winds. And who does not see that such is the character of much of the Christian union that is sought at the present day? The door of the Church must be closed against the law of God itself, because some of its stringent precepts would mar this delightful union. Such a union Christ never prayed for. He would have his church united in receiving him, in all his holy attributes and requirements, not in shutting their door against him. A church that is united in excluding a single principle of essential truth or practical holiness from its fold, is just so far united against God, in one solid phalanx.

The object of union should be identical with that for which Christ came among us and toiled and suffered,—to save a lost world. He did not come here to see how happy he could make himself in the family of Joseph and Mary, or in the circle of the chosen twelve. His church should be of the same mind, aiming at the same high and holy object—to execute the will of their Father. This object will of itself unite them, especially if they will commingle their efforts in its prosecution. They will soon see and feel too, that

*Their fears, their hopes, their aims are one,
Their comforts and their cares.*

Their ardent pursuit of this object will teach them moreover the necessity of union to give them strength and efficiency in their work. Just so far as this plan of union has been tried in the Christian church it has produced the happiest effect. The benevolent enterprises of the age, in scattering Bibles and Tracts, and in promoting Temperance and Bible morality, invite the co-operation of Christians of every name; and just so far as they have seconded the call, they have experienced and admired its harmonizing effect. Let this plan of union be extended in all the departments of Christian labors of love, and it will perform its perfect work. It is a plan which has wrought wonders within the period of our own recollection.

3. Efforts at Christian union will fail, if based on any other than holy principles. You may form an alliance on other principles, perhaps a powerful one, but it will not be a true Christian alliance. Compromise a single principle of holiness, spiritual or practical, and the union which you secure by it will not be worth having. It will secure no valuable object, either for Christ or itself. "Brotherly love" even cannot be perpetuated on such a basis. The brotherly love that rejects any part of God's law, in order to cement it, is every moment liable to be turned into virulent hatred. A union based exclusively on holy principles is one which will draw holy hearts, as to a gravitating centre. Let sinful compromises form a part of its basis, and you repel such hearts. You may get a combination of numbers and strength and influence, but not for a holy object; and it will be a combination from which the best part of the church will stand aloof.

"The Lord is thy Keeper."

Psalm cxxi. 5.

Like as a faithful shepherd watches over, guards and keeps his flock, so doth the Lord them that put their trust in him. Dost thou, reader, believe in God? Dost thou fear him, love him, and keep his commandments? Then thou hast nothing to fear, for "the Lord is thy keeper," and he will keep thee safely. "The angel of the Lord encampeth round about them that fear him, and delivereth them." Be of good courage, therefore, my brethren, and ever remember that "thy help

cometh from the Lord which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold! he that keepeth Israel shall neither slumber nor sleep. "The Lord is thy keeper; the Lord is thy shadow upon thy right hand."

"Have faith in God," and be diligent to "continue in the faith," and he will surely "keep thee by his power unto salvation, ready to be revealed in the last time." "He is able to keep thee from falling and to present thee faultless before the presence of his glory with exceeding joy." O, trust ye in the Lord unreservedly, universally, and perpetually—for he is faithful and mighty in strength, "and no man shall be able to pluck you out of his hands." "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever."

If thou hast made the Lord thy refuge, even the Most High thy habitation, then thou hast no need to be "afraid for terror by night nor for the arrow that flyeth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day." "The Lord is thy helper;" therefore, although a thousand shall fall at thy side and ten thousand at thy right hand, yet be not afraid, for it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. If thou hast set thy love upon God, depend upon it he will deliver thee. If your trust is in the living God, and if you are "serving him acceptably, with reverence and godly fear," then with the prophet you can with propriety say that, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock be cut off from the fold, and there shall be no herd in the stall: yet I will rejoice in the Lord, I will joy in the God of my salvation."—Hab. iii. 17, 18.

You see, indeed, on every hand, fearful tokens of the approach of that great day of the Lord, which must surely come very soon, when "all hands shall be faint, and every man's heart shall melt, when God will punish the world for their evil and the wicked for their iniquity; when he will cause the arrogancy of the proud to cease, and lay low the haughtiness of the terrible; when he will shake the heavens and the earth, the sea, and the dry land;" but be not afraid, for in that day "the Lord will be thy keeper;" in that time of trouble "he shall hide thee in his pavilion; in the secret of his tabernacle shall he hide thee." "And at that time thy people shall be delivered every one that shall be found written in the book." Then "He that scattereth Israel will gather him, and keep him, as a shepherd doth his flock." Then the "Lord will redeem his people from death and ransom them from the power of the grave." They will then be delivered from temptation, pain and sorrow. Then "they shall sorrow no more all, but God will turn their mourning into joy, and will comfort them and make them rejoice from their sorrow." He will then also redeem the land even the land of his people, the land of Israel, which now groaneth under the curse, and "his people shall inherit it for ever—the branch of his planting, the work of his hands, that he may be glorified." "Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field; and the work of righteousness shall be peace and the effect of righteousness quietness and assurance for ever. And his people shall dwell in a peaceable habitation and in sure dwellings, and in quiet resting-places." Then the "waste places of Jerusalem will break forth into joy and sing together, for the Lord will have comforted his people." "Be glad and rejoice for ever," my brethren, "for, behold, God will create Jerusalem a rejoicing and his people a joy—and he will rejoice in Jerusalem and joy in his people: and the voice of weeping shall be heard

no more in her nor the voice of crying." Rejoice, O ye saints of the Most High, rejoice: "for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land and to his people."

"But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her suckling child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands—thy walls are continually before me."

"Lift up your heads and look up," ye waiting remnant of God's elect, for "He is your keeper," and your redemption is NIGH, EVEN AT THE DOORS. Amen. W. BURNHAM.
Exeter, N. Y., May 6th, 1847.

Fairs.

"The ladies of the . . . Church, in this city, with a hope of liquidating the debt they incurred in the erection of their place of worship, are now holding a Fair, for the benefit of said church."

A "Fair," "holding a fair?" For what? to glorify God, to please him well? O! to pay off a church debt; a splendid church, perhaps. In building this church did you count the cost—pay as you went? You have no right to involve yourselves. God says, "Owe no man anything but to love him." Have you sinned? repent in dust—repent, confess your guilt. Go, sin no more.

But, to the "Fair." What is it? "Vanity fair?" worse, infinitely. Look at it; strip the veil, off with it.

1. Time—what is it? Gold, seven times purified. "Redeem it," says God, "REDEEM it." How? on trifles, light as air? Many of these articles on which weeks of golden time have been squandered, are mere toys, gew-gaws, worse than useless!

2. The excitement during this period is intense, all absorbing, even to the exclusion of high and holy duties. The poor thought of—the soul's salvation? Hardly. The "Fair!" "the fair!!" is the ultimatum.

3. Come a little nearer. The sales, how conducted? On gospel principles? Look at those who preside, conduct the sales, etc. Frizzled? yes, "frizzled, tipped off gaudily. O, how pretty! "pretty butterfly," dance about! For shame! Modesty blushes, hides her face! Is this the adorning which God himself enjoins so strenuously on females professing godliness? Well might angels weep tears of blood!

4. The conversation—how is this? Chaste, edifying, spiritual? Rather, is it not vain, frivolous? oiten earthly, sensual, devilish?

5. Raffling or gambling, is often introduced—games of chance. Can this be? Horrible! God-defying!! O! the end sanctifies the means. The object is to pay off a church debt! perhaps cushion the pulpit! Hurra! Hurra! Never mind, we shall get the church debt payed off, then we will be a little more sanctimonious, perhaps have a "meeting of days."†

6. Are "Fairs" opened and closed by prayer? Prayer in a theatre, a gambling-house! who ever dreamed of it? May be Satan can preach pretty well, sometimes, sermons quite systematic, well arranged!

7. Intemperance prevails, gross—fairly "stuffing;" this, too, of stimulating indigestibles, often at a late hour. *Beastly!* Meek and lowly disciple of our blessed Lord, can you retire from these scenes of hilarity, of feasting, revelling, raffling and wicked nonsense, at a midnight hour, with pure conscience, with heart prepared to hold

* See 1 Tim. ii. 8, 10.

† A church come to this? Disband, we say, disband! burn up your church; scatter the ashes to the four winds of heaven; let your ministers go to the plough, or the arill. Better do this a thousand times than thus dishonor God.

sweet and holy converse with the Father of our spirits? Think so? You deceive yourself greatly.

8. But, says one, "Our object is gained; we have drilled out the cash; is not this ominous of good?" Gained your object? How? at what expense? Of being shorn of your locks, like Samson; blind, naked, spiritually, shamefully! When bent on lust, God gives us up to our own folly, till we are sick of it. No wonder so many churches are like the scorching Zahara! "dead, twice dead, plucked up by the roots." The whole concern, from first to last, is evil and only evil; a blighting curse to the church—a death-blow to elevated holiness. From such scenes, good Lord deliver us. O! our soul, come not thou into these secrets!—*Watchman of the Valley.*

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, JUNE 2, 1847.

Great Apostasy.

NUMBER IV.

16. *The church.* According to human usages, with its prefixes and adjectives, 'church' has a great variety of significations. Each sect and religious party apply it to their respective ecclesiastical organizations. Hence we have Catholic church, Episcopal church, Lutheran, Presbyterian, Methodist, and Baptist church, and so down to the end of the category. But the Bible recognizes as the true church, none other than the CHURCH OF GOD, as is said in Tim. iii. 15, and many other places in the New Testament. "The house of God, which is the CHURCH OF THE LIVING GOD, the pillar and ground of the truth."

The apostasy in this case has robbed God of the glory which alone belongs to him, by calling his children, people or church after other names than His. It would be a sure evidence that a woman did not love her husband as she should, to see her carry his name in secret, and wear that of one of her lovers, another man, inscribed in capitals on her forehead. It is so with the different sects, they acknowledge God in word, but bear to the world a name that is not his. And if this act is not a fearful step in the great apostasy, then it is impossible to tell what is.

17. *Foundation of the church.* With but few if any exceptions, the sects, though they have professedly built upon the word of God, have nevertheless laid other foundations, on which to erect their party churches. They have their creeds, confessions, and articles of faith; covenants, disciplines, platforms, &c &c, as the acknowledged basis of their ecclesiastical organizations. But the Bible plainly says—"Upon this rock will I build MY CHURCH; and the gates of hell shall not prevail against it," Matt. xvi 18. And 'other foundation can no man lay than is already laid, which is Christ Jesus.' 1 Cor. iii. 11.

Alas, to what presumptuous rebellion against Christ, and party divisions among his children, has this bold step in the great apostasy led those who have blindly taken it. The work of the sects in this case may be compared to disaffected members of a kingdom; who divide into factions, acknowledge allegiance to the law of their king, but at the same time lay foundations of their own, or form laws for the governance of their respective divisions. And such an infraction of human laws would be viewed in the light of high treason, and the offenders would be punished accordingly. What will be the doom of those who have thus trampled under foot the law of the King of kings and Lord of lords; the great day of his wrath will soon determine. We hope

many will find mercy at his hand on account of having done these things ignorantly. But we who know these things, should we commit such offences cannot reasonably expect to meet anything less than the frowns of our offended Judge. Therefore, though we have comparatively but a moment more before our Lord shall come, to build up the CHURCH OF GOD, let us be exceeding careful that we build upon no other than the *only sure foundation*. All other foundations are like 'wood, hay, and stubble,' and will not abide the great and burning day, which is soon to try every man's work.

18. *Doctrines of the church.* It is not necessary to go into details under this specification. A statement of some general and well known facts will clearly show to all that the apostasy here has been most fearful. The facts are, that the sects hold a great variety of the most conflicting doctrines, and as a matter of course, contrary to the 'doctrine of God,' or the 'sound doctrine,' or 'good doctrine' taught in the Bible. This no one will understandingly deny. The conclusion then is unavoidable, that a most fatal step in the great apostasy, in point of doctrine has been taken by the church.

Painful indeed to the lover of Bible doctrine, has been the departure from the truth in this case. It has contributed in no small degree in laying the foundation of all the apostasy of which the church is guilty. The prominent sins of ancient Israel were, a departure from God, 'the fountain of living waters,' and 'hewing to themselves broken cisterns which could hold no water.' And we think it will not be disputed that the same sins may justly be charged upon the Gentile church. She has most fearfully departed from the plain and simple doctrine of 'God our Savior,' as may easily be seen by comparing with his word, the Catholic, Greek, Mahomedan, Heathen, and any or all of the Protestant creeds of past or present days.

From this step in the apostasy we trace all the unholy tests, the selfish controversies, malicious persecutions, and cruel martyrdoms with which the church has ever been cursed. It has also been a fruitful source of infidelity; for thousands looking at the absurdities and contradictions of the church, and taking it for granted that the Bible was the author of the whole, they have rejected that precious book as unworthy of their confidence. O, let us who are looking for the immediate coming of him who is the Author and Finisher of our faith, be exceedingly cautious how we follow in the steps of this apostasy: for when a person or church has once departed from the doctrine of the Bible, to follow the doctrines of men or devils, the end is most disastrous. Unguarded and unguided by the truth, we are like a 'city broken down, and without walls,' constantly exposed to the deadly assaults of the enemy.

19. *Laws of the church.* With few exceptions the sects hold that the church cannot be governed without the aid of human ecclesiastical laws. How readily and harmoniously have the 'orthodox' pulpits and presses of our world, when a Bible people have attempted to arise, joined in the cry of no order, they cannot deal with refractory members, nor keep imposters and error out of the church, nor hold a church together, without a written human law, creed, discipline or covenant. But Christ the Head of the church has said, 'Take my yoke upon you.' Paul tells us, that 'all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.' And James assures us that 'whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed!

Sad indeed have been the consequences which have followed this step in the great apostasy. 'The law of the Lord, which is perfect,' has been set aside, and human, imperfect and sorely oppressive laws have been substituted in its stead. The saints have been divided into numerous belligerent parties, and in many cases placed under burthens more intolerable to be borne than the unjust laws of Egypt. It has restricted the fellowship of the respective parties to the narrow limits of their contracted folds. It has said to the enquiring mind, 'Thus far shalt thou go in thy researches for truth, and no further: for it is heterodoxy, punishable with expulsion from the church, if not exclusion from heaven, to persist in looking for light or truth, beyond the sacred boundaries of our creed. It has thrown an immovable barrier to the union of God's divided flock—has raised a wall of adamant around the errors and corruptions of the church, and so excluded from her vision any further light, that her reformation and redemption is painfully hopeless. Like the incorrigible Jews before their overthrow, the church, or different sects cleave with blind tenacity to their ecclesiastical laws, in preference to fully submitting to the law of Christ. We know the fate of the Jews: but who can tell the doom of the enlightened Gentile church! It will be fearful beyond description or conception. 'For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation?' The Lord enable us all so to love and obey his word *only*, that we may be enabled to escape, or be enabled to stand when the Son of man shall appear.

National Sins.

There have ever been national sins, against which God's true servants have faithfully proclaimed. As proof of the correctness of this statement, we refer to the history of Noah, Lot, Jonah, Jeremiah, all the prophets, John the Baptist, Christ, the apostles, Luther, and many a worthy herald of the cross since his day.

Are there any national sins now? The unanimous testimony of every sect and party says there are, and that they never were more aggravating than now. Well, who is proclaiming against them?—Echo answers, Who? It is true that many of the ministry of the church talk and write very many pretty fine condemnatory articles against the sins of the day; but they neither offend nor reform the perpetrators of the evils against which they speak. Old plants of iniquity continue to spread their luxuriant branches all around, and new plants are thickly and rapidly springing up within and without the church, despite of all the fine literary sermonizing of these strange times.

The fact is, the *precepts and practice* of the ministry and church do not agree. They say war is a sin; but countenance and support it. They say slavery is an 'evil'; and then fellowship slaveholders. They say that intemperance is a sin, and then hold in their very bosom thousands who uphold this wicked practice. And so we might say of every prominent sin of the world. Hence, instead of the ministry and church bearing a *living, practical* testimony against the crying sins of the day, they are indirectly upholding them: for the influence of *example* always outweighs that of precept.

Well, what will be the end of these things? The answer is easy. God will either soon raise up a host of servants who will faithfully, effectually and fearlessly cry day and night, in every lawful manner, and in every suitable place, against the sins of the times, or He will sit in judgment upon the wicked doings of the world: for it is unreasonable to suppose that he will long suffer things to remain as they are. We

fully believe the latter will be done: for the cup of this world's iniquity seems already full to overflowing—the vintage appears to be fully ripe for the winepress of the Lord's just indignation. And in view of the judgment that is rapidly approaching, we say unto all, 'Cry aloud, and spare not, lift up your voice like a trumpet' against the sins of these fearfully degenerate times. But what you do, let it be done in the spirit and love of Him who wept over fallen Jerusalem, and then you will receive his gracious smiles here, and the eternal reward that he will bestow at his coming.

Effect of New Truths.

Many honest Christians are constantly troubled because they do not feel that degree of joy now in reading hearing and contemplating certain precious truths, which they did when first they became acquainted with them. In consequence of this wide difference in their feelings, they fear they are not Christians, or that they are losing their faith, and such like things. To illustrate:

A very poor man once found a diamond. He knew its worth, and of course was filled with ecstasies of joy when first he saw and knew the treasure was his. A few days passes, and the once poor but now rich man feels none of that ecstasy which first he felt. He looks at the diamond, and though he may in his calmer moments prize it higher than when he first found it, yet it does not produce that ecstasy of joy which filled his soul when he knew the diamond was his.

Under these feelings, does the man conclude that the diamond is worthless, or that he does not prize its real worth? No: he does neither. He does not judge of the worth of the diamond by his sudden ebullitions of feeling, but by the price it will fetch in market.

So with the Christian: new truths filled him with high ecstasies of joy. But now because they do not have that effect, it is no evidence that he has lost his love for them, or that he has backslidden from God, or that they are worthless. If you will examine the matter a little, we think you would find that those sudden burst of joy, or those fluctuating joys, were chiefly experienced during the time when you were doing just what the Bible commands us all to do, viz: to become 'grounded and settled in the truth.'—This we hope is your present happy condition, in reference to those truths which once filled you with such flights of joy. We trust you are established in the truth.

To know whether you are a Christian, you must not consult your feelings merely; but the word of God. If you obey that, and possess the spirit of its Author, you are a child of God, an heir of glory; and under a sense of these high privileges, your joy should not be fluctuating, flighty and volatile, but calm, even, rational, 'inexpressible and full of glory.'

Vitiating Appetites.

The following extract is from Fowler's Universal and Mental Physiology, and being in accordance with our own experience and observations, we insert it for the benefit of "whom it may concern." After a brief allusion to the inconvenience and pernicious tendency of a perverted appetite, the author remarks:—

The fact of this abnormal condition of the appetite is rendered apparent by this cause. That a most intimate inter-relation exists between the stomach and Alimentiveness, is rendered perfectly clear both by Phrenology and Philosophy. The latter is the organ of the former, and therefore the inter-relation of all their states with each other is perfectly reciprocal. This reciprocity must be perfect, in order that when the stomach requires food, it may excite the feeling of hunger

in Alimentiveness. But for such inter-relation, the stomach could never make known its requisitions for food. The perfection of the nutritive process demands such reciprocity, that it may be perfect. Whatever therefore inflames the stomach, thereby excites Alimentiveness and creates cravings akin to hunger. Excess of food necessarily inflames the stomach, and of course always provokes those hankerings after food, which most of us mistake for real hunger. Yet such cravings are caused not by hunger, but by surfeiting. This shows why dyspeptics generally have such enormous appetites. They have inflamed their stomachs, and this renders their appetites morbid, and its cravings insatiable. And the more such eat, the more they crave. Let them eat, and eat by the hour together, they still feel what they call hungry, though it is to true hunger what fever is to circulation. Eating, so far from satiating this morbid craving, only enhances it. True, they feel weak, gone, faint, and ravenous—feel that they shall drop down unless they can get something to eat soon—yet the more they eat, the more they crave, because the more they inflame the stomach, and of course its cerebral organ, Alimentiveness. Cannot such see that they eat twice as much as men in general, and four times the quantity of many around them who enjoy uninterrupted health? How can they require so much when others get along so much better with so little? What can more conclusively prove that their craving and diseases proceed from their gluttony? And what establishes this fact beyond a doubt, is that protracted abstemiousness will diminish these stomach gnawings. Make trial, ye thus afflicted, and you will be surprised at their decrease. And in general those who feel faint in the morning till they eat, ravenous before dinner, and hungry before supper, should attribute these cravings to an overloaded stomach, instead of an empty one. And they who suffer much from omitting a meal, may depend upon it they are over eat. Fasting gives but little inconvenience to a healthy stomach; nor is there a more sure sign of gluttony than this faintness when a meal is omitted. Contradictory though it seem, yet of all such cravings, persevering abstemiousness is a perfect cure, because it allays that irritation of the stomach which causes them, and which full feeding enhances, and thereby re-inflames appetite. Only try its virtues, ye thus afflicted. Fast instead of feast: and keep fasting till you can like those in health, omit meal after meal with little inconvenience or prostration.

CORRESPONDENCE.

Shakerism.—Further Developments.

DEAR FRIEND MARSH.—I wish to give you a few items which I would like to make known to the public.

In the year 1805, my parents joined the Shakers. I was eleven years of age, and was then going to school. I had just commenced taking paper to school, and was learning to make straight marks. The Shakers told my parents that it would not do for believers' children to go to the world's school; and it was about four years before they commenced one in their society. I was permitted to go three days. I was then taken from school to chop saw-logs, and was never allowed to go any more. In this ignorant condition I was raised at Union Village. When I had grown to manhood, I could not write, nor could I read one word of writing. I knew nothing about figures. Having been set to work at the carpenter's business, and finding the use of figures necessary, I determined to apply myself to the study of them, in the evenings, after I had finished my day's work. For that purpose, I went to Nathan Sharp, and said to him, "Nathan, be so kind as to get a

slate and an arithmetic for me, that I may learn figures. But he treated my humble request with contempt. Sharp was the church deacon. Thus I never was allowed to own a slate or an arithmetic, until I left them, in my thirty-eighth year.

At this advanced period of my life, I became convinced that I was a servant to an idolatrous superstition; and I could plainly discover that cruel oppression was daily increasing among the deluded followers of Ann Standly or Lee. I could also discover that if any one dared to say a word against any absurdities practised there, they were treated with such cruel abuse that they could not endure it. They must then leave their home and the labor of a whole life-time, because like Daniel of old they have discovered the footsteps of those who devoured the sacrifice made to Bel, and will no longer cry, "Great art thou, O Bel, and within thee there is no deceit at all." I could see, my friends and acquaintances who had worked hard for many years, going away one by one in ignorance and poverty; and as soon as I let reason and conscience have their proper place, and govern my decisions, I became convinced that God had nothing to do with building up and establishing an institution so unjust, cruel, and oppressive. And when that matter was decided, I raised courage to leave those scenes of cruelty.

Though ignorant as I was, and poor as I must have been, I then told the elders and deacons, I was about to leave, and thought they must give me something. They told me that when my father gave his farm to them, he made a request that each of his sons should have one hundred dollars when they became of legal age, and they would now give me that much, but not one cent for my whole life's labor. Sharp drew a paper from his pocket and told me if I would sign it, he would give me thirty-five dollars, and a young mare and saddle. The mare was unsound, and was probably worth about thirty dollars. When Sharp gave it to me, I was told by Boyd that Sharp's books, which were then in his hands, had me charged with one hundred dollars. The paper which he gave me to sign, I signed, but am not able to tell what it was, but suppose it was a receipt. I should not have known a receipt then, if one had been presented, for I knew nothing of the force of any article of the kind. In this ignorant condition, I blundered out into the world to make a living.

Before I left, I took down my clothes that were hanging up and laid them in my chest, and left them so. And I have been told by some who were there for some time after I left, that the news of my departure was soon made public, when my sister, my cousin, and some others, going into the clothes-room to see if I had taken my clothing, and seeing my chest and clothes, burst into a flood of tears; and one said, "Look at his clothes, and consider he has worked hard until he is nearly forty years old, and here is the best coat he has—it is father David's old coat altered for him."

These facts cannot be contradicted without violating every principle of truth; and I now humbly ask all whose eyes may fall upon this page to consider how they would feel to be placed in such a condition—to be raised without learning, and to know at the same time that the Shakers invite the lawyers, the judges, and other prominent citizens of Lebanon to visit their schools, filled partly with the children of drunkards, who have squandered their substance, and partly with the children of abandoned women and such like characters. They want the prominent and influential part of mankind to see how charitable they are to those children, while it can be proved beyond contradiction that their own children were raised many of them, without even an ordinary education, and in this ignorant condition compelled to put their names on every thing that was presented to them to defraud them out of their own rights. They

did every thing that was possible to keep us in ignorance. They would not allow a newspaper to be seen among us in these days. Some complained of being kept in ignorance, and to silence such complaints Mr. Nemer told us in church that we had no right to complain, for we could get as much information out of our almanacs as a good believer needed.

I will here tell of another effort that was made to keep us in ignorance. Father David, the chief monarch, gave a command that all the books that could be found in the society which did not accord with their doctrine should be gathered together and burned. His laws must be obeyed—they accordingly appointed a day to do this great work. It was in the evening of a beautiful Sabbath, in the summer of 1825. We were ordered to assemble in the street leading eastward, on the north side of the church. A fire was made and the books were brought from every direction and heaped upon the flames; and as each one committed his book to the flames they would read the title. I will name some of the books that were burned on this occasion: The Methodist Discipline, the Presbyterian Confession of Faith, the Kentucky Revival, the Life of Washington, the Life of Franklin, the Young Lady's Companion, and such like. At intervals our savage yells would echo through the air, and at other times the audience would dance around the flames and sing.

Now in the valley we will prance,
And round old Babel's treasure dance;
And here we draw the final score
To touch the cursed thing no more.
From Father's gift we will not part,
We love, we love it in our heart—
Let books and shows for ever go,
That Father's gifts may freely flow.

The Father we were singing of was David Darrouz. He was seated at the window in the upper part of the meeting-house giving his cheers to applaud the scene, while the enthusiastic yell resounded through the air; and remember it was on the Sabbath. Gentle reader, were you to witness such a scene as I have described, would you not be led to exclaim, Surely these are heathen, and I am on missionary ground.

I will here relate some of their charitable actions and leave the reader to judge the tree by its fruits. We who have left the Shakers have sometimes been induced to go back to see some of our friends, and have often on such occasions been treated with cruel contempt.

I went back to Union Village to see my mother. I was not permitted to see her alone, but agreeably to their order a guard was set to hear all that passed between us. Mother becoming very irritated thereat, she arose and bid me follow her to the gate. I did so and there she spake freely in a low tone. I often think of my tender mother, who was drawn into the delusive snare of Shakerism. Every thing was taken out of her hands, her farm and her children, seven in number. She had to see her daughters, who had worked hard until they were over thirty years of age, leave the abodes of despotism and oppression without a bed or anything of the kind except a straw bed-tick, which was given to my oldest sister. Sister Sarah was about 35 years of age and had been with the Shakers 29 years. When she was about to leave, a sister, whose heart had not yet been cased with steel, felt that it was cruel to send her away without a bed, but could not give her anything of the kind because the elders overruled such matters. After considering the matter she got an empty bed-tick and put it with Sarah's clothes, and charged Sarah to keep it secret, for if it was known she would be abused. Such are the fruits of that benevolent institution.

I am confident that if the truth were fully known in relation to the way they are often treated, even helpless females, for nothing more than refusing to be subject to every nod of those in power, their charitable institution, as they call it, would be considered by every true-hearted American, a

modern Inquisition; and could it be clearly known to the public how they have treated the orphans for whom they profess to have so much charity, they could no longer prevail on the trustees to bind helpless orphans to them. I would far rather have my children laid in the tomb than to have them raised in such bondage, superstition, ignorance and idolatry.

Reader, examine these things in the light of reason and revelation.

My mother, whose heart has been rent, at seeing her children leave the village in poverty after spending the best of their lives in slavery to the Shakers, could no longer retain her reasoning powers, and she has for some years been suffering under derangement. Her children have not the privilege of seeing her. One of her daughters went to the village to see her and made her request known, but the sisters belonging to the fraternity told her she could not see her mother, for it made her worse to see her children or hear anything about them. This fully explains the cause of her derangement. Others of my acquaintances have been denied the privilege of seeing their parents, and when they called to see their near relatives have been ordered out of the house in the most brutal manner. My brother-in-law went to Union Village to see his mother who was then lying on her death-bed; he was repulsed from the gate and not suffered to see her. She died and had been buried some time before he heard of it, although he lived only two or three miles from her residence. Thus they could brutally treat him although he is an honest upright man and merits respect wherever he is known.

If this and such like is what the editor of the Western "Star" calls "hewing up to the line of justice," I will never ask him to "hew for me," but leave him to hew for such as believe it right to raise children in such ignorance that at the age of thirty years they do not know a 12½ cent piece, or how many such would make a dollar. Who, in the name of goodness, can "hew" to such a line of justice.

My sister, when in her 32d year, had been on a visit down to the Shaker village on Whitewater. Previous to her leaving home some one gave her a little money. On her return she went into a store in Hamilton to buy a handkerchief. The clerk told her she could have the handkerchief for 37½ cents. She did not know how much 37½ cents was, so she gave the clerk all her money and let him take 37½ cents himself. My sister was not an idiot, but had as much natural sense as is common; but alas, many others were as ignorant as she. I would ask those who have visited the schools at Union Village, to take a little pains and inform themselves in relation to the way they raised their own children. We will give you a dinner if you will come over to Franklin and examine and see what education those disciples of Ann Lee give them.

Let such as lend their aid to lengthen the cords and strengthen the stakes of the oppressor—who take a reward against the innocent, think of these things; for the Psalmist says, "When he maketh inquisition for blood, he remembereth them; he forgetteth not the cry of the humble." And if we who were raised in ignorance, robbed of every thing like liberty of conscience, and made to believe we must be subject to them and their nod in every thing, or be eternally damned—if we possessed the same spirit of revenge and retaliation that they manifest to us, we would turn like the serpent upon the heel that tramples it in the dust, and send poison hissing through every vein of the body.

Dear sir—I have not told you the half of what mine eyes have seen. I must here close, feeling much dissatisfied with my efforts, for I have not told you anything about some of the minister's

drinking and such like things. Open your Bible and read Isa. xxviii. 7. Yours truly,

E. HOLLOWAY.

Franklin, O., May 2d, 1847.

WESTFORD, Ct., May, 1847.

BRO. MARSH—I feel impressed with the great importance of being prepared to meet the coming Lord, and wish to say to the brethren scattered abroad, in the language of Scripture, "Let your loins be girt about with truth and your lamps burning." And notwithstanding we still groan on in this sinning world in these vile bodies, yet we hope and believe we are nearing the port of endless rest. O brethren, are you fully prepared to come into the presence of him who knoweth all hearts and judgeth righteously—who cannot look upon sin with allowance or approbation—in whose presence all will stand in their own proper character? Are you fully prepared to inhabit in the holy place in the city of our God, where none but holy ones can enter? O, how awful is the thought of having it said to us, "Depart, ye workers of iniquity. Better never to have had a knowledge of the truth—better to have been born in heathen lands, or better never to have been born, then after all to come short at last. If there will be foolish virgins to whom it will be said, I know you not, may the Lord help us to search our hearts and see that we are not of this character.

It may be that some will be deceived in expecting, because they have believed in the soon coming of the Lord, and have been doing much to spread light and truth, that they shall be accepted and saved. But be not deceived in this: none but holy ones can enter there; the mouth of the Lord hath spoken it.

If you love the world, if you are seeking your own glory, if you love to be called Rabbi and love the highest seats, if you are unjust, unthankful, unholy; if you have unsettled difficulties with any in which you are in the wrong—if your own conscience condemn you in anything, or if you are lukewarm, neither hot nor cold, O may the Lord have mercy on you and help you to improve this tarrying time in making thorough preparation to meet the holy and blessed Lord, and be found of him in peace, without spot and blameless at his coming. And you whose hearts are warm, whose souls are clean, let your prayers go up to God for the sanctification of his people, and that his kingdom might come and the days of our mourning be ended—Abraham receive the promises—Job stand upon the earth and see God in his flesh—Isaiah's dead men live—Daniel stand in his lot—Paul receive his crown—Peter inhabit the New Earth, and John's day of rewards to prophets, saints, and all that fear the name of God small and great, be come, the marriage of the Lamb be celebrated, and the kingdoms of this world become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever.

"Oh, may thy kingdom come!
All power and dominion;
Bring now thy faithful home,
On bright seraphic plinion—
We're tried, oh come and take us home,
And give us crowns of glory.
We feel like those who weary roam
About some ruin hoary.
Oh may thy will be done,
On earth as it is in heaven,
May now the glorious sun
Of righteousness be given!" H. C. ROBBINS.

EMERALD GROVE, May 12th, 1847.

Doors are open on every hand to spread the glad tidings of the kingdom. The state of the cause is assuming a favorable aspect and we have reason to thank the Lord and take courage. It appears much more than probable that this year will reveal our coming King to the joy of his waiting ones. May he find us all in the full enjoyment of that spirit which insures to us the glorious promises.

JOHN DANIELS.

PITTSBURG, Pa., May 18th, 1847.

DEAR BRO. MARSH—Bro. Buck, a German brother, arrived here last week. He was well nigh worn out with fatigue, hardship and privation. We never saw or heard of him before, but administered to his wants as the Lord hath given us means, and made his heart glad. He went to a small village across the river, (Ohio, at its head,) on Sunday evening, to a school-house occupied by the Wesleyan Methodists, when a brother who went over with Bro. Buck informed the Wesleyan brother of Bro. Buck's desire to speak on the second personal advent of our Lord. The minister in charge opened the meeting by singing and prayer, and then stated to his people that he had understood that there was a person here who wished to speak on the second advent, and for his part he had no objection, and would leave it to the meeting to say if Bro. Buck should preach or not that evening; and I am glad to say there was only one voice said no—all the rest said "aye." So Bro. B. was invited up, and spoke two hours to an attentive assembly as he ever spoke to. After meeting many of the Wesleyan brethren took him by the hand and invited him to speak next Sunday afternoon in a grove, where there would be many to hear him. Bro. B. is a kind, mild, humble follower in the footsteps of his Master.

I often feel wounded when I see the harsh manner in which many of the brethren write and feel toward each other on account of some little differences in our views. I think Christ is often wounded in the house of his friends, and it makes me give all diligence to add to other Christian graces "brotherly love" and "charity," for if these things be in us and "abound," they make us that we shall be neither barren nor "unfruitful" in the knowledge of our Lord Jesus Christ.

Yours in hope of immortality,

WALTER F. FAHNESTOCK.

EAST RANDOLPH, May 20th, 1847.

BRO. MARSH—The subject of the coming of the kingdom of God is one that is full of interest and full of glory. Around it clusters the hope of the Christian. It has been looked for with deep interest and with the deepest anxiety by the saints of God in all ages; and how interesting to live in a day which is to witness the resurrection of the dead in Christ, and the changing of the living—when Christ will bring in or set up his everlasting kingdom—to witness those soul-cheering promises to the righteous, of glory, honor, immortality and eternal life. Yes, glory! then we shall be crowned kings and priests, to have these vile bodies fashioned like unto his most glorious body to die no more.

There are a few in this place and in the vicinity that are looking, watching, and praying for the everlasting kingdom to be set up, and strong in the faith that deliverance will soon be witnessed.

Yours in hope,

IRA WYMAN.

P. S. Preaching brethren who pass through East Bethel and East Randolph and wish to have meetings on their way, can give the notice in the Voice or Herald or Advocate, and inquire in East Bethel for Samuel Bean and in East Randolph for Ira Wyman.

COPENHAGEN, N. Y., May 6th, 1847.

There is a small remnant in Copenhagen who are still looking for the lovely Jesus and are waiting for deliverance—believing this generation shall not pass before the Lord will come. Time still continues—probation lasts—but oh, what a solemn moment is this! Our present duty seems to be that of readiness—'nigh, even at the door.' Oh, my soul! perhaps another moment, and the Lord will come. In this community and elsewhere so far as I am acquainted, moral night is upon the people; but here and there a pilgrim, seeking the kingdom by the way of the cross—

professors of religion seem only to be active to oppose the Lord's speedy coming and to obtain the earth's golden dust. Oh, how many times I have thought of what my Lord has said: "When the Son of man cometh, shall he find faith on the earth?" "Remember Lot's wife." The Lord grant that we who have been aroused to the faith of his speedy coming may quicken our pace—keep our eye on the mark—continue in expectation until the bright glory of our God appear. May the dear brethren and sisters who were once so full of glory and animation, receive the truth again—come back to the standard of truth and believe the record God has given of his Son. Have you been decoyed and deceived? oh, come back—Jesus will soon come. I cannot endure the thought without the deepest emotions of soul, that you should sell your birth-right for a mere mess of pottage. Oh be not deceived, God is not mocked: whatever a man soweth that shall he also reap. The Lord bless and wake us all up to a preparation for his coming, is my prayer,

H. D. GOODENOUGH.

BRO. MARSH—I have been of late much delighted with the following passages recorded in Isa. lvii. 15, 16: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made." They have long been precious to me, but peculiarly so as we rapidly near the day when the Lord Jesus shall be revealed from heaven to be glorified in his saints and admired in all them that believe. It is now nearly ten years since my mind was first awakened to consider the probability of Christ's coming "about the year 1843." It was then I first saw Bro. Miller's nineteen lectures and a brother J. W. who believed their doctrine. I hoped that I might live to see the year, and that my Savior would then come. Although the probable year was absent by the space of half a dozen years, the time seemed near; and the thought of that awful and glorious scene, was truly a startling and thrilling one. What! the end of the world so near, when the righteous, dead and living, should be made immortal and receive their reward! Will the earth indeed be purified! The idea seemed rather visionary, (in consequence of my former teaching,) but the impression upon my mind was real and lasting. O, that those impressions may be renewed and deepened.

B. MORLEY.

COLLINS CENTRE, N. Y., April 20.

It is evident that the time is at hand when he whose right it is will take to himself his great power and reign, from the fact that almost if not every sign which was to precede the coming of our Lord has been witnessed. The four universal empires have arisen and we live in the time of the last form of the fourth, and the fifth empire will soon be established which will extend from sea to sea and from the river to the ends of the earth. Many glorious promises are left on record to inspire the way-worn traveller with new courage while on his way to the land of rest. The promise that he should be heir of the world was not to Abraham or his seed through the law, but through the righteousness of faith. If we are of faith then are we blessed with faithful Abraham; and if ye be Christ's, then are ye Abraham's seed and heirs according to the promise.

Abraham died in the faith not having received the promised inheritance, but by faith saw it afar off, and it is quite certain he can never receive it without a resurrection; (if the dead rise not then they also who have fallen asleep in Christ are perished;) but life and immortality are brought to

light in the gospel, and the time is soon coming when all that are in their graves will hear the voice of the Son of God, and come forth: they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation; and it stands us in hand to be diligent that we may be found of him in peace—that when the many shall come from the north, south, east and west to sit down with Abraham Isaac and Jacob in the kingdom of God, that we too may have a part in this matter.

D. JOHNSON.

RICHFORD, N. Y., May 13th, 1847.

My treasure in this world is very small, but I am strong in the faith that very soon every true child of God will possess an inheritance incorruptible, undefiled and that never will pass away—Lord hasten the time.

The good cause in this place is very low—nothing like as prosperous as it was last season—every thing has been done to divide and distract us and draw away disciples after popular peace criers. Some have returned to their house from whence they came out. This is the effect of pride, love of applause, ignorance and sectarian influence. Here is a large tract of country where the glad tidings of the kingdom nigh at hand has not been heard. It has appeared to me if some faithful laborer in the Lord's vineyard could come this way and spend a few days, some souls might be gathered into the fold of Christ. Soon the door of mercy will be closed for ever and the faithful watchmen will enter into rest. O may they all watch for souls as those that must give account of their stewardship. My heart was pained when I learned that Bro. Pinney is again deprived of health. Truly the ways of God are mysterious, but his grace is sufficient for all who put their trust in him. My brethren and sisters scattered abroad in the world, having no continuing city, let us rejoice in God knowing that our redemption is nigh. The signs of the times give strong indications of approaching judgment. Are not the sea and waves roaring? has not a fearfulness spread over the minds of men looking for some great event? are not the nations angry?

O how thankful ought we to be to our heavenly Father for a revelation of his holy will to mankind. O let us live with our loins girt with truth.

Yours waiting,

AMZI NORTON.

OBITUARY.

It becomes my duty to record the death of my oldest sister's second husband, Clark Stow, Jr., of Weybridge, Vt., who died April 18th, after suffering extremely, from the slow but fatal disease, consumption. He has left a large circle of friends to mourn his loss, but most of them mourn not as others that have no hope, for they believe them that sleep in Jesus, God will bring with him. The subject of this notice embraced Christ in the days of his youth and joined the Episcopal Methodists, with whom he walked as a worthy member until 1843, at which time he embraced the advent faith. His eyes were opened also to behold the evils of slavery, and its connection with the church of which he was a member; and being opposed on these two points by some of his brethren, he with a large number of kindred spirits withdrew, and organized a Wesleyan Methodist Church, with whom he remained until his death, which took place as above, at the age of 48 years. And by an even, untiring, and conscientious course, together with his testimony, during the last sickness, he manifested his strong confidence in God and in the speedy coming of Christ.

In this stroke of death the wife is deprived of a tender husband, and children of an indulgent father, the church of a valuable member, the world of one of its lights, the earth of some of its salt.

An affecting discourse was preached on the occasion by Bro. Foster from Psa. xiii. 1.

Yours waiting for Christ,

J. D. MARSH.

State of Things in Ireland.

Our columns present some mournful evidences of the fearful progress of destitution and disease in this unfortunate country. The terrible fever scourge, so justly apprehended, is becoming alarmingly severe. Thousands of the poorer classes have sunk under it; and, whilst more and more of them are daily attacked, it has begun to assail those in better circumstances, of whom several have already fallen its victims. In Galway, some of the gentry of the county have died of fever, and more are suffering under it. The city of Cork is in a dreadful condition. The people of Cork have become afraid, lest they may be utterly borne down by the flood of pauperism and disease, which is setting in upon them; and steps have been taken to establish a sort of barrier of health, with a view of preventing the influx of paupers.—*Belfast Northern Whig.*

Five magistrates of the county of Galway died last week of malignant fever, and the following are seriously ill: Messrs. Darcy, Ball, (Crown solicitor,) Leonard, Kirwin, (Blindwell,) Morris and Robertson. Mr. J. Nolan, a magistrate of the county Galway, has also fallen a victim to typhus fever, in addition to Mr. Martin, Mr. Gregory and Mr. Jones, R. M.—*Limerick Chronicle.*

The Waterford Freeman states that three hundred destitute persons are relieved daily, and receive rations from the limited resources of the monks at Mount Melleray.

The Mayo Constitution states that one-half of that country is now "a barren waste," and that a deep, unchangeable apathy seems to have taken possession of the minds of the farmer classes.

Sir Henry Winston Barron says, the poor are using the Indian meal without boiling it sufficiently, and thereby dysentery is promoted to a frightful extent. The meal should be put to steep over night, and then boiled in the morning for three hours.

An idea of the deaths from famine in this country, says the Cork Reporter, may be formed from the statements of three Roman Catholic Clergymen, whose testimony we are accidentally able to adduce in this day's impression. The Rev. Mr. Mahoney says, that in his parish of Coachford, the population of which is 6000, the average of deaths from famine is fifty weekly; and Rev. Mr. Barry, V. C., states that nearly four thousand persons, if not more, have fallen victims to famine in Bantry alone; and the right Rev. Dr. Walsh, Bishop of Cloyne and Ross, states on the authority of a parish priest of his diocese, that in one of his parishes, containing a population of 2,700, the number of deaths for the last month was two hundred and eighty; and that "in one of the sea-coast villages, which six months ago contained a population of 250 persons, there are now standing but three hovels, with about a dozen persons;" he adds, "the other hamlets have been entirely depopulated."

The Cork Examiner contains the following shocking statement: "We this day witnessed a most horrid and appalling spectacle at the Shandon guardhouse, at the foot of Malrow-lane. Under the sheds attached to that building lay some thirty eight human beings—old and young men, women, children, and infants of the tenderest age—all huddled together, like so many pigs or dogs, on the ground, without any other covering but the rags on their persons, and these in the last stage of filth and hideousness. There they lay—some dying—some dead—all gaunt and yellow, and hideous with famine and disease. We have seen many sights of horror within the last month, but never anything equal to this congregated mass of human debasement. The smell that came from the unfortunates was offensive in the extreme, and was sufficient of itself to propagate disease. Two of these wretched people died this morning

—a man and child. How many will follow them before the evening to their home of eternal peace we may not calculate. Several dead bodies—principally of children—were found this morning in various parts of the city. Hundreds of wretched objects lie about under sheds, without food or covering."

The Lord Lieutenant of Ireland was dangerously ill, and not expected to recover. Lord Lurgan died on the 30th April.

CANDID ADMISSIONS.—"This truly is an age of wonders, changes and revolutions. No thinking man can open his eyes upon the great events which are passing before us, without being impressed with the signs of the times, and constrained to admit that important scenes are about to be opened to the view of an astonished world. The seals are opening, the trumpets are sounding, the nations are shaking, signs are seen in the heavens and on earth, which plainly teach us the fact that the coming of the Son of man draweth nigh. The wisest philosophers, and the most enlightened theologians who have lived upon the earth, have desired to see the day in which we live, and have died without the sight. Many of the governments of our world are shaking to the very centre. The tyrants of earth tremble on their thrones. The light of science and liberty is progressing, and the cry of reform is becoming general. In many countries tyranny and slavery are giving way before the light of the gospel of Jesus Christ, and we think the time is not far distant when the kingdoms of this world shall become the kingdom of our Lord and his Christ."—*Christian Luminary.*

WHAT THOU DOEST, DO QUICKLY.—Quick, young man! Life is short. A great work is before you, and you have no time to lose. If you would succeed in business, win your way to honor, and save your soul, you must work quickly. The sluggard dies. The wheels of time roll over him while he sleeps. Aim high and work hard. Life is worth the living, death is worth the dying, because heaven is worth the gaining.

Quick, ye men of might in the road of life!—Your life is more than half gone already. You are going down the hill, and the shadows begin to fall around you. If ye have ought to do before ye die, do it quickly. The morning is fled, mid-day has passed, and night cometh.

Quick, ye aged men, quick! Once you thought three score years and ten an endless time, and that they could never pass away. They have come, they have gone, and what have they left? The days of pleasure are passed, and the days of darkness are here. Have you left any work undone? Have you come to infirmities and trembling with no preparation for death? Ah, quick, ye aged fathers and grey-bearded sires! Already are the messengers of death beginning to tender their services, to bring you to the sepulchres of your fathers. With the feeble remnants of existence, strive for heaven. Work, pray, seek, while life lingers, mercy waits, and God is gracious!

CONSTANT PIETY.—In a family in the north of Ireland, a pious woman was engaged as a servant. The poor girl was much ridiculed for her religion by the young ladies, but did not render evil for evil; on the contrary, she would allow them to laugh at her, and then mildly reason. She made it her study to be attentive and useful to them; took opportunities to speak to them about religion, and would offer to read the Scriptures to them when they went to bed. They commonly fell asleep while she was reading, but she was not to be discouraged. Having exemplified Christianity in her life, Providence sent a fever to remove her to a better state. The young ladies were not permitted to see her during her illness,

but they heard of her behavior, which did not lessen the impression which her previous conduct had made upon them. Soon after the two elder ones began to make a profession of religion, the little heaven spread; and now all the young ladies appear truly pious. Nor is religion in this highly favored family confined to them. Other means were employed by God in producing this great change, but one of the two who became serious, declared that she chiefly ascribed it to the life and death of her servant-maid. Be not weary in well-doing—never be ashamed of Christ or his gospel. Always try to bring others to a knowledge of the truth as it is in Jesus. All can do some good, if they are only willing.—*New York Evangelist.*

PROSPECT OF THE WORLD'S CONVERSION.—Prof. Seagar, of this city, in his missionary address at New York, stated as follows:

"After all that Christianity has achieved there remain 600,000,000 in the darkness of idolatry. Myriads of human beings are hastening to the judgment and will meet us at the bar of God. Alas, their heathenish ignorance will afford them no passport and will ensure them no protection against eternal wrath. And in spite of all we are doing heathenism is gaining ground in the world, by the natural increase of population, which far exceeds the conversions to Christianity.

NOTICE.—Bro. D. I. Robinson has removed from Cleveland, O., to Rochester, N.Y., and preaches to the church in this place. All communications, &c. should be directed accordingly.

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MEETINGS IN THIS CITY—three times on the Sabbath, also Tuesday and Friday evenings, in Shaw's New Brick Block, east side of the River, corner of Main and Stone streets; entrance from Stone street. The Lord's Supper will be administered in the afternoon of the first Sabbath of every month.

BUSINESS NOTES.

D. Wright—Bundle books sent per order, to your address, care of Elder Thos. Henry, Oshawa.

D. Wheeler—Books sent; 20 cts.

A. Worden—Two copies each, sent.

C. O. Taylor—Have balanced your account to close of present vol. The additional copy was ordered by M. Williamson about two weeks ago this spring. Was it not by your direction?

E. Miller, Jr.—Books sent as ordered. Have none Bible Reader No. 2.

D. George—You have paid to vol. xvi no. 2. Pamphlet sent.

P. Alling—Out of "Christian Ministry," rest are sent.

H. C. Robbins—Paid to vol. xviii no. 5.

Receipts for Week ending May 28th.

H C Robbins 62 cts vol xviii no 5; Land T Anderson 32 cts; Mrs I Kelly 51; J S Heath 75 cts; A Durand 51.35; A C Judson; Jacob Starr; Solomon Sweet 51; David Campbell for — Forman 52; for C and M Shevnan 52; W H Grennell; D Howard 52; E Miller 5 (see business notes); W F Feltnestock 51; H Hull; P Alling; N Watson 51; J Moffat 51; F Weller 51; H Barringer; W Fletcher; A A Babcock 51; N Ives; W Tanner 52; C Barton; A Barker; A Winans 51; H Phinney 51; B Lusk 51; I D Mansfield for A Flint 52; D Goodenough 51; H W Gates 51; D Waterman 50 cts; L Ashley 51; N Chapman 51; W B Staughter; L D Mansfield; E S A Hemenway 52; B G St John 53; C S Brown 53, pay* to vol xv no 1; H Hayes,

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XIV.

ROCHESTER, N. Y.—JUNE 9, 1847.

NO. 11.

THE VOICE OF TRUTH,

PUBLISHED EVERY WEDNESDAY

TALMAN BLOCK, BUFFALO ST. OPPOSITE ARCADE,
(Entrance—east end of the building)

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 13 Numbers. \$2 for Five copies
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All communications for the 'Voice of Truth,' and orders or remittances for books, should be addressed to JOSEPH MARSH, Rochester, N. Y., post paid. Subscribers' names, with their Post-Office, should be plainly written.

On the Death of Charlotte Elizabeth.

When in the records of the dead,
Elizabeth's dear name I read,
My heart in sadness moved.
A pang so sore I seldom knew,
'That cruel Death should take her too,
'The one so much beloved.

II.
Beloved by those of kindred hope;
Loved by the poor, and treasured up
Is her sweet memory.
My Albion's girls who sigh and weep,
Whom hard oppressors daily keep
In heartless slavery.

III.
But not to her own sex confined,
For every soul of human kind,
Subject of wrong; she felt.
'Should she have moved quick as desire,
'To each, from youth to aged sire,
A portion she had dealt.

IV.
'The rose leaf dead, its odor gives;
And Charlotte, tho' entombed, still lives,
And speaks, in volumes prized:
Their contents rich with truth impart
To mind a feast, and joy to heart:
Such treasure there comprised.

V.
Her race is run, her toils are o'er:
She sleeps, like worthy ones of yore,
And those of modern date,
Until the resurrection day
Shall call them from their bed of clay,
And God shall recreate!

VI.
'She saw the day of Jesus near—
'O then, methinks she will appear
In brightness round the throne:
Pangs that she tasted here shall gain
No entrance there; for woe and pain
And death shall be unknown!

H. HEVES.

Pre-millennial Advent.

BY CHARLES BRECHER.

THE MILLENNIUM A NEW DISPENSATION.

The nineteenth chapter of Revelations sets forth the manner in which Christ will introduce the Sabbath of Ages. It is difficult to grasp all the elements of that great crisis; justly to estimate the changes then to be effected, the kinds of power by which produced, and the relation of existing causes to those then introduced. On the one hand, there is a tendency to consider the operation of present causes, viz: The Holy Spirit acting invisibly through partially sanctified men, evolving and applying truth, with augmented purity and power. And, as falsehood is Satan's great means of holding the world in bondage, there is a tendency to reduce within the limits a logical conflict the whole "Battle of the great day of God Almighty;"—to make it a vast Debate conducted by preachers, editors and books, under the invisible conduct of the Holy Ghost on the one side, the Devil on the other. On the contrary, there is a tendency equally marked, to consider the op-

eration exclusively, of a new style of causes—the manifestation of Christ as a creative being—bringing a second Genesis—altering the course of nature—destroying life—overwhelming his foes by fire and sword, and terrible exercise of omnipotent vengeance.

On the one extreme, physical power is sedulously excluded. It is jealousy watched under the name of "brute force." And the mind acquires insensibly an impression that the only way Christ can conduct a true logical annihilation of error, is by keeping his glorious form within the veil, and working unseen through mortal men. On the other extreme, Christ's intellectual and moral power is lost sight of, and his true aim, viz: To destroy Satan who is the *Father of lies*. Hence he is contemplated as attended by earthquakes. Mountains melt at his presence. Dead rise. Flames blaze. Lightnings devour. And the terrific developments overpower the imagination. The idea of truth then manifested, the Holy Ghost then energising and falsehood exposed, becomes secondary. Thus, in one or the other of these ways, there is danger of an imperfect or one-sided view.

1. In order to avoid this danger let us reflect that Regeneration is complex. Man consists of intellect, emotion and body. The sin of the human race has produced intellectual, moral and physical evil. This is true of the individual, and of nations, and of society. Regeneration then, whether of the individual or of the mass, must be *co-extensive*. The regeneration of the individual begins in the intellect by the power of truth, proceeds in the heart, by the power of love, ends in the body by the resurrection from among the dead. The regeneration of society, en masse, must be analogous; involving intellectual, moral and physical renovation. Hence Christ in the regeneration will wield three kinds of power, logical, emotive and physical.

2. PHYSICAL. (a.) To punish. There can be no question that that territory of the earth, which has been the centre of the world, embracing a web of lies, will be physically sunk in fire. Not because such proceeding will be directly of the nature of argument, though indirectly it will, as in case of the "cities of the plain." But Christ will sink Babylon like a millstone in an ocean of fire, as a solemn sign and signal of his intense hatred of her foul corruptions, which for ages have centered there—as if the very blood-drenched soil herself were guilty.

(b.) But Christ will wield physical power for another reason: to prepare a proper stage or theatre for the development of truth and the refutation of error. Not because he intends to force the nations to believe without evidence; but because he will be ready then to bring out and exhibit that evidence which for six thousand years he has been developing and preparing. When he comes to apply all the results of history to the mind of the human race, he will introduce among them a new order of speakers. And, preparatory to this, will work certain physical changes of the earth's surface.

(c.) These physical manifestations, however, will be limited and progressive. A thousand years are with him but as a watch in the night. The action of fire will probably be confined within the territories of the Roman Empire, the centre of corrupt civilization and apostate Christianity. Hence, in other portions of the globe, though

there may be modifications of the physical laws, ameliorations, improvements, it is probable they will not be visited by the exterminating shock of divine indignation until the close of the millennial era. For it must not be lost sight of, how great, how stupendous an apostacy that must be, which can ensue after a thousand years of approximate perfection; nor how all before that must be considered incomplete.

Now to object to the expectation of such physical manifestations as inconsistent with God's gospel system of operating by truth and the Holy Ghost, seems to me unscriptural and against all analogy. If there be not some unusual physical display of Christ's power indicated in those clouds of language that hang dark and lowering round the dawn of that millennial brightness, then am I at loss to know how physical interposition could be shown. Then it is that "the heaven departed as a scroll, when it is rolled together, and every mountain and island were moved out of their places." Then, that "they hid themselves in dens, and in the rocks of the mountains, and said to the mountains and the rocks, Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand?" Then we hear it said, "the nations were angry, and thy wrath is come, and the time of the dead that they should be judged." "And the temple of God was opened in Heaven, and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Then "every island fled away, and the mountains were not found; and there fell on men a great hail out of Heaven, every stone about the weight of a talent, (114 lbs.) and men blasphemed God because of the plague of the hail, for the plague thereof was exceeding great." "And a mighty angel took up a stone like a great millstone and cast it into the sea, saying, thus *with violence*, shall that great city, Babylon, be thrown down, and shall be found no more at all." "For she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow; therefore shall her plagues come in one day, *Death, and Mourning, and Famine, and she shall be utterly burned with fire*, for strong is the Lord God that judgeth her." (Compare Rev. vi. 12-17; xi. 15-19; xvi. 17-21; xviii. 5-24. Four parallel prophetic pictures.) While we admit, that these descriptions do not exclude the logical destruction of the Papal system of lies, by intellectual power, we see no warrant for supposing there is nothing there but logic. Other elements there will be. Rome will sink in surges of fire. Alps and Appenines shall melt before the presence of their Maker.

(d.) It is to be borne in mind that such physical manifestations, however vast, so long as they are considered secondary to the perfect triumph of intellectual and moral power, are in strict accordance with analogy. It has been said that force is becoming obsolete, and intellectual power rising; which in some sense is true, but in no such sense as to preclude secondary manifestations of physical power, which shall as much surpass all former, as the intellectual manifestations to which they are secondary, surpass all former. In this respect force is rising, not sinking in the scale. It is, indeed, increasing secondary to truth. But is also increasingly developed in proportion as the truth itself is more expanded. Christ made prodigious display of physical power in Egypt,—

piling miracle on miracle;—at Sinai, where the whole mountain blazed;—through the desert and in Canaan;—all however, secondary. The intellectual power Christ then exerted, was the mightiest part of his dealing. In the Moral law, and the Levitical system, he embodied an amount of intellectual power, which will be operative thro' eternity.

Now when this intellectual and moral power was to be still more fully developed, and augustly embodied in the Gospel system, did *physical manifestation* rise or fall in the scale?

Compared with the truths exhibited, the physical was more obviously subordinate than before. But compared with the amount of previous physical manifestation, it was as much higher in the scale as the intellectual development was more perfect. Before, Christ had been visible by fire and cloud, and talked with Moses face to face. Now, however, he "was made flesh." Here was a mode of physical manifestation altogether unprecedented. Before, there had been miracles; rather of a stupendous, awe-inspiring sort. Now, miracle became the familiar household element. Tempests were hurled by a word. Demons fled howling. Dead rose. Diseases vanished, and the man, Christ Jesus, walked forth familiarly toying with the profoundest secrets of the entire physical system. An amount of physical manifestation was quietly and unconsciously put forth, transcending all that the former dispensation had witnessed.

So then, when Scripture portends that the "powers of the world to come," will be as much superior to all past physical manifestations, as the intellectual and moral revolutions then to be effected, are mightier, to characterize the same as "brute force," and object thereto, must appear a violation, not only of Scripture, but of analogy. In my next I propose to consider Christ's manifestation, in an intellectual and moral point of view.

The Lust Days.

AN EXTRACT FROM AN OLD SERMON.

Time grows old! The Dread Majesty of the heavens arises to shake terribly the earth! The day is near that shall burn as an oven, and all the proud and them that do wickedly shall be stubble!

The prophet Daniel, speaking of this very period of time says, that many shall be purified and made white, and tried—probably in time of great persecution; but the wicked shall do wickedly—go from bad to worse with long and rapid strides—yea, glory in their shame and proud ignorance, and, therefore, none of the wicked shall understand; but the wise shall understand.

Before the evening of the great and dreadful day of the Lord, there shall be, according to St. Paul, a departure from the faith. Those also that retain the form but deny the power of godliness that they may gratify their lusts and cloak their carnality, will heap to themselves teachers, complimentary and waxy images of men having itching ears that cannot bear the truth. In these perilous times men shall be lovers of their own selves: covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God.

And St. Peter says that in the last days shall come scoffers walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation. For this they are willingly ignorant of, the destruction of the antediluvian world, and deny and despise the future certainty of the conflagration of the present heavens and earth, which we know by the word of God continues to be left in store,

reserved unto fire against the day of judgment and perdition of ungodly men.

As infidelity increases, the times will be more strongly marked, and voluptuousness and security among the wicked make an additional sign of the coming of the Son of man: For as it was in the days of Noah so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and took them all away. Likewise also as it was in the days of Lot. They did eat, they drank, they bought, they sold, they planted, they builded, but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. And a cautionary direction is given to the believers that in this general security they should watch, lest at any time their hearts should be overcharged with intemperance and worldly cares, and so that day which shall come as a snare on all them that dwell on the face of the whole earth, should overtake them also by surprise.

At some period not long before the great day, there shall be signs in the sun, and in the moon, and in the stars—and upon the earth distress (revolutions,) of nations with perplexity, the sea and waves roaring—either literally or symbolically, to express tumultuous combinations of people mad to throw off every restraint, civil or religious—men's hearts failing then for fear, and for looking after those things which are coming on the earth—for the powers of heaven shall be shaken. And then shall appear the sign of the Son of man—some portentous display understood as we said before by faithful believers. And when these things begin to come to pass, says the evangelist, then look up and lift up your heads, for your redemption draweth nigh.

Lo! the hour is come! the mystery of God is finished! It is the determined counsel of the Eternal Three. What voice is that I hear from the dread throne, as the sound of many waters? "I am Alpha and Omega, the beginning and the end, the first and the last, saith the Lord. Behold, I come quickly, and my reward is with me, to give every man according as his work shall be!" I see the Eternal Son approaching to the throne of majesty in the heavens. I saw, says the prophet Daniel, in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days and they brought him near before him. And thus he moves his Father: O Father! the year of my redeemed is come—the day of vengeance is in mine heart. Long has my Spirit strove with men. All that love and wisdom infinite can give has been bestowed to effect their salvation. And now the ingrates vainly imagine that they shall efface thy remembrance, a sense of thine existence and their obligations to love and worship and obey thee, from the face of the whole earth. Come, therefore, let me get down, for the harvest is ripe, the press is full, the fats overflow! for their wickedness is great—that I may wipe away the reproach of my people, and perform my faithful promise, which their steadfast faith has long expected, in bringing them home to these fair realms, to behold the glory which I had with thee before all worlds, and with me to enjoy thy smiles and love eternal—and that I may condemn and banish the impenitent rebels of mankind and the disobedient angels to their own place, as vessels of wrath fitted for destruction. And there was given him, continues the prophet, dominion and glory and a kingdom, that all nations and languages should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed.

And now he ascends the great white throne, raised on "the chariot of paternal deity." Above, beneath and round about him pour the marshalled

hierarchies of angels and the innumerable company of the souls of just men made perfect: for them also who sleep in Jesus will God bring with him. The brightest military spirit of heaven leads on the angelic hosts: down through the regions of space, by unnumbered worlds they mark their rapid way, till they descry far off this poor terrestrial, sin-polluted orb, at once for their impenitence and rejection of the Savior, the disgrace and scorn of all created worlds. The mighty angel whom St. John saw standing upon the sea and upon the earth, at the signal given lifts up his hand to heaven and swears by him that liveth for ever and ever, who created the heavens and the earth and the sea, and the things which are therein, that time should be no longer.

What shout is that I hear? It is no other than the bursting joy of angels attendant on the Lord from heaven—from ten thousand thousand strong lunged cherubs breaks the glad peal:

"The joy, the shout, the harmony,
"Flies o'er the everlasting hills,
"Loud as from thunders without number,
"Sweet as from best voices uttering praise."

The jubilee begins! Hark! hark! do you hear that awful sound? It is the trump of God. Louder and louder the great archangel swells the tremendous roar! The awful peal reverberates thro' continents, through seas and islands! The steadfast earth reels to and fro like a tempest-beaten cottage! See, the opening graves! the earth teems with resurrection! Behold those glorious forms! how sweetly they ascend! what love and joy in their resplendent countenances! these are the saints of God—these are they that slept in Jesus! For the dead in Christ shall rise first. Then we which are alive and remain shall drop our dull mortality—for we shall all be changed in a moment, in the twinkling of an eye at the last trump, says the apostle—this corruption shall put on incorruption, and this mortal shall put on immortality. By the ministry of glorious angels, both the living and resuscitated saints ascend to meet the Lord in the air: for, Behold he cometh! "Far off his coming shines!" Nearer and nearer the bright pomp approaches!

Behold, he cometh! and every eye shall see him, and they also that pierced him, and all kindreds of the earth shall wail because of him. The angelic hosts dispart on either hand, and the King immortal appears in all the glory of his Father with the holy angels. The judgment is set, and the books are opened. Lift up your eyes, ye saints of the living God, and behold on the seat of judgment enthroned your Judge and Savior! Around him through the vast concourse are spread innumerable animated forms, beaming angelically bright. Is this the babe of Bethlehem? Is this the manger's weeping care? Is this the man arraigned at Pilate's bar? Is this the bleeding astonishment of Calvary, whose death the blushing heavens refused to behold? Yes, this is he—that man of grief. But O, how changed! And I saw a great white throne, says St. John, and him that sat on it, from whose face the earth and the heaven fled away and there was found no place for them.

Dr. Tyng on Daniel.

The third great kingdom is described in the vision of the image as the belly and thighs of brass, and in the vision of the beasts as the leopard with four wings of a fowl upon its back. This too, is the "He-goat that came from the west, on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and broke his two horns: and there was no

power in the ram to stand before him, but he cast him to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand." This is a description of the rise of the Grecian Monarchy, and the fall of the Persian. Alexander, of Macedon, at the age of twenty, left the wooded province of his nativity, and with only 35,000 men set forth to conquer the earth. So impetuously did he drive forward, that nothing could withstand his approach. Monarchs laid their crowns at his feet, and in five years he was master of the whole Persian Empire, having extended his conquests beyond the Indus. Nothing but the irresistible solicitations, prayers, and touching appeals of the scarred veterans that accompanied him from Greece, prevented him from pushing on to the Ganges. Thus did the "He-goat wax very great," but "when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven." The four which succeeded were four kings among whom the empire was divided. The conqueror died while yet a youth, in his 32d year, and in the 11th year of his monarchy.

These four finally settled into two great divisions, and ruled the world, until finally came the fourth and last monarchy of mankind. The Grecian Empire controlled the destiny of the earth about 300 years. It succeeded the Persian, and took its place.

The legs of iron in the image, and the feet of iron and clay supported the brazen Grecian trunk. In the vision of the beasts one came up from the sea "dreadful and terrible, and strong exceedingly, and it had great iron teeth; it devoured and brake in pieces, and stamped the residuc with the feet of it; and it was diverse from all the beasts that were before it, and it had ten horns." Does not history decide that Rome is here indicated? Does not this point to Roman conquests? About 30 years B. C. Augustus finally established the supremacy of the Roman Empire; Cleopatra then yielded to his power, and Rome was mistress of the world. All nations were subdued and became her tributaries. From the Indies to the Atlantic extended the Fourth Great Monarchy, which was divided into two divisions, the Eastern and the Western. For six hundred years this vast territory remained under the Empire of Rome, and was subject to the power of the beast that had ten horns. The iron legs and ten toes of iron and clay, indicated that these resulting kingdoms should be partly strong and partly broken. How correct does history stamp the sacred record!

But nothing of an earthly origin was to supercede Rome. The only effect of the Roman conquests was to weaken and divide, and they became an easy prey to the Goths and other rude northern tribes, who divided the empire into ten distinct kingdoms, which, in the language of the prophecy "were partly strong and partly weak." Some, of the weakness of clay, have been trodden down; and some with the durability of iron, remain. Before the close of the sixth century, these ten distinct governments had been formed out of the wreck of earth's Fourth Great Monarchy; three of these in accordance with Daniel's prophecy, were consolidated, and formed the Papal States. This is also the present condition of Europe, and from these ten countries the inhabitants of America have proceeded. All attempts to bring these fragments together and consolidate them under one government have signally failed. Who was more likely to have accomplished such a result than Napoleon, yet all his vast schemes were crushed, and he died a captive in a lone rocky isle of the Atlantic. Agitated Europe was restored to order and quiet, like the calm of the ocean after a storm, to prove and confirm the unchanging faithfulness of God. No Fifth Monarchy is to arise over the earth of human origin; but there is to be a Fifth of another character, dif-

ferent from any which man has seen, and derived from another source.

Having asked God in his own predictions what was to be, we have been answered. We have asked history, and she has answered us, as if she had said, "Ye know it already, why come ye to me?" Predictions made 2500 years ago have been fulfilled in their appointed order up to the present time in the most wonderful manner. Have we not a right to ask, Will not that which remains to be accomplished as certainly be fulfilled?

The lecturer then took a "characteristical" view of the subject, which was interspersed with many fine descriptive passages in regard to the magnificence of Babylon, surrounded for fifteen miles on every side with walls on which chariots could pass with ease—the career of Cyrus, who for twenty years slept on the tented field, and during which period he had no time to sheathe the sword of conquest and of power—the powerful and brilliant Empire of Greece, with its multitude of schools; its poetry, painting, sculpture, and architecture; its scientific and philosophical pre-eminence; giving to the polite and civilized world its language, after it was itself destroyed, which is even now studied and considered a requisite for an educated man—and Rome, who overturned all nations, included all nations, consolidated all nations, and made them all provinces of its own great empire; when to be born a Roman citizen was considered a great privilege, and kings willingly gave up their empires to be numbered among her citizens.

A chronological view next followed, which we are compelled to omit. If we rightly understood the lecturer, he made the year 1864 the time when the Fifth Great Kingdom is to be established, intimating at the same time that it might be fifty years later. On this subject he felt unwilling to dogmatise.

This was succeeded by a geographical view, in which the learned doctor detailed the manner in which the star of empire had gradually made its way towards the West. Of the Roman Empire nothing now remains but "the stump of the roots in the earth, with a band of iron and brass" around it. Her jurisprudence is still felt in all the courts of law in Western Europe and in this country, and her fame and principles of government continue to exert a powerful influence in the civilized nations of the present day. In the various departments of literature and science, her former supremacy is not now lost to the world, her language is still externally studied, and even in the habits of men and the arrangements of social intercourse, her impress remains.

The Fifth abiding Empire, an which "the Ancient of Days" shall sit, is near at hand. While all human appearances indicate the approach of changes more important than any man has ever seen before, God's word lays before us just what that change is to be. A stone that has been cut out of the mountain without human hands is to smite the image upon its feet of iron and clay, and break them in pieces; then will the whole become like the chaff of the summer threshing-floor; and the wind will carry them away; and the stone that smote the image shall become a great mountain, and fill the whole earth.

The last view is prospective—What is there before us? The Fifth Universal Monarchy remains to be established upon the earth. While the others were human, this last is to be wholly Divine. The self-moving stone will roll against the standing image, crushing the feet, and destroying all which they supported; and then the stone will become a majestic mountain. There is not to be a gradual improvement of men as they are, but a change of the whole frame-work of human government. The king that is to rule is the Son of Man, who will make a personal manifestation of himself. The political states of earth will

crumble into ruin; lawless infidelity be crushed in the dust, and the children of Israel, delivered from their long captivity, will be gathered from all countries, and restored to the land of their fathers. The covenant made by God to Abraham remains to this day utterly unfulfilled.

The last great Kingdom will extend over the same geographical field; it will have the same human subjects—but its origin will be heavenly, and its principles Universal Righteousness and Peace.

The lecturer gave an eloquent synopsis of the history of Jerusalem, and closed with some remarks in regard to the present state of the world, the existence of slavery, the prosecution of wars of aggression and conquest, and the happy change soon to take place, when nations shall learn war no more, and the "earth shall roll its rapturous hosannah's round."—*New Haven Palladium*.

COMPLETE UNION.—There is but one point in which Christian union can be complete, and that is in Christ. There may be partial union on some ground less than this. Thus the friend of the slave, or the friends of peace, may unite in one principle, and be heaven-wide apart on all others. Thus those who hold the same doctrinal sentiments may have a kind of union, and seem to harmonize; while yet they have but one thing in sympathy. But souls filled with the love of Christ, have in him a complete union. Nothing less than this furnishes a medium for perfect union. Christ is the fullness of salvation. He is the true magnet that draws all souls together. His love is not addressed to one of the social principles, leaving all the rest uninfluenced, it enters into, and pervades the whole being. It creates a perfect brotherhood, a perfect oneness, complete in all respects, and enduring forever. For this union the blessed Savior prayed in that night of his dreadful agony, "That they all may be one, as Thou Father art in me, and I in thee, that they also may be one in us." The union of the Father and of the Son is complete. And here the Savior prays that we may be joined in heart as he and the Father are joined. This is a union that reaches to the finest fibre of the being, and brings all into harmony with the very heart of God, because it includes all the principles of true holiness.

CAN IT BE TRUE?—The following paragraph, confirmatory of the recent news from Santa Fe, we find in the St. Louis Republican:

"The Superior Court for the District of Taos, was still in session, for the trial of the rebels.—Six men, as we have already stated, had been tried and were hung; twelve more had been found guilty, and condemned to the same fate. Except from causes resulting from so extraordinary scene of punishment, all was quiet in the territory."

We sincerely hope the above report may turn out to be incorrect. It cannot be possible that Gen. Kearney would do so infamous a deed as to hang citizens of Mexico for treason against the United States—a government to which they do not owe the slightest allegiance. Gen. K., it will be remembered, marched an army into Santa Fe, took possession of the province of New Mexico, and without the least shadow of authority, and in violation of the Constitution and laws, annexed it to the United States. The War Department was obliged to concede that he exceeded his powers. The people of that country, regarding the Americans as usurpers, seized the first opportunity to rebel. This they had a right to do—a right consistent with the laws of war and the nature of things. We should have done the same under the same circumstances. As military governor of the country, Gen. K. has a right to imprison offenders, but where does he find the power to try them as traitors to the United States, and murder them in cold blood for a crime of which they could not be guilty?—*Roch. Dem.*

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, JUNE 9, 1847.

Perilous Times.

Never have we viewed the Christian in more imminent danger than now. There is but little genuine revival influence to cheer and strengthen him: the altar is not crowded with weeping penitents, nor the courts of the Lord with joyful converts, as they once were. The soul-stirring and life-reviving sermons are now seldom heard from the minister, nor the stirring and melting exhortations and fervent prayers from the church members. But a coldness, an indifference, a spell, a charm, a deathlike apathy has come over the church. They seem to slumber, or act like those who dream. The very atmosphere, morally speaking, appears to be impregnated with the vapors of death. The Christian necessarily lives or dwells in this atmosphere, and is constantly exposed to the stupefying circumstances around him, and unless he constantly take heed to himself, he will breathe this deadly atmosphere, and be overcome by these fatal influences and forever lost.

At such a time as this we need often to be found in fervent prayer, supplicating the constant aid of our gracious Lord and Savior, to keep us from falling, in this hour of temptation which has come upon the whole world. We should also omit no duty, but cheerfully and faithfully do all the Lord requires at our hand, whether at home or abroad. His word, too, should be made our every day study. Our spirit should be deeply imbued with the spirit of Christ.—Our faith should be unwavering, and our hope as an anchor to the soul. If we live thus, nothing shall harm us—we shall never fall—But shall safely escape the perils around us, and the still more dreadful things which are coming upon the earth, and shall be enabled to meet our glorious Lord at his appearing.

Successful Ministers.

"The old ministers," said Mr Williams of Wern, "were not much better preachers than we are, and in many respects they were inferior to us; but there was an union about their ministry, and success attendant upon it, that can now be but seldom seen. And what is the cause of the difference? They prayed more than we do. If we would prevail and 'have power with men,' we must first prevail and 'have power with God.' It was on his knees that Jacob became a 'prince,' and if we would become princes, we must be oftener and more importunate on our knees." He was very fond of relating the following anecdote respecting the late Rev. J. Griffith, of Caernavron: "Mr. Griffith was to preach one night in a farm house, and he desired permission to retire to a private room before the services began. He remained there a considerable time after the congregation had assembled. As there was no sign of the preacher making his appearance, the good man of the house sent the servant to request him to come, as the people had been some time waiting. On approaching the door, she heard what she supposed to be a conversation between two persons in rather a subdued tone of voice. She stood listening at the door, and heard one say to the other, 'I will not go unless thou come with me.' The girl returned to her master and said, 'There is some one with Mr. Griffith, and he tells him that he will not come unless the other accompany him. I did not hear the other make any reply, so I conclude he will not come from there to-night.' 'Yes, yes, he will,' said the master; 'and I'll warrant the other will come with him, if matters are as you represent them. We shall be-

gin the service by singing and reading till the two come.' At length Mr. Griffith came, and the 'other' with him, and they had an extraordinary meeting that night. I proved the commencement of a powerful revival in the neighborhood, and many were converted to God. 'Nothing, brethren,' Mr. Williams would say, by way of applying the anecdote, 'is necessary to render our ministry as efficient and successful as that of our fathers; but that we should be brought to the same spirit and frame of mind.'—*London Magazine.*

"A Devoted Christian."

A certain religious paper in noticing the death of an officer of the American army, who fell in the siege of Vera Cruz, among other traits ascribed to him, says, "He was a member of the Episcopal church, and a devoted Christian."

Our idea of what constitutes a devoted Christian is far from including in its category of excellencies the bravery and daring of the warrior with garments rolled in blood, and we think that we have not only the mind of the Spirit, but also the moral sense of all who have a correct view of true Christian character. Ask any man familiar with the genius of Christianity, to give you a true description of a devoted Christian, will he bring out as the result a military officer, equipped for battle, ready for the conflict of arms, and thirsting for scenes of blood, where not only the groans of the dying soldier may be heard, but also of defenceless women and innocent children!

But it is said of this officer that his 'last words' were, "Tell the Major that our shells were doing their work nobly." What work? Such as a devoted Christian can rejoice in seeing done? Are these the dying words of a devoted Christian? The heart sickens at such a libel on the Christian religion.—What a strange delusion the war spirit brings upon the minds of men!

The fact here recorded is enough to justify all we have ever said against the war. But we are condemned even by men professing godliness for venturing to speak against this monstrous evil!—Strange!—*Watchman of the Valley.*

Correspondence of the West India Mission.

{ St. Johns, Antigua, West India.
April, 1847.

DEAR BRO. MARSH:—Your paper bearing date March 3d, with the three previous numbers, came to hand on the 3d inst., one month from date. I was glad to see from that and the previous number (Feb 24th) that you feel so deep an interest in this mission, and that you sympathise with me in my desire to have it sustained, and that an additional laborer should be sent to this field. I was highly gratified with your remarks upon the subject, and hope ere this something decided has been done in the matter, and that such a co-worker, as you very judiciously suggested should come, will soon be here to labor for the Lord.

My heart was never more in the cause of God than now. And inasmuch as the aspect of the times indicates a speedy termination of our labors and cares, I feel that we should 'do with our might what our hands find to do.'

Surely, the state of things in Europe, is such as to create expectation of a momentous crisis in the history of those nations which occupy the old Roman world. And what crisis does prophecy designate but that in which 'angry nations' lose their power, through the assumption of his rightful sovereignty by the Son of David? I am sure I know of no other. The famine and cholera, come into the dark picture of these gloomy times, to indicate that the Kingdom of God approaches, by showing

us 'distressed and perplexed nations.' As in one of Wesley's beautiful hymns—

"Thy tokens we with joy confess:
"The war proclaims the Prince of Peace,
"The EARTHQUAKE speaks thy power,
"The FAMINE all thy fulness brings,
"The PLAGUE presents thy healing wings,
"And nature's final hour."

In alluding to earthquakes, I am reminded of three shocks which we had a few days since, and in order that you may have the impression made by them at the time, I will copy from my journal.

"Monday, 7 o'clock A. M., Apr. 5th, '47.

"Last night, after returning home from meeting, I felt the first shock of an earthquake I ever experienced. Being quite tired by the labors of the day, we were preparing to retire for the night, and stood by our bedside when we felt a sharp movement of the house as if some Herculean hand had laid hold of the foundations and shaken it. The posture we were in—standing upon our feet—would make the sensation most acute and distinct, and yet unwilling to believe it an earthquake we sought for some other cause of the phenomenon, but nothing would account for the violent movement—even of our own house, but an earthquake. An inquiry of our neighbors satisfied us that we were quite too unbelieving, as they felt it in most distinct manner. My dear wife said she did not like to retire to rest under the lofty towers of the Cathedral, as they would inevitably bury us in case of a severe shock; but upon reminding her that we were quite safe in God's care in any place, and remarking that we did not know there would be any more shocks, we laid ourselves down quietly, confiding in God. This shock seemed to consist in a quick vibration from north to south and lasted only a few seconds: it occurred at 10 minutes before 10 o'clock. After placing some of our garments where we could catch them up in a moment, should a severe shock follow, we retired to rest, and I had just fallen into a drowse, when I felt another more severe shock, and speaking to my wife I sprang from the bed, went to the door, and she followed, but as nothing more was felt, we returned again to our bed, and suffered nothing worse from earthquakes during the night than by dreaming of the most awful scenes, in which the heaving earth was rolling a flood of waters over the country, before which I, with many others, was endeavoring to flee. I found in the morning that this shock was distinctly felt in the city, and some arose and dressed themselves, fearing a more severe shock.

There is something awfully sublime and terrific in these slight shocks even, in a city which has once been nearly destroyed by such visitations, and also when we reflect that islands have been swallowed up in these fearful spasms of nature, and numerous cities and extensive and fertile districts have been laid waste by these prophetic harbingers of the day of God. To feel the 'firm earth' move to and fro, without prophetic ken, to discover to what extent it will be permitted, by Him who says to the undulating earth, as well as to the boisterous ocean, 'Thus far shalt thou go, and no farther'—is calculated to inspire feelings of solemn awe, and give us a sense of man's impotency, which very few things in nature can do, and lead him to inquire on what terms he is, with that God who tosses the mountains at His pleasure, as a child would a pebble, and overturns its cities, and hurls into ruins the works of ages of human toil, as an infant would overturn the miniature town, which childish ingenuity had arrayed upon the floor of the nursery. I am thankful that I am ena-

* Our little domicile is located upon the same eminence occupied by the Cathedral of the Established church, and should the towers of it be hurled down by another severe earthquake, and share the fate of the edifice which fell in 1843, on the same site, we should hardly expect to escape, were it in the night, for a party assembled on the day time to celebrate the marriage ceremony—and the officiating clergyman narrowly escaped from the church edifice before.

bled to look from all secondary causes of these fearful visitations—to the *Great First Cause*, and confide in him, feeling that he will do nothing haphazard, but will accomplish all *in wisdom and in love*.

Never could I realize before, what an earthquake was, and what sensations it would inspire in the breast, and I doubt if it can be appreciated, without feeling in some degree its influence. So, how little can we *realize* the scenes of the last day, when no thing in human experience furnishes any faint resemblance to the coming of Christ and the dissolution of the earth. Therefore, as we believe in earthquakes which we cannot appreciate, so we may *believe* in the coming of Christ, and the scenes of the last day, when 'God will shake the sea and the dry land, and the Desire of all nations shall come'—without being able to *realize* the awful grandeur of that *day of days*.

Monday, P. M., Apr. 5th.

"About 20 minutes past 12, at noon, I was sitting in the house of one of our friends conversing, when we were startled by another earthquake, which shook the house so as to cause me instantly to spring upon my feet, and seek a place of security beyond the walls of the house, but there was no other shock. This was a more severe vibration than the one last night: the lamp shades and glass ware upon the side-board rattled, and the whole house shook with a sensation peculiar to earthquakes.

The previous severe earthquake in 1843 was preceded by several shocks like the present, and the Lord only knows whether these are not precursors of a more fearful calamity than has hitherto occurred. Surely, the wickedness of the people is such as to call loudly for judgments; and even while this earthquake was shaking the earth, a tumultuous mob was refusing submission to law, and threatening violence to the magistracy and the police—in the court room and in the open street. So it will be when the Lord comes in all his glory!—The thoughtless rabble full of angry passions—The giddy throng forgetful of God, whirling in the mazes of the dance—The debauched gambling club around the billiard or card table—The guilty violator of the seventh commandment, in the libidinous bed—The man of business at his accustomed employment in the counting room, workshop, or field—The sailor tossing upon the wild billows of the ocean—All, all, from the mightiest potentates at whose nod millions bow, to the starving peasant on Erin's isle—are startled from earthly dreams, by the introductory scenes of a more fearful drama, than earthquakes—famines—pestilences and floods have ever occasioned, from the Creation until now. These may give us some faint conception of that day, but the reality will only show the extent of God's power, and the terribleness of his justice! Oh, who shall stand when he appeareth? 'He that hath clean hands and a pure heart,' is the Bible answer. And I have been made solemn while meditating upon the query, 'Nevertheless when the Son of man cometh, shall he find faith on the earth?' which inferentially teaches us, that although his elect will be heard which cry day and night unto Him, yet few will be ready for that day, when he comes 'to avenge his elect.'

I believe a goodly number in this city have been led to seek a pure heart. Since I last wrote you, several youth, some of dissolute habits, have been led to turn unto the Lord, who had never previously known anything of experimental religion; and many professed christians have been aroused from lethargy, which unfitted them to meet the Lord as truly as open impenitence. Other persons who had been more respectable sinners than the former class, have felt that they needed the pardoning blood applied; and now give evidence of having 'passed from death unto life.' O, that they may 'endure unto the end,' and be saved in the day of the Lord.

Although many who once visited our place of worship have, through fear of reproach, and various other causes, forsaken our meetings, yet a goodly number still attend, and there have been fruits of our efforts sufficient to compensate for all our trials.

Yesterday, (Sabbath,) I administered the ordinance of baptism, which is a strange thing in this island, for although the gospel was introduced here more than a century since, no person (so far as I am able to learn) ever administered this ordinance in accordance with the import of the word 'baptizo,' but have perpetuated the errors of the dark ages upon that subject. I was educated with all the false notions in reference to that ordinance which commonly prevail, but being convinced from the Bible that I had been in error on this subject, I submitted to that ordinance, and received it at the hand of our dear departed brother Barry, while he was with you at Rochester; since which time I have never felt at liberty to tell that which is false, by saying, 'I baptize thee' &c, when I only applied a few drops of water to the subject, which is no more 'baptism,' or 'immersion,' than it is any other conceivable thing. The ministers, or at least one of them, calls 'baptism' another of the 'strange doctrines,' which endanger the people.

The ordinance was administered to five persons, all of whom, with one exception, were in their sins a few weeks since. One of these brethren has been connected with the Wesleyans, but when convinced of the truth, he has followed after the blessed Savior, willing to suffer shame for Christ's name. He now opens his house to us for meetings, and has stood by us, when many who made *fair speeches* at first have in a cowardly manner shrunk from avowal of the truth, and have left our meetings. The others are young men, whom God in great mercy has snatched from the jaws of perdition. One of these, who has been a very wicked youth, much addicted to intemperance, now says he feels himself quite 'a new creature,' which he certainly appears to be. Yet the Superintendent of the Wesleyan Mission, to whom he went to find the total abstinence pledge, endeavored to turn him from our meetings, and told him 'he should not meddle too much with the prophecies.' What better is such an adviser than papal teachers, who call all other portions of the Bible, than those embraced in their catechisms and breviaries, 'pernicious,' & calculated to 'mislead the common people?' Such men, instead of rejoicing that any scriptures which they have neglected, and of course have been profitless to the people, are so exhibited as to constrain men to break off from their sins and turn to God, thus becoming as the apostle says—'profitable for doctrine, reproof, correction, and instruction in righteousness,' rather attempt to divert the minds of the people from those subjects altogether. I am more and more persuaded that those 'who cannot endure sound doctrine have heaped to themselves teachers having itching ears, and have turned away from the truth and are turned unto fables' which the apostle Paul said (2 Tim iv 4) should be the case.—The Lord have mercy upon these professed ministers of Christ, who are calling divine revelation a mystery so incomprehensible as to make it a waste of time to study it. And yet one of those ministers tells the people in one breath that prophecy cannot be understood until its accomplishment, and in the next tells them the world is to be all filled with the glory of the Lord before Christ comes, and his coming will not take place for *two thousand years*. This is orthodox consistency! How is it possible for him to know that the earth is to be filled with God's glory, until it is accomplished, according to his principle? And how consistent it is to talk of the fanaticism of those who fix upon a near point of time, and at the same time declare that a long period of two thousand

years will elapse, before the event! Common reason would suggest that at least it was more consistent with his own logic—that we should understand prophetic events and prophetic chronology, *near the time of their fulfillment*, rather than *two thousand years distant*.

Many, I regret to say, who once were convinced of the truth of the Savior's being near, or at least were strongly impressed with the subject, are now indifferent to it, or are open opposers. This, however, I expected, but I hardly expected that *some* who have forsaken the truth, would have done so, but the same experience through which we passed in nearly all places in America, and the same vicissitudes through which the gospel has passed in all ages—we must expect to characterize our efforts in proclaiming the truth here. But I praise God for what he has wrought, and believe, that the work will still go on.

I am happy to hear of your prosperity in this blessed cause in America, and pray God to be with you still. I hope to greet some fellow laborer from my native land upon these shores very soon. Sometimes I feel sad, in this island of strangers, and long to see some one from home, but God's will be done. I thank him for the many friends he has raised up for us here, for we have many lovers of the truth, and many who love it for the truth's sake, which under God we have been instruments in bringing to their ears.

Our health is still excellent—indeed, better than in America, and although the sun's rays are now nearly vertical, yet we feel less inconvenience from the heat than in our own land. I do not think temperate and careful persons who understand the laws of health, need suffer more from illness here than in America where I have resided; but retribution for recklessness of health is undoubtedly visited upon the heads of those who are dissipated and careless, sooner in this climate than in the North; so that it is my conviction that a brother coming from America now would not suffer any ill effects from the change of climate. God is afflicting some of our dear brethren at home with the loss of health and friends, I perceive from your paper. I sympathize heartily with dear Bro. Tanner in his severe affliction. God comfort and bind up the broken heart! It was painful to hear of dear Bro. Porter's illness—I hope, if it is God's pleasure, that he may be preserved for the church's and his family's sake. I commenced a letter to Br'n Porter and Tanner some time ago, but did not send it; however I remember them with great affection, as I do indeed many dear brethren and sisters in America to whom it is impossible for me to write. The aid which some have rendered to the mission has been very acceptable, and did I suppose it necessary, could multiply expressions of gratitude, but I doubt not they have done what they have "unto the Lord," and therefore they expect their recompense from him. God speed the time when "he that soweth and he that reapeth shall rejoice together." Dear brethren and sisters, *pray* for us as well as send means—for without God we can do nothing, and your prayers if "servent and effectual" will avail much. I value the prayers of those who are waiting for the Savior's coming.

I am very truly

Yours in the blessed hope,

L. D. MANSFIELD.

Our return from Boston, Mass., was too late to afford time for writing much editorial for this number. The Lord willing, a good supply will be given next week.

ERRATUM.—In the versification of Psalm lxxviii., published in no. 8, first page, the following omission occurs. Seventh line from bottom, for 'rideth on the heavens,' read, 'rideth on the heaven of heavens.'

Fashionable Religion in New York.

"The correspondent of the National Era, an anti-slavery paper published at Washington, gives the following truthful and pungent sketch of the religion of New York." But like almanacs of the present day is adapted to all the latitudes of Christendom :

NEW YORK, April 23, 1847.

If numerous and elegant churches afford any evidences of superior godliness, New York may be justly regarded as a city greatly abounding in grace. Costly temples are springing up in all directions. The different religious denominations are rivalling one another in church building, and the grand struggle appears to be, not so much which can be most faithful to their professed Lord and Master, as which can erect the most magnificent places of worship. Almost all the old, plain, and unpretending edifices, in which the pious citizens of the last generation prayed and dozed, have been torn down, and their places are now occupied by the stores and ware-houses of the children of Mammon, whilst, up-town, in the fashionable *faubourgs*, new churches, decorated inside and outside like the palaces of kings, open their gates to the genteel children of Zion.

These churches have their various degrees of respectability and gentility, just as the millinery establishment of Broadway and the Bowery have theirs. A fashionable lady would no more patronise one of your vulgar, plain, religious edifices, in a side street, than she would think of ordering a spring bonnet Chelsea. "Dr. Smith is a very zealous preacher?" "Oh! as for his zeal, I don't know: but he is such a nice, genteel sort of a man; and his church is so very genteel—very fashionable, I assure you—quite select and exclusive!" "Do you still worship at Dr. Brown's church?" "Oh! dear me! no! It's rather vulgar, you know; and Mr. Jackson succeeded so well in Wall street last year, that we joined Dr. Muphine's church, up-town!" "And how do you like him?" "Well, the congregation's uncommonly genteel, I declare. Why, the Thompsons, and the Johnsons, and the Murphys, and the Van Blixens, go there. Oh! it's none but the tip-top, I assure you!" And so, my dear friend, on every Sabbath, in this godly city, the genteel churches are well filled; silks and satins rustle bravely in the crowded aisles; in soft and sleepy tones, the rounded periods drop like honey from the lips of the oily preacher; and the fashionable congregation is as cold, as formal, and as dead, as worldly-mindedness can make it! Heaven pities, hell laughs, and the angels veil with their wings their saddened faces and their weeping eyes! Yes, enter one of these 'uncommonly genteel' churches, where the members attempt to rival their fellow-men, not in faith, love, purity and virtue, but in the splendor of the building in which they affect to worship, and in pretensions to fashions and exclusiveness, and you are at once struck with the cold, wordy, Pharisaic character of the whole scene. A common-place, inflated harraugue from the pulpit; a jingling hymn, sung by a well-paid choir; a formal, heartless prayer, an eager interchange of compliments and recognitions, as the relieved congregation hurry through the vestibule, and the melancholy scene is over. The sons and daughters of Mammon, the votaries of fashion, go home to dinner, more satisfied with themselves and farther from God than ever, without having heard anything to disturb or alarm the conscience, with sins unrebuked, follies unproved, minds unenlightened, hearts as frozen, as far removed as ever from the purifying and ennobling influences of true religion.

Ah! my friend, in vain do we seek in these splendid temples, where cushioned wealth and pride imagine that they worship God, for that pure religion which was promulgated in all its sublime simplicity on the shores of Galilee and in the

streets of the Holy City! Christianity, amongst certain classes here, has become a mere thing of fashion, like the box at the opera, or a drawing-room at the 'Springs.' It reminds one of the corrupt state of the church in the days of St. Chrysostom, when his fashionable hearers defiled the temple of the living God, by making it the theatre of vain conversation and meretricious display. In vain would the poor and needy seek admission to these magnificent churches. A very fashionable lady of this city, whose mamma enjoyed for many years an enviable reputation for superior industry and energy at the wash-tub, it is said, once replied to a worthy divine, who was exhorting her to be less arrogant to the poor, as they were of kindred blood, and would, through the Redeemer, share equally with the rich the glories of the celestial abodes, that she 'had no idea that genteel people would mingle there with the poor, as there would be for the latter back seats in the Kingdom of Heaven!' Many of our professors of Christianity appear to be very much of the same way of thinking, and, indeed, go a little farther; for they will not allow the poor a back seat even in the earthly temple, building for themselves exclusive houses of prayer, where no vulgar aspirations are permitted to mingle with the increase of elegance, refinement, fashion, and fancy stock, fortunate lot-holding aristocracy!

The notices which are appended to this article will inform you that our genteel disciples, even in the house of prayer, do not forget the "main chance!" Mammon does not doze. Church stock is among the best in the market. Not for nought is this modern Christianity served by godly stock-jobbers in Wall street, holy directors of banks, and spiritually-minded speculators in "the indigo and tobacco line!" Shares in these church-building enterprises are sold like those in the Long Island railroad; and, as you perceive, pews are set up at auction and knocked down like so many lots of tea, coffee or sugar. A thing hardly dreamed of in the days of the Apostles!

PERNICIOUS PAPERS.—A contemporary very justly remarks that there is vastly more of corrupt literature issued and devoured in newspapers than in books. And the forms in which this corrupting literature in newspapers steals into a reading, are more insidious and deceptive. Here it comes in, it may be, in the ordinary vehicles of intelligence—in the family newspaper in connection with the news, which every body must read. And then the quantity of bad papers published and read, is many fold more than what goes out in the form of books. It would take many such establishments as that of the Harpers, to supply in books the same amount of corrupt material that now goes forth in the hundreds of thousands of newspapers and periodical pamphlets which every day sends forth.

EVANGELICAL ALLIANCE.—"The slavery question is likely to prove fatal to this association. The following paragraph from the Christian Reflector, the organ of the New England Baptists, will show the state of feeling on the question:"

AMERICAN BRANCH OF THE EVANGELICAL ALLIANCE.—The meeting in New York for completing an organization as above is reported to have been thinly attended, and to have failed in exciting much enthusiasm in the objects which it proposes. We see, or seem to see, a sufficiency of reason for this failure. The world is becoming tired of pleas of Unity rather than for Righteousness and Humanity. Unity, we may hope, is fast losing its talismanic power, except as it is founded in the great principles of social and moral rectitude. There is a just dread of any organization to promote Union, whose first aim is not to benefit Man and glorify God. This dread, as we have seen, will be keenly manifested when-

ever plans for Union shrink sensitively from an utterance and a basis that contemplate the rights of God and of Man as paramount, and as elemental in every endeavor that aims at human good and the Divine glory.

The whole history of this movement, and the spirit especially of the protracted meeting and discussion in New York, all go to make plain a growing feeling of the great Evangelical Community. They declare an unwillingness, with some exceptions, to give sanction to an object that has more zeal for an ideal Union than for Humanity. It is too late in the day to override Man for the sake of ecclesiastical harmony. The thing may be done metaphysically, but the popular feeling will be made to recoil at so unnatural a process.

Something to be always Remembered.

It is, "the power and coming of our Lord Jesus Christ." [See 2d Peter, i. 15, 16.] In the 5, 6, and 7 verses, Peter describes the steps by which we may be certain of an abundant entrance into "the everlasting kingdom of our Lord and Saviour Jesus Christ." The first step is "faith," and the last is "charity" or love, which is the bond of perfectness.

These steps must be taken in exact order they are laid down. We can not leap from "knowledge" to "patience" nor from patience to "charity." Those who set at naught the principles of temperance in eating, drinking, laboring, studying, or in the gratification of any of the appetites or propensities, can never (while living thus) possess the lovely grace of *patience*. Neither can those who violate the law of brotherly-kindness, possess at the same time, the bond of perfectness.

This golden chain connects those who hold it, to the new Jerusalem, and we may say, to the throne of the Son of David.

In view, it would seem, of the blessings to be dispensed from that throne and enjoyed in that kingdom to come, Peter, well refined by the grace of God, gives his dying charge, performs his last solemn though pleasing duty. And it is, that "the power and coming of our Lord Jesus Christ" be kept *always* in sweet and sacred *remembrance*.

Peter once said, with an oath, "I do not know the man." At another time somewhat disposed to neglect his duty to "the flock" for the sake of securing personal interests, he said, to some of the brethren—"I go a fishing." But being effectually reclaimed from his last resort of selfishness, and being advertised of the manner of his death, his love, already kindled to a flame, seems never to wax cold again. But he blesses God from the fulness of his heart for the prospect of an incorruptible and unfading inheritance in the new Heavens and Earth promised to the righteous. He rejoices with joy unspeakable and full of glory, in view of the time when he should see the Chief Shepherd and receive a crown of glory which fadeth not away.

He says "This second epistle, beloved, I now write unto you: in both which I stir up your pure minds by way of *remembrance*."

And then as if to justify his great earnestness on this enrapturing theme, he says—"Our beloved brother Paul also, in all his epistles speaks of these things:" Concerning the power and coming of our Lord Jesus Christ. Peter had before declared that all the prophets that had spoken, had likewise foretold of the days of the restitution, and the coming of Jesus Christ.

So long as we have the love appropriate to our relation to Christ, as our wisdom, righteousness, sanctification and redemption, we can never lose our interest in his coming again. We can never forget his promises of grace and glory to be fulfilled at his appearing. If he is to us the

one altogether lovely, and the chief among ten thousand, we can not reckon the day of his appearing to be far away without the clearest evidence, to that effect, drawn from the sure word of prophecy.

The doctrine of the speedy ushering in of "the millenium" is generally admitted by protestants. The great question now to be decided, by those who have not understandingly decided is, Is Christ to introduce the millenium by his own glorious Advent, or is the church to do it? The constant and rapid retrograde movement of the latter, must, it would seem, compel all christians to look entirely to the second advent of Christ, to introduce that state of things which will precisely answer to the order and purity of Heaven. Lord may we remember thee in thy power and coming, and wilt thou remember us when thou comest into thy kingdom. Amen.

BUTLER MORLEY.

AKRON, O. May 13th, 1847.

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CORRESPONDENCE.

LETTER FROM BRO. J. C. BYWATER.

HARTFORD, Ct., May 21th, 1847.

DEAR BRO. MARSH—I have recently visited the brethren in Toronto, C. W., and found them still looking for that blessed hope, full in the faith that they shall soon see the King in his glory! and although they have had but little preaching for the last year, still they have kept up their meetings stately and have enjoyed a good degree of union. Some few have embraced the faith there during the last year, and I had the privilege of baptising three in the likeness of the Saviour's death and administering the Lord's supper. I had the privilege of forming an acquaintance with Bro. G. J. Morgan, of Nelson, C. W., who preaches the glad tidings of the reign. He is a brother beloved in the Lord. They very much need some brother to break stately to them the bread of life, and with what aid they have pledged from the brethren in the surrounding country, will, without doubt, be able to sustain a brother with a small family or without a family. Who will go? Are there not some of God's faithful servants that will heed this call?

I also visited the brethren in Niagara, at the Cross Roads. There are a few still holding on to the faith. They are passing through some trials which I hope and pray may be of short duration. I preached twice there and broke bread. I also met with the brethren in Lewiston on Sunday evening and preached to them the word of life. There are but few there looking for the Lord, but they stand firm in the truth, and meet together stately for the worship of the Lord and exhort each other to steadfastness in view of the approaching day. The few brethren in Attica are still holding on the blessed hope, expecting soon to get deliverance. I preached in Leroy on the first Sunday in this month. I baptised one; had a very good time. The brethren here are strong in the faith, and have no idea of giving up the ship until she is moored safely in the harbor of eternal rest.

As it regards my future course of labor and the field I shall occupy, I cannot now say definitely, though I expect, (unless my wife should regain her health) my labors will necessarily be more local than they have been. I leave the matter entirely with the Lord; if it is his will that I should locate where I can be more with my family, I should say amen; but if it is his will that I should be more general in my labors, then he can and will restore the health of my wife, and situate us so in his providence that I can go. I have quite a family, and it costs a good deal to take care of them—but I can say to the praise of God and the honor of my brethren, that our wants have been

supplied, and I have no doubt they will be as long as my brethren have two loaves or even one, and two coats. Yours in the blessed hope,

J. C. BYWATER.

LETTER FROM BRO. S. SWEET.

ORRINGTON, Me., May 22d, 1847.

DEAR BRETHREN:—Let us search and see if our zeal is according to knowledge, and if we do anything that brings condemnation, we will be zealous and repent. For as many as the Lord loveth, them he rebukes and chastens. Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and sup with him and he with me. And then he has the promise, if he overcomes, he shall sit with Christ in his throne, or kingdom, which will be under the whole heaven, and shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions (or rulers) shall serve and obey him. O let us all search God's word, and see that we are the good seed which are the children of the kingdom; for as the tares are gathered and burned in the fire so shall it be in the end of this world. I believe it—and then God will have a clean universe, and there will be nothing o hurt or destroy in all God's holy mountain.

The Son of man shall send forth his angels and they shall gather out of his kingdom all things that offend and them which do iniquity, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power. O what shall I say to the little, down-trodden, cast out, despised children? I say to one and all trust in the Lord, for in the Lord Jehovah is everlasting strength. O let us be always found at the feet of Christ, asking for heavenly wisdom to know and do the will of God that we may be accounted worthy to escape all those things that are coming upon the earth, and to stand before the Son of man.

I think that I know that Christ is coming upon this generation; we have had the signs of his coming, and he has told us to know that he is nigh, even at the door. And then he tells us that this generation shall not pass away, but they will see the Son of man coming in a cloud with power and great glory. O children, hold on, God has not led us out here to destroy us, but to fit us for his coming and kingdom.

Let us remember Lot's wife and not look back, but look unto Jesus who is the author and finisher of our faith, and contend earnestly for that faith that was once delivered to the saints; for the word says it is impossible to please God without faith, for every thing that is not of faith is sin—for if we sin willfully, there remaineth no more sacrifice for sin, (for I do believe we have received the knowledge of the truth,) but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries.

O let us be looking and waiting for Christ, and then when he shall appear the second time, we shall appear with him in glory, and this mortal will put on immortality, and this body will be fashioned like unto Christ's most glorious body, and then we shall be satisfied. Death will be destroyed—no pains, no aches, Jesus' soft hand will wipe away all tears; and I can say with the poet

"Fly swift around ye wheels of time,
And bring the welcome day!"

Yours in the blessed hope, SOLOMON SWEET.

PITCHER, N. Y., May 15th, 1847.

The day of the Lord I am sure is at hand. My faith is as strong as ever, and I look forward with delight to the time of our deliverance. I can say fly swift around ye wheels of time and bring the welcome day. Yes, verily, it will be the jubilee of all jubilees, to be delivered from every trouble and affliction we have to endure in this sin-cursed world, and to be admitted into the presence of our blessed Savior to enjoy his society and friendship with all the holy saints on the New Earth.

I well remember the first sign; it was a dark day indeed.

LYDIA FOULT.

CONCORD, Mass., May 23d, 1847.

DEAR BRO. MARSH—It is food to my hungry soul to read the stirring epistles from my beloved brethren and sisters. I do and will praise God for what he is doing for us. "He is doing great things for us, whereof we are glad." There have been in this place since last October five converted to God and the truth. Praise the Lord! Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

Your unworthy Sister,

E. L. A. HEMENWAY.

OBITUARY.

DEAR BRO. MARSH—Our common enemy has entered my peaceful abode and carried off my nearest and dearest friend. Clarissa, my dear companion, has fallen by the hand of death. Yes, it is too true, my companion, the mother of my children, is dead; and four motherless children mourn with me. After eleven days' sickness with fever she died the 25th inst., at 6 o'clock in the morning, being nearly 34 years of age. Her spirit took its departure, but her body is placed in the ground to await the resurrection morn.

Clarissa followed peace with all, and I trust her spirit is at peace with the spirits of the just. I think she had not an enemy on earth. I believe at the coming of Jesus her body will be raised and glorified like Christ's most glorious body, and the spirit take possession of it again to be separated no more by the iron arm of death.

No doubt some of my brethren and sisters have had the tender fibers of the soul broken by the plucking away of dear friends and companions, and they know the vacant place I find in my family; and they know how to weep with a brother as Jesus wept with Mary and Martha. Am I afflicted? then how truly are my children afflicted! No one can bear with the petty feelings and notions of children like a mother. No near relative, no kind heart, can melt with theirs like a mother's heart. As did their mother, so do I commend them to God. I promised my companion that I would train them to meet her in the kingdom. My health is rather poor. Perhaps I too may soon be called away and leave them orphans. They take my time, my thoughts, my affections, such as I give to human beings. My oldest is not yet ten, my youngest fifteen months. And though they are so young they are much society to me. They are blessings to me indeed! May the spirit of their mother rest upon them! and may the Holy Spirit take the things of Christ and show it unto them, and not only to them but to the other dear youth of our land, that they may be gathered with the chosen of God when he maketh up his jewels. But I will not mourn as those who have no hope.

H. F. HILL.

Geneseo, May 30th, 1847.

☞ We deeply sympathise with Bro. Hill in the recent severe loss of his very worthy companion, Sister Hill. It is our privilege in such cases to weep with those who weep. The Lord abundantly comfort the deeply lacerated heart of our brother, with the blessed hope of soon meeting her, who now sleeps in Jesus, in the kingdom, where there shall be no more death. May the blessing of God also rest upon his motherless children, that they too may share in the reward of eternal life.

MISCELLANY.

THE FAMINE AT MADEIRA.—The New Bedford Mercury learns by authentic advices from Madeira, received by Rev. Mr. Howe, Pastor of the Seamen's Bethel in that city, that many hundreds of the inhabitants of Madeira have already perished by starvation. Flour has sold as high as \$27 a barrel, but most of the inhabitants were unable to purchase at any price. The Mercury gives the following extract:—"We have had no potatoes for two years, on account of the potato rot. For God's sake send us some Indian corn, or we must all perish. A little rice will be thankfully received. Oh, that we might have a portion of that which the highly favored Americans throw to their animals, to keep us from the grave."

THE IMMIGRANTS AT NEW YORK—TERRIBLE PICTURE—A man and his wife were taken from the steps of a house in New York, a few nights since, and conveyed to the Almshouse. They had lately arrived from Ireland, lost three children on the passage, and when taken charge of by the officers, the father had a dying child in his arms, while the mother was holding another already dead! without sufficient clothes hardly to cover their backs, without one cent, without home or friends, they had laid themselves down to die! And this is a specimen of the pictures almost daily presented in that city!

AMERICAN SEAMSTRESSES!—A New Orleans paper says there is a large clothing establishment in that city, the proprietor of which employs 500 females, and that they receive only eight cents for making a shirt and other articles in proportion.

THE NUMBER OF SLAVEHOLDERS.—The National era says, that in Kentucky, where the number of small slaveholders is greater in proportion than in the Southern States, there are, according to the auditor's books, but 31,000 slaveholders, out of a population of 275,000 whites over twenty-one years of age. The estimate is not low, which reckons the whole number of slave owners at 250,000. The total white population of the South, over twenty-one years of age, must be, at least, 1,500,000 souls. But, according to Mr. Calhoun, the 1,250,000 Southern non-slaveholders are nonentities—the only real persons are the 250,000 slaveholders.

OUR COUNTRY LAST.—Abolition of Slavery in Egypt.—The Impartial, of Smyrna, states that the Egyptian Government has recently promulgated a law for the abolition of slavery after the space of fifty days. At the slave mart there was in consequence a decline in prices of sixty per cent. No sales could be made, as after this interval of fifty days, every slave will be free to stay with or to leave his present owner at pleasure.

COST OF THE WAR.—The following estimate shows that we have paid a terrible price for our successes in Mexico. We have lost, including some of the ablest spirits in the country—

Table with 2 columns: Description of loss and corresponding number. Includes 'Killed and wounded around Monterey, 500', 'At Matamoros, 500', 'At Buena Vista, 800', 'Taylor's incidental skirmishes, 200', 'Operations in New Mexico, 200', 'In California, 250', 'At Vera Cruz, 50', 'Com. Conner at Alvarado, 10', 'Lieut. Hunter, 00', 'Scout at Cerro Gordo, 500'.

Total killed and wounded, 3010
Died of the climate, 2500
Grand total, 5510

We have killed, wounded 10,000 Mexicans and occupied 800,000 square miles of their territory, equal to fifteen of our States.

SUNDAY WORK.—"The battle of Palo Alto was fought on Sunday, the 8th day of May."

"The Mexicans arrived and took position in front of Monterey on Sunday, the 20th day of September—the battle commenced the next morning."

"The battle of Del Norte, New Mexico, was fought on Sunday, the 24th of January."

"The battle of Buena Vista commenced on Sunday, the 21st day of February."

"The surrender of the city and castle of Vera Cruz was made to Gen. Scott on Sunday, the 28th day of February."

"The battle of Sacramento, Chihuahua, was fought on Sunday, the 28th day of March."

"The battle of Cerro Gordo commenced on Sunday, the 18th day of April."

GERMANY.—A few days ago not fewer than 2,000 emigrants sailed from Hamburg for New York. In some parts of the country emigration is carried on almost to an alarming extent; whole villages go away en masse and entire districts become depopulated.

BURNING OF FACTORIES.—The New Bedford Mercury says, that within the last four months, 129 factories and mills of various kinds, have been destroyed by fire in the United States.

Five children, two boys and three girls, aged from eight to fifteen, have been arrested in Boston for stealing furniture and opening an untenanted house on their own hook.

There is in the British Museum an almanac, written on papyrus, nearly 3,000 years old, which having been used by some Egyptian of the olden time, was buried with him.

The whole amount of the annual products of the United States is about one thousand millions of dollars.

The Swedes with only 3,000,000 of inhabitants, have 160,000 distilleries, which furnish 40,000,000 gallons of liquor, most of which they export to other countries.

The expense incurred by the New York police department during the last year, for carting drunkards, was \$1336 30.

Great Britain possesses the sovereignty of forty colonial governments. The yearly cost of these colonies to the mother country is £3,171,646, of which £2,630,804 is for naval and military purposes.

The strength of the English war force is 30,000 cavalry, 180,000 infantry, 14,000 artillery, 30,000 mariners, and 100,000 militia.

ANOTHER DREADFUL SHIPWRECK.—The ship Exmouth, of Newcastle, England, from London-derry, with 168 passengers and crew, for Quebec, was wrecked on the rocks at Ballanaxie, on the west coast of Islay, with so great a force that she went to pieces in ten minutes after she struck. The captain, crew and passengers were all lost, with the exception of three sailors, who were in the shrouds, and who were thrown upon the rocks, and were subsequently taken off by a vessel passing by.

AN UNFAITHFUL MOTHER.—The mother of a rising family was visited by her pastor. Considerations drawn from time and eternity, from heaven and hell, failed to reach her conscience, which seemed to be incased in a triple shield of adamant, until the clergyman, as he arose to depart, exclaimed "Well madam if you, a mother, be indifferent to the welfare of your children, and do not pray for them, who will?" The right key was touched. "Very true," said she, her eyes filled with tears, "if mothers monsters prove, what can be expected from others?" By her request he was now detained to address the throne of grace in behalf of her family: "remember my child-

ren," said she, "and oh! remember their unfaithful mother."

STRANGE DISCOVERY.—A short time ago the Chief Justice of Gibraltar had some workmen employed at his house; and while one of them was digging near the dining-room window, he perceived an opening, which he found was very deep. He with some others and the Chief Justice himself, ventured down the aperture, and after descending about forty feet almost perpendicular, came to a very narrow passage, which led to a most beautiful cave, stalactites hanging about as white as snow, and of various forms—some like cauliflowers. In the midst of all this was a human skeleton, sticking fast to the rock, and the bones of a dog beside it, having become putrefied. The bones of the right hand were fastened to the right side of the head, so that the poor creature has the appearance of having laid down and died, very probably of starvation, with his hand under his head, which is half turned round, as if he had been looking up. The bones of the dog lay beside the human bones.

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APPOINTMENTS.

The Lord willing, I will preach at Slab City, evening of June 17th Ellicottville, " " 18th Cuba, " " three times, Sabbath, " 20th Spring Mills, " " evenings 23d, 24th C. CRAWFORD, JR.
Elder J. C. Bywater will attend a conference with the brethren at Uran, town of Pompey, Onondaga county, N. Y., commencing on Friday, June 18th, and continue over the Sabbath. Bro. Bates, Chapman, and others are requested to attend. Bro. Bywater will also preach at Auburn on Monday evening, June 21st; at Seneca Falls, 22d; Geneva, 23d; Victor, 24th; Leroy, 25th; Attica, 27th.

BUSINESS NOTES.

M. Chandler—Bro. J. Moffat wishes to know if you have received a letter from him dated March 12th.
Mrs. E. L. A. Hemenway—Paid for three years in advance.
James Grim—We never received the three dollars.
F. Steese—We have done up a small bundle containing such of the books you wish as we have now on hand. The others can be obtained when we receive a fresh supply. After balancing your account, we find eighty cents in your favor, which will pay for the books, which can be had by sending for.
J. Croffut—If you have any evidence on the subject of which you speak, we should like to see it.
J. C. Welcome—We think the dollar was received; as account stands on book you are paid to close vol. xiv. Is it so?

Receipts for Week ending June 4th.

P M for D Goodenough 50 cts and L Young 50 cts; S F Maley \$1; Mrs C L Johnson; E Sherwin; D Chatterton \$1; W H Eastman; M Goodhue \$1; H Parker \$1; M Griffin; W Whitaker for S C Cox \$1 and P Wilson \$1; C Crawford Jr; B Morley; L Crocker for D Hill \$1; J W Roberts; F Steese \$2; L Bissell \$1; J Grim; J Adams; J Mitchell \$1; J Hollaway; A Boynton; P M Folts \$2 and H Caswell \$1; A Veeder 37 cts; A McIlhenny \$1; P Blake \$1, vol xiv no 13; H Holmes 50 cts; P F Bager \$2 W Clark Jr \$1; G G Willey \$1; M Hart \$1; E Burnham \$1; W E Burnham \$1 vol xii no 13; M Granger \$1. W Sparrow \$1; D Churchill \$1, all right; L Bolles \$1; A Coburn 50 cts; C Perry 50 cts; A Clapp \$1; S Hancock \$1; vol xi no 13; S Spaulding \$1.50; J P Belt 50 cts; L Lathrop \$1, vol xi no 13; J Kelsey \$1 vol xiv no 7; J Kelsey \$1; S Hancock \$1; vol xi no 13; S S Rogers \$1 vol xiv no 13; J Whiteer \$1; C T Whitney \$1; S Page \$1 and M D Kirtledge \$1; J Budget \$1; J Smith \$1; D Wiggins \$1; S Boardman \$1 and J Clark \$1; S Taylor; J H Wilcox; J Armstrong; J Hill \$1 pays to vol xiv no 13; G Wilson \$2; E Cross \$1; J Coan \$2; S Maynard \$1 and W Coan \$1; J V Hines; A Bliss \$1; J Bartlett \$1.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XIV.

ROCHESTER, N. Y.—JUNE 16, 1847.

NO. 12.

THE VOICE OF TRUTH,

PUBLISHED EVERY WEDNESDAY

TALMAN BLOCK, BUFFALO ST. OPPOSITE ARCADE.

(Entrance—east end of the building)

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 12 Numbers. \$2 for Five copies WITHOUT CHARGE to those who are unable to pay.

All communications for the "Voice of Truth" and orders or remittances for Books, should be addressed to JOSEPH MARSH, Rochester, N. Y., post-paid. Subscribers' names, with their Post-Office, should be plainly written.

Psalm lxxiv.

Hear thou my voice, O God of might,
And to my prayer give ear;
Save me from all my enemies—
My life from slavish fear.

Hide me from the secret counsel,
Of those who hate thy name;
Keep me from all iniquity,
While I thy truth proclaim.

Hide me from those whose tongues are sharp,
For bitter words they speak,
They bend their bow, their arrows pierce
The bosoms of the meek.

In evil they delight themselves,
And privily lay snares;
A den of thieves they make thy house,
All striving for their shares.

The Lord of hosts shall at them shoot
His arrows thick and fast,
And suddenly they all shall be,
Down from his presence cast.

Then shall the righteous shout and sing
A new salvation's story,
Then shall the meek, upright in heart,
Share in Immanuel's glory.

Troy, N. Y.

H. B.

From the West India Mission.

{ St. JOHN'S, Antigua, West Indies.
April 30th, 1847.

DEAR BRO. MARSH—Having another opportunity to write you, I embrace it, although there has nothing of importance occurred since the date of my last. The converts appear well and give good evidence of a radical change of heart, and there are some new cases of awakening, and persons heretofore careless are anxious for their souls. Some of our social meetings remind me strongly of similar ones in America; and it is really cheering to hear the voice of some in prayer who a little while since employed their tongues in profanity and bacchanalian revelry.

Some persons who have been associated with the churches are becoming more firm and unwavering in their adherence to the truth, and seem to be willing to follow truth rather than a party; while others seem to act in religion according to the political maxim: "Our country, right or wrong." New hearers are coming in, as those who "cannot endure sound doctrine" absent themselves from the place of worship. We have recently been compelled to change our location and have secured a less attractive place in outward appearance, and yet it is more airy and much more capacious. This place is kindly granted to us by the "Mechanics' Institution," who have removed into it. The liberality of the gentlemen of this institution merits a grateful acknowledgment, and I hope they may receive the reward of having done to Christ what they have done to a disciple of his; but for their liberality we could hardly have had a hearing in this city—therefore, I feel a degree of gratitude which I cannot easily express, for their favors.

Much effort has been made by the Superintendent of the Methodist missions to induce those who have adhered to the truth and attended our meetings to abandon them, and to have nothing more to do with me; and this course has been pursued by him especially with those who can render me service in my circumstances of trial. So that had his influence been *very weighty* with the "Institution," I might have been deprived of their comfortable room—for I am aware that he has endeavored to induce one of the officers of the "Institution" to forsake our meetings. This is, in his estimation, *liberality*, I suppose! It is equivalent to saying, "If you do not think just I do, but teach the people to look for Christ, and be ready for the event now, I will do all I can to induce the people to keep away from so dangerous an influence as that which leads men to be continually looking for the Lord." But his well known character for proselyting, in which work he "will compass sea and land," prevents any astonishment at his course.

I have been much comforted by reading the accounts in the New Testament of the trials and opposition of our blessed Lord and his apostles; nothing is more remarkable than that the persecutions through which they passed were chiefly from the Jewish people who constituted "the church." So we find that "the disciple" of the 19th century "is not above his Lord" of the first century, but is called to conflict with the same bitter opposition with which he did, and from the same source, "the church," or rather "the churches." However I have none but kind feelings toward the opposers of our hope, and can pray as in the Episcopal prayer-book: "Have mercy upon our persecutors and slanderers and *turn their hearts.*" It seems to me if they could or would come into our meetings and see and hear for themselves those who were a little while ago reckless sinners, now heartily engaged in prayer and praise, they would think it possible that some "good thing might come out of Nazareth;" for I can truly say I have never seen young converts give better evidence of a *hearty work* than these have manifested; not simply a theoretical admission of the truth of the advent near, but a deep sense of sin and a most thorough and determined change in reference to *all sin*. It has been my *simple object* to secure the salvation of souls, and therefore I have preached the most discriminating Bible truths, that they might see what is requisite to true religion. I have therefore combined, according to the wisdom bestowed upon me, the truths of the Bible in such a manner as to secure awakening and conversion, and then lead them to renounce all sin and follow Christ fully.

Our social meetings have been exceedingly interesting since I last wrote, and it is really cheering to see those who never spoke in any public place now speaking with a full soul of the change which they feel has been effected in them, and to hear their ardent prayers for their own preservation and sanctification and for the salvation of others. They meet with many trials in their way, for they are the subjects of continual remark and are harassed by the revilings of the rabble, and of some who are making such professions as should at least prevent their being scoffers. This they generally bear meekly so far as I know, yet it would hardly be strange, though a great sin, if some should be made irritable by incessant scoffing

through which they pass, for the people here are naturally of a passionate disposition, and much faith and prayer and watching will be requisite in order to overcome it.

I believe there will be found some fruit in Antigua of our labors in the cause of God, and I hope some brother will speedily come on to assist in this field, so that other islands may be visited. I have not yet felt disposed to leave the brethren here to go to any other island, hoping that some one would be here presently to assist me, and then I could leave without jeopardizing the cause here. "Faith cometh by hearing and hearing by the word of God; but how shall they hear without a preacher?" saith the word of God, and my observation has satisfied me of its truth, so that I feel anxious to have the flock here "fed with the sincere milk of the word that they may grow thereby." "I have kept back nothing which would be profitable to them," and have insisted sharply upon—1st. The immediate coming of Christ to judgment. 2d. That the saints are not rewarded in any Scriptural sense until that event. 3. That "immortality," which constitutes an essential element in the Christian's reward, is not attained until the resurrection of the dead. 4th. That "the dead praise not the Lord neither any that go down into silence." 5th. That the resurrection and not a disembodied state is the object of the Christian's hope. 6th. That the "first resurrection" precedes the millennium and is immediately at hand. 7th. That the historical prophecies of the Holy Scriptures are nearly fulfilled. 8th. That the signs of the times and the signs in the heavens which our Savior predicted, are fulfilled, so that Christ is "near even at the door." 9th. That the prophetic periods of Daniel are so nearly accomplished that we should expect the end continually; and that *if our chronology of the Christian era be correct*, the end must come within a few months. 10th. That "without holiness no man shall see the Lord," and that "repentance toward God and faith in the Lord Jesus Christ" are *indispensable to salvation*. God has blessed me in my labors, for which I give thanks and take courage to go on still, "preaching the word, instant in season and out of season." I have endeavored to keep my "eye single" and "do with my might what my hands find to do," and am firmly settled in the truth of the doctrines we have proclaimed respecting our glorious hope, and have great anxiety for the salvation of my fellow-men who are in the road to death, and shall make every thing subservient to this end. I am determined, in view of the shortness of time, not to allow any other object than this to influence my efforts, and pray God to gird me with that strength which will sustain me in this holy work.

I feel I have no *partisan interest* to secure, and am left therefore to preach such truth as seems adapted to the end I have in view, viz: to save men from perdition. The motive which I doubt not animates the churches of Christendom generally, is that of securing numbers to the particular sect with which they may individually be connected; but while a Christian minister is at liberty to preach, and not only at liberty but is called upon to preach what he believes to be *truth*, he must nevertheless keep his eye upon the one object, *the salvation of souls*, because for this one purpose has gospel been given. O! is it true that our labors will soon be ended? Will all the

wicked of the earth soon be cast into the "everlasting fire prepared for the devil and his angels!" So it seems to me. O! that I had a trumpet's voice which would reach my impenitent friends in America as well as here, and I would cry, "Escape for your lives!" "the day of the Lord hasteth greatly!" seek the "Rock of Ages," and find shelter before the storm of wrath shall come upon this guilty world!" My heart is pained for "my brethren, my kinsmen, according to the flesh," and I marvel at the unbelief and stupidity which characterizes many in my native land, who have heard the "glad tidings of the kingdom." Alas! alas! "They have been often reproved and they have hardened their necks, and will suddenly be destroyed and that without remedy," unless they speedily turn to God.

"O! sinner turn, why will ye die?
God your Saviour and ye why?
He, who did your being give,
Died once, if that you might live,
He the fatal cross denounce,
Ask the work of his own hands,
Why, ye thoughtless creatures, why,
Will ye scorn his love and die!"

I often pray for my dear brethren and sisters in my native land, that God may enable them to "hold fast the beginning of their confidence steadfast unto the end," and I trust we are remembered in your prayers, also, that we may endure unto the end. Great God, save us all from apostacy, and enable us to be holy and blameless until the day of Christ!

Permit me to say to my brethren in America, that I hope they will not deprive us of a co-worker in this field by withholding funds; some of you are able to do much for the salvation of souls by your contributions, if you act conformably to your faith. May you act as faithful stewards of the Lord. My desire is that some faithful minister of this gospel may come to this Island and labor here awhile, that we who have now become somewhat acquainted with the character of the people of the West Indies may go to some other islands, that as far as possible God may "send to every nation the knowledge of its end."

The amounts which I have received of my brethren in America which have been used upon this mission, (exclusive of Bro. Livingstone's aid, Bro. Himes' recent donation, and amounts expended in America for travelling, clothes and other necessaries) does not exceed \$75. I mention this that our brethren may be aware of the true state of the case, and because they will feel more interested to do what they can if they see that little comparatively has been done. I hope therefore you will literally supply any brother who may come to this field that our hands may not be tied for want of funds. A conscientious economy is practiced by us, and we have "learned (we trust) both how to be abased and how to abound," and "are willing to suffer all things for the elect's sake." I do not expect any further assistance from Bro. Livingstone, who wrote me not long since that he was leaving for America, and could not now say what he might do for the advent cause as his future expenses will be very considerable. His contributions to this work have been very liberal, and my prayer is that he may receive the reward of those who do what they engage in "heartily unto the Lord and not unto men."

The weather is now very fine and the island healthy, however the crops of cane are suffering much from want of rain, and should rain be deferred much longer, not only will the crops suffer but man and beast must suffer much for water, there being no fresh water springs and wells. The only reliance is upon the clouds of heaven, and when they withhold rain for a long time we are compelled to export water from neighboring islands. Large ponds are dug to receive water for cattle and for washing, while capacious cisterns supply the place of wells and springs. The

price of provisions has been much raised here by the exports from America to Europe, as we are chiefly dependent on the American vessels for supplies; but prices are moderating very much in Europe which will turn the channel again in this direction, so that we do not expect to suffer any particular inconvenience from scarcity. May we soon be gathered into the "land of rest" where "we shall hunger no more, neither thirst any more, neither the sun light upon us nor any heat."

With much affection I am yours in Christ,
L. D. MANSFELD.

Address of Boston Conference.

The Elders and Brethren, believers in the Second Advent of Christ at the door; assembled in New York, May 11th, 12th, 13th, 14th, and in Boston May 25th, 26th, 27th, A. D. 1847, to their Brethren of like precious faith scattered abroad, send, greeting:

BELOVED IN THE LORD:—Under the kind and protecting hand of our heavenly Father, it has been our unspeakable privilege to assemble ourselves for the mutual edification of each other, and growth in grace, and knowledge of our Lord and Savior; for the strengthening of our faith; for the comforting of our hearts, by the precious words of inspiration; for the confirmation of our hopes to the end, that we may be rooted, grounded, and established in Christ, and blameless in the day of his appearing; and for devising means to carry forward the great and glorious work of God, in proclaiming the hour of his judgment at hand, and calling on men to "fear God and give glory to him, and worship him that made heaven and earth, the sea, and the fountains of waters."

Assembled as we are from different, and widely separated portions of our land, many of us never having seen each other's faces before; gathered from the different sects of Christendom; having been educated under influences diverse from each other, and different religious teachers; and retaining as we do, and influenced as we are, less or more, by our early associations and training: we have cause of gratitude to God for the openness of heart and mind which has prevailed in all our deliberations, affording, at the same time, a most happy illustration of the blessed effect of the maxim—"In essentials, unity; in non-essentials, liberty; in all things, charity." It also affords a pleasing illustration of another fact: that love of the truth will triumph over love of opinion, and bind our hearts in one sweet and heavenly bond, however diverse our views may be on minor questions.

After all the heart-rending scenes through which we have passed; the conflicting views which have been put forth; fanciful expositions of God's word, calculated to weaken the faith of the household; the extravagance of some, who were once with us, but who have gone out from us, because they were not of us; the multitudinous and oft-repeated attacks of foes without and foes within, upon the glorious doctrines which are the foundation of our hope; the moral obliquity of some, the hypocrisy, back sliding, and luke warmness of others; the contempt and scorn of foes, and neglect of professed friends; these, these great and fundamental truths, which called us out and distinguished us from the world, remain, like a mighty rock in the ocean, around which the winds have howled, against which the angry billows have dashed and foamed, and over which they have sung their solemn dirges, unmoved, mocking at all their efforts, unharmed.—Or like the bright orb of day, unscathed, unsullied, unobscured, bright, burning, and glorious, wheeling their course in the moral heavens, emitting light, heat, strength, and comfort to the waiting pilgrim, and around which we still rejoice to gather, as the only ground of hope for time or eternity.

We rejoice, too, that there is a precious remnant left, who have stood fast in prosperity and adversity; amid flatteries and frowns, who have not been turned away from the hope of the gospel, and to whom it is still dear, as when they first heard the news of the coming King. To these we delight to send our fraternal ALL HAIL, and invite to a continued co-operation with us in the good work, and a participation in our sorrows and joys.

A solemn and fearful, yet glorious crisis is approaching. A day of joy to the saints, but sorrow to the sinner. So far as our present light shines from the prophetic periods,—we can see nothing beyond the present year. Every intelligent exposition of God's word goes to confirm us, that probationary time will soon terminate. So far from being disheartened by disappointments, they have only served to nerve us up to a close and more careful examination of the "sure word of prophecy," and a more scrutinizing search for the reasons for such failure; and every examination serves to strengthen the conviction and fasten it firmer on our hearts, that the foundation of our hope is invulnerable. The sure word of prophecy still sheds its cheering light on our pathway, and instead of diminishing, it grows clearer and brighter as we approach the end of our journey. Who can lift up his eyes to the present aspect of the nations, especially those belonging to the east, and not see signs of dark and direful import gathering over and around them. Already the red arm of the Almighty is stretched forth. "The pestilence that walketh in darkness, and the destruction that wasteth at noon-day," are devastating those portions of the earth, a sure prelude to what is to follow. The Cholera, too, that dreadful scourge of the world, is marching with fearful and rapid strides over this fated earth, sweeping off its thousands, pointing with a sure and unerring hand to the day, when "they shall not be lamented, neither gathered nor buried, but shall be dung upon the ground." Al ready "distress is upon the nations, with perplexity," and in spite of themselves, men are entertaining fearful apprehensions of something dreadful to come on the earth.

The statesman, the philosopher, and the theologian, each in turn, with anxiety, inquire what these things mean? Each, in turn, are confounded. The diviners are mad. Their Urim and Thummim have ceased to respond. But the humble child of God, who reposes in his word, turns to the prophetic page, and there he sees it written, in living characters of light, that "God hath a controversy with the nations,"—"that there are "signs there's no mistaking," proclaiming Messiah near. "When these things begin to come to pass," says our Savior, "then look up and lift up your heads, knowing your redemption is near." But "when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Now we see prophecy fulfilled, about which we had misgiving in 1843. Every doubt is now removed. The year of recompenses for the controversy of Zion is approaching. The unprecedented number of earthquakes during the past year, we view as premonitions of that great and dreadful day, when "the earth shall reel to and fro like a drunkard, and shall be moved like a cottage." The attitude of the nations towards each other, gives signs that they will not long be restrained from war and carnage. Our own country has already broken peace with a sister republic, and as yet refuses, what she has often heretofore accepted, the meditation of a friendly power. How long ere the winds will be loosed in the territory of the fourth great monarchy, God only knows. When that is done, we bethide him who is not sealed with the seal of the living God. Every thing in the heavens above, and the earth beneath, gives the more certain evidence.

that our redemption is near.

But, brethrer, with all the cheering prospects we have before us, with all the clear and decided testimony of the inspired word and its certain fulfillment, as we have seen, and still see, in the infallible signs of the times, affording us the very best evidence that our redemption is nigh; while there is nothing to dishearten us as to the final result, we must remember, we are yet in a world of trial, that we are surrounded by temptations on every hand. We walk by faith, not by sight.—We have a subtle foe with whom to contend.—He has grown no less wise by six thousand years experience; his enmity to the seed of the woman has not decreased by six thousand years of toil to supplant him in his kingdom; his ardor and devotion to the bad cause in which he is engaged, has not cooled or abated in the least; as fruitful in expedients to cast down the followers of Jesus as he was to cast down Jesus himself.—New tricks, new devices, new plans are continually concocted to cast down and destroy, if possible, some child of God. We need, therefore, brethren, to be awake; to gird on the whole armor of God, and fight valiantly the fight of faith. If we have the wisdom and experience of six thousand years, we have also the wickedness of six thousand years upon us. We need to guard every avenue. We are surrounded by danger. With all the wisdom of this world, it is still dark; and he who walks only in the light of it, will surely stumble. He who trusts to his own wisdom, or the wisdom of his brethren, will assuredly fall. We have passed through many trying scenes within three years past. We may pass many more before our final deliverance. But we need not fear. God is for us. Who can be against us? Let us profit by the past. Some of those dangers past we may encounter again.—We have seen our errors. To avoid them, let us not diverge to an opposite extreme. Because my neighbor falls in the fire and burns to death that is no reason why I should perish by frost.—The abuse of truth is no reason for its disuse.—We need more of the hallowed influence of God's Spirit. We are in danger of neglecting to pray and seek for the hallowed fire to burn on our hearts, because we have seen the unhallowed fire of fanaticism burning on the hearts of some who once were our brethren. O! let us not be deterred from seeking the influences of God's blessed Spirit, because the precious doctrine has been abused. There is great danger here. Already have the cold and freezing effects of a soulless theory followed the scorching, blighting effects of fanaticism. These are the two extremes. Avoid either. Let us have a correct theory, and then seek to have the Spirit give life to it.

Nearly allied to this, is the danger of throwing away the word, and pretending to be taught of the Spirit. Never has this doctrine prevailed, except it has produced the worst of consequences. It is no less than infidelity in disguise. If a man throws away God's word in practice, what better is it than to do the same in theory. In truth, if he does it in *practice*, he does it in *theory*: for no man acts without some theory, crude or digested. Wonder not, then, at the fall of some, who have made the highest professions of spiritual attainment. There is a so-called spirituality, which is infidelity in disguise. Take the *Word*, then, for your counsellor, till the Lord shall come and deliver us from the darkness of false theology and science.

Another danger to be avoided is, that of believing we can do but little more for our fellow men. Said a brother, "It is about as much we can do to take care of ourselves, in these times." Our answer is, Obey God, and that will be taking care of ourselves. Do this, and we have the assurance God will be with us. "Go ye therefore into all the world—teach all nations—turn them to the

faith," and what? "Lo I am with you a'way even to the end of the world." This, then, is the way to take care of ourselves—do as Christ has commanded us, and he will protect and defend us unto the end.

Another danger is, that we shall be drawn away from our hope, by attention to the great enterprises of the day. Never was an age so fruitful in inventions, either for the temporal good of man, or for his destruction. All these schemes, which are designed for the good of man, aim directly or indirectly at the perfectibility of the universe, and of man, without the aid of Jesus Christ.—Transcendental philosophy, the most spacious shade of infidelity, is the basis of all these conclusions. They strike at the doctrine of restitution, both of man and the earth, their most fatal blows. Adopt these views, and if consistent with themselves in their conclusion, they sweep the Bible hope of the Christian from the universe. We entreat you, then, brethren, while you avail yourselves of any of the improvements of the day for the present good they minister to you, not to be carried away by the delusive hopes that they may hold out for your embrace.

In maintaining our views, we should be careful not to imbibe a harsh and denunciatory spirit, neither should we do it for the sake of contention and strife, or for the mastery. Our sole and alone object should be the love of the truth itself. If we do this, we shall save ourselves, and peradventure them that hear us. We can not convert a man by wounding and lacerating his sensibility. Give him the truth in the love of it, and if he reject that, his blood will be on his own head, and we shall be clear in the day of the Lord Jesus.

We have no sympathy for the popular opposition to the great reforms of the day. We deeply sympathize with them—we rejoice in their success. And we wish it distinctly understood, that if we do not unite with particular societies, for the purpose of carrying them forward, it is not because we do not love the truth they inculcate, but because we choose to do the common work of our Master in our own way. We deem it our duty in meekness to instruct those who are with out, if peradventure God may bring them to repentance. We esteem all thus engaged in love, for their work's sake; but we do not, we can not hold out to our fellow men the delusive hope of the final triumph of the truth, by the power of truth alone. There is a power, revealed in God's holy book, which is to " *tread down the truth*," and prosper, until the indignation be accomplished." Christ, in his second personal appearing, will give the final victory. This then, is the day of preparation, and we should kindly point out this fact to all who are engaged for the renovation of the world. His kingdom is an everlasting one—of course the people will live eternally—can die no more—must therefore be made immortal. Then will banners of victory fill the broad arch of Heaven, from the white robed millions of ransomed saints, to Him that loved us, and washed us from our sins in his own blood, and who are about to reign on the earth.

We view the judgment day near. What we do, must be done quickly. Our business like the apostle, is not to aim at what God has no where promised in his word, but *by all means "save some."* For this, dear brethren, let us still labor, knowing the promise of Christ is sure, "Lo I am with you always, even to the end of the world." Amen.

In what way may a Preacher sink his audience?

The following anecdote, which the writer of this article had from the lips of the concerned individual, may aid your readers. Mr. Editor, in coming to the proper answer. It may even benefit the venerated incumbents of the highest of-

fice in the sublunary gift of God; it may prove salutary to many, as it has to some of the commissioned ambassadors of Jesus Christ. To them the question is practical, and every man shall kiss his lips that "giveth a right answer."

I was once designated, said the narrator, to preach the annual election sermon, in the metropolis of my native State. (Hartford, Ct.) and before its Governor, its Legislature, and other professional dignitaries. The weather was fine, the concourse numerous, and composed of the intellectual nobility, civil and ecclesiastical, of the whole commonwealth, including strangers of distinction, and constituting an audience of the highest respectability. I, of course, tarried with the pastor of the place, the late Rev. Dr. Strong.—As the bell began its monitory tolling, I left the study and descended to the parlor. There I was ushered into a circle of clergymen, few of whom I knew, and none of whom at that moment I rejoiced to see. The conversation turned upon my feelings in view of the speciality of the service. Some sympathized, others prophesied, others encouraged, and others counselled, how many *prayed* for me I know not. At last one said, "fear nothing; be bold and independent; just imagine them a patch of cabbages, and treat them as such, and my word for it, you will succeed." O, tho't I, "if I could sink them upon this principle, and bring my feelings just there, it would do! but, at this instant Dr. Strong entered the room, and informed those present that it was time to proceed to the church. As the preacher and pastors are ever partners in the procession, according to our good habits, I had the privilege of walking with the doctor. He soon inquired the state of my feelings, having learned their perturbation, and wishing to assuage them, thus accosted me:—"Well, my brother, can you not sink them?—You have not forgotten the advice of Mr. —, which I overheard just before I summoned you to move? No, I replied, but they are such a select assembly, and will expect so much, and criticize so sternly! and what if I should fail! The doctor rejoined; "I am not surprised that you find it difficult to adopt that counsel and preach under the inspiration of a lie. It is folly, falsehood, and stupidity! and to which of these ingredients the poisonous composition is most indebted, it were hard to resolve. They are not cabbages, nor cannibals, but a collection of cultivated men and immortal souls; and to you pertains the responsibility of addressing them as such and propounding to them their duty under the sanction of their Creator's will. You must face them and " *speak boldly as you ought to speak.*" And you need not fear their faces. Take my counsel; when the sun rides at his meridian, the stars are lost in the glory of his beams; and when God is exalted, his creatures are forgotten. Fill your throats with a sense of his presence, and your obligations; think of his goodness and his promises;—let God fill your whole field of vision, and man will appear in his proper diminutiveness. This is truth and grace; this will sink your audience without injuring them, or inflating you; and in truth I know of no other mode of sinking an audience *legitimately*, than that I have suggested. He paused; and I was relieved. His counsel pervaded my willing soul. I was enabled to magnify my office and my Master, and I have since retained it, and practice upon it with the happiest and most durable satisfaction.

Believing, as I do, Mr. Editor, that every audience must be sunk, and God exalted, where the preacher is free and fearless, and the preaching effectual; and that the above counsel of an illustrious preacher may benefit his successors and juniors in office—perhaps private Christians, and even editors—I have sent it, with my respects, as a contribution to your valuable miscellany.—*Religious Chronicle*, for 1840.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, JUNE 16, 1847.

☞ We shall have some quite heavy demands to meet soon: will those who have not paid for their paper, aid us in meeting them. We feel assured that we do not make this request in vain.

Eastern Tour—Boston Conference—
Bible Advocate.

Our recent visit to the cities of Albany, Boston, and Hartford, afforded a very good opportunity to form a tolerably correct opinion relative to the state of the cause abroad. We spent a Sabbath in Albany: spoke twice to the saints who worship in the House of Prayer; Bro. Needham spoke once, and we joined with the church in eating the Lord's supper. It was a good day to the faithful. Bro. Needham has located with this tried people. His health is much improved, and he is evidently doing good in this new and important field of his labors.

No church in our ranks has had more and severer trials, or endured them better, than the church in Albany. It is true that many who at first appeared to be heart and hand in the good work, for various causes, have gone out from among them, yet there is a goodly number who have not departed from the faith, and who are now, with some who have recently been added, rejoicing in hope of soon seeing their Lord. In a word, we consider the cause in Albany in a very good condition. May it prosper more abundantly until the Lord shall come.

Bro. Needham accompanied us to Boston, where we found our brethren, from the surrounding country, far and near, assembling for their annual conference. As the names of ministers present were not taken, we are not prepared to say how many attended this meeting; it was thought however, by Bro. Himes, that from thirty to forty were there, besides many private brethren and sisters, and all apparently were grounded and settled in the precious faith and blessed hope of the gospel.

All appeared happy in having the privilege of meeting each other in love, but especially in being favored with the opportunity of again shaking the friendly hand of Bro. Wm. Miller. Incessant labors, disease and old age have impaired his naturally good health and strong constitution; still his mind appears clear, active, and powerful as ever. He frankly acknowledges his mistake on precise definite time, but believes the general theory on the time and objects of the Lord's coming, is substantially correct. He justly concludes that our disappointments on the precise time of the advent are accounted for on the principle of the well known discrepancy among the best chronologists, relative to the commencement of the prophetic numbers. His discourses at this conference, as usual, were full of instruction and comfort; and his able and fatherly counsel was timely, and such as is greatly needed at this time of conflicting opinions among ourselves, and perils on every hand. May the Lord enable Bro. Miller to endure unto the end, that his reward may be a crown of righteousness at the appearing of the Lord of glory.

The conference commenced on Tuesday, May 25 and continued until Friday of the same week. The most of the time was taken up in meetings of worship, which were harmonious, instructing, reviving, and highly interesting. As we were necessarily absent most of the time during the transaction of the business of conference, and as we have not yet (June 5th) seen the full minutes of the acts of the meeting, we are not prepared to speak of their character now. The address of the conference, to the churches, writ-

ten by Bro. Needham, we heard read, and joined with many others in requesting its publication. We hope to receive it in time for the paper for which this article is designed: it is a word in due season, fitly spoken, and will do good to many who love the truth.

This meeting served to strengthen our convictions in the truth of the following things.

1. That our brethren generally were never more understandingly and innovably grounded and settled in the faith than now. We thus judge from their own frank, warm and decided declarations on these things. It is true that we heard no one speak with any degree of confidence on the precise definite time theory; but we did hear many express their unwavering confidence in the correctness of the general theory on the time of the second advent, and in the evidences which prove that event to be nigh, even at the door. In a word, as a general remark, we saw no indications of discouragement, or of giving up this precious faith among the many who attended this meeting, but we did see exhibited a settled determination to hold fast the good profession without wavering, unto the end.

2. That with few exceptions, the great body of ministers and people, among us, are fully determined in all things which pertain to life and godliness, or their faith and practice as Christians, or as the church of God, to adhere most strictly to the word of the Lord. This we must do or the blessing of God will be withdrawn from us, and we shall be left to follow our own folly down to destruction. The doctrine of human expediency, in things of religion, should be most cautiously shunned: for the word of God is perfect, and 'thoroughly furnishes the man of God unto every good work.' Hence we need no human laws, rules, policy, expediency, or resolutions, to dictate to us what to believe or to do in divine things. Should time continue, we do most fervently pray that instead of there being an increased desire manifested among us to pattern after the apostate sects in their worldly or human policy, that it will be seen that we more and more detest such things; and love to be governed by the Bible, 'the perfect law of liberty.'

3. That there is great danger at this time, of our departing from the simplicity of the gospel in things pertaining to the organization and order of the church. Many of us have been brought up under human organizations, and it is reasonable to suppose that our former religious training would have some influence over us now, and that we should be led to a certain degree, to follow our former teachings in these things. But this should be avoided unless that teaching was in accordance with the oracles of God. Our object now should be to know, not what is expedient, or what have we or the sects done, but what does the word of God require of us on this or that thing—If we thus act, we shall abide in the truth, but if not, then we shall be found aiding the great apostacy in which a fallen and corrupt church has long been engaged. The Lord fully deliver us from these sore evils which seem now to threaten us as a people.

4. Though this conference served to strengthen the faith and confirm the hope of many, in the near advent of Christ, yet we became confirmed or greatly strengthened in our former convictions that such large, stated, occasional, or annual gatherings are not the Scriptural or the best means to advance the interests of the Redeemer's cause. They are attended with a great waste of time and expence of money, on the part of those who attend—They throw almost an intolerable burthen upon the church where they are held—And at such large gatherings there are so many old acquaintances to renew, and new ones to form—Such a variety of matters to attract the attention—So much hurry in the dispatch of bu-

ness, that of all the places in the world, such a place is among the poorest, tho most unsuitable, for careful and critical thinking, deep research of God's word, and just conclusions on things pertaining to the faith and practice of the church.

We candidly believe that the facts in the case will fully justify the statement, that similar ecclesiastical assemblies have opened wide the doors, through which have flowed nearly all the foul waters of error, which now pollute the church. At such times, resolutions, propositions, advisory or authoritative, pertaining to the doctrine or practice of the church have been introduced. Time would admit of but few speaking on the question, and that few could say but little to the point because they had not looked into the matter—A few have urged the measure forward as a matter of expediency—Some for peace' sake have been silent—others could see no harm in the proposed measure, and concluded to let it go into effect—And thus the matter has passed by the vote of the few. At first the measure appeared harmless, but growth and maturity tell the sad tale that the 'Man of Sin, the son of perdition,' has sprung from just such apparently harmless and small beginnings.

These remarks are not designed to oppose any particular measure adopted at the Boston conference; for we know not but all that were adopted there are right; neither are they made to oppose the assembling of ministers and brethren, as many as are disposed, at any time and place where opportunity offers or duty may call, for the purpose of worshipping God according to the dictates of his word—but they are designed to oppose those conferences or ecclesiastical assemblies which meet annually, or at any time, to enact laws, devise plans, or pass resolutions, advisory or authoritative, relative to the faith or practice of individuals, or of the church. All the laws and plans necessary for the 'man of God,' are 'thoroughly furnished' in the word of inspiration, which if we implicitly obey, will make us perfect—and that is all we need to constitute us happy and useful here, and to fit us for the society of the blest in the world to come. The numerous examples of an apostate church on these things, for more than a thousand years, and the convincing evidences that we are near the judgment of the great day, should cause us to cleave with unyielding tenacity, to the Bible, and NOTHING BUT THE BIBLE. Amen.

Finally, from what we saw and heard at this conference, we are enabled to say that that the wild extravagancies, which in some instances have hitherto troubled us, have measurably given place to sobriety, things wholesome and according to sound doctrine. Our brethren, too, have learned to 'endeavor to keep the unity of the Spirit in the bond of peace,' though differences between them may exist on minor points. This most heavenly principle we need to cultivate more and more: for without it we are nothing that we must be to qualify us for an admission into the kingdom of God. But in nothing were we more pleased than in witnessing an increased desire on the part of ministers and brethren in general, to attain unto a higher state of Christian holiness and perfection, which are indispensable to a preparation to meet the Lord in peace. The Lord increase the desire, through our entire ranks, to abound more and more in these Christian graces. And may we soon meet the faithful whom we saw at the Boston conference, with all the saints, in that better country, the New Earth, wherein dwelleth righteousness.

At Hartford, Ct., we enjoyed several interesting meetings with the church in that place, which we should judge is in a healthful prosperous condition. Bro. T. Cole is their stated minister, and a successful defender of the truth. He also has the editorial charge of the Bible Advocate, which is published in that city. This paper, as its conductors freely admit,

was commenced under unfavorable circumstances, yet, as they avow, with no wrong design on their part. Their object now is to proclaim the truth as they understand it, chiefly on those points which pertain to the near coming of Christ and his kingdom. And forgetting the past—so far as the 'Advocate,' or any other paper, faithfully pursues this work, we bid it God speed. A friendly feeling should be manifested by the several conductors of our papers towards each other. The peace of Zion and the glory of God demands it. We need not endorse each other's sentiments, but we should love as brethren, and show our love by works of forbearance and kindness towards one another. We may speak on points on which we differ, with freedom, but our communications should be deceply imbued with the spirit of Him who has said, By this shall all men know that ye are my disciples, if you have love one for another. The Lord forgive us all wherein we have lacked this heavenly and most lovely principle, and enable us in the future to possess it in all its divine fullness.

Great Apostacy.

NUMBER V.

Absence from home prevented our saying in last week's paper, anything on the great Apostacy of the church. The subject is too important to dismiss without first giving it a thorough examination; we therefore resume it again this week. Why we attach so much importance to this subject is, if the church has not generally and irrecoverably apostatized from the primitive purity and perfection of the gospel, then we are most assuredly *not* living in the *last days*—the coming of the Lord is *not* near: for in the last days, according to the word of inspiration, this was to be the condition of the church, viz: turned aside unto fables, not loving sound doctrine.—See 2 Tim. 3d and 4th chapters. We fully believe this is her present condition, which furnishes a conclusive evidence that the coming of the Lord emphatically draweth nigh. We proceed therefore to present this painful matter in its true light before our brethren, that their precious faith in the near advent of Christ may be strengthened. Our next specification in order is

20. *The organization of the church.* The sects, though they may differ on some minor points in the manner in which they organize or acknowledge churches, yet in the essentials of the matter they are agreed. They consider before a company of faithful believers can be a church, they must enroll their names on a church record, under a certain long or short covenant, formed for the occasion, and be acknowledged or pronounced a church, by the minister, elder, or bishop, as the case may be. Now we say, without fear of contradiction, that such a practice has neither precept nor example to justify it in the word of the Lord: and this fact alone is sufficient to give the whole work the character of a wide step in the great apostacy.

The Bible has authorized no man or body of men, since the days of the apostles, to organize or acknowledge a church. This work was done by Christ and the Apostles. By them the foundation was laid, and the *one true* church built upon it. Since then nothing more nor less than simply *adding* to this one true church could be done. It is true that local bodies are called churches, but still they are only members of the one body, and all constitute *the one* church.—These local bodies however act independent of each other, and consequently, so far as they are concerned in obeying the law of Christ, they are a church.—Such churches have been gathered and have existed ever since the one gospel church was first called together.

The manner in which this work was done by the apostles and primitive ministers of Christ, was very simple, as all may see by consulting the Acts of the Apostles. In every instance named, *the power of, and love for the truth*, made disciples of Jesus, and united them in the capacity of a church, or congregation of God. This principle moved them to obey all the ordinances and commands of Christ, to appoint all the necessary officers of the assembly; in a word, to 'set in order' all things necessary to bring the new congregation into full subjection to the perfect law of the one body. Instead of organizing, it was coming or submitting to the order of the house or church of God already organized. There were no such acts practised by the apostles, as are practised by the sects, such as enrolling names, joining hands, &c., and then being pronounced a church.—But they did preach the truth, and if enough in any one place loved and obeyed it, to sustain their regular meetings of worship, they as a matter of course became a true church or congregation of God.

If the sects, without an exception, have not, in this respect, taken a step in the great apostacy, then we misjudge. And the act has so blinded them to the simplicity of the primitive order of things, that they cannot understand it: it has become foolishness to them. Let us who have the true light beware how we imitate their example, and how we depart from the simplicity of the gospel, in these things.

21. *The practice of the church.* The manner in which the sects receive, deal with, and expel members, is anti-apostolic. We have not the least warrant in the Bible for persons to request the privilege of joining the church, for the very good reason that when they were converted, they were added to the Lord. For the same good reason, we hear nothing about calling for the relation of an experience, or catechizing persons before receiving them into the church. And voting them in, and such like things, were not practiced by the primitive church.—True faith and obedience, brought them into the church or congregation of God. Hence all this receiving the *children of God* into the church is mere human nonsense; we might as well talk of receiving a man into our dwelling after he was there.

The manner in which all the sects deal with disorderly members, is anti-scriptural, and highly pernicious in its tendency. When with our former brethren, we said there was a wrong somewhere here: but where we could not tell. We have seen church trials commence out of mere trifles, and before they were disposed of, church meetings had been repeatedly held, witnesses had testified—pleas had been made—feelings wounded—friends separated—churches nearly destroyed—and the whole community thrown into an unholy excitement, and all for what? Why, because a man or a woman had to be turned out of the church!

How different from this course is the rule as presented by Christ in Matt. xviii. 15-17. The simple meaning of this counsel, as we understand it, is, if your brother has done wrong, settle the difficulty between yourselves, if possible, and there let the matter end. But if not, then take two or three understanding, impartial, spiritual brethren with you, that if possible the erring one may be restored to the divine favor. But if you fail in this attempt, then tell the whole matter to the church or congregation, that the erring brother may have the prayers and counsel of the church, (not that a church trial may be got up), 'and if he hear the church, well, but if not, then let him be unto thee as a heathen man or a publican.'

Nothing like what is called by the sects a regular church trial, is justified by these words of the Savior, neither is such a practice anywhere taught in the Bible, consequently the step in the great apostacy

in this case, has been wide, and attended with sad consequences, as every church of the sects very well knows. Let us who have seen and been freed from these evils, take heed how we suffer ourselves to be brought under their influence again, or how we lend our aid in introducing such unscriptural practices among us, or any measure that will directly or indirectly lead to such things. We have effectually tried the Bible rule on these things, for several years past, and know it to be altogether the more excellent way; and mean, by the grace of God, to cleave to the same infallible guide unto the end; and we most ardently pray that others may do the same.

Further remarks on this specification must be deferred for next week.

Bro. J. Pearson Jr. having closed his labors in this city, has removed to Newburyport, Mass., where his friends will address him.

The Cause—its wants.

Never, during the history of the advent cause, have we known a time when faithful laborers were more needed, in the entire Western New York, than now. In the large field east of us, where Bro. E. R. Pinney, and J. D. Johnson used to labor, there is no one of this faith, to preach the word. Bro. Pinney is yet unable to preach, and Bro. Johnson has returned to his friends in Worcester, Mass., to regain, if possible, his health, which is very feeble. The section of country west of us, where Bro. Bywater, Morley, and Porter have faithfully labored, is now deprived of their help. Bro. Porter is yet unable to preach, Bro. Morley has gone farther west, and Bro. Bywater is on a tour east, with the object of moving his family there, if a favorable opportunity offers for him to locate.

There is a *duty*, an *important duty*, to be done by the brethren, in these destitute places, and unless it is faithfully attended to soon, leanness will come upon them. You should not let these important fields lie unoccupied. You should pray God to send laborers among you, and then when they come you should remember that they are 'worthy of their hire.'—Your *heart*, and *tongue*, and *purse* should be in this best of all causes. You have wealth enough to amply support all the faithful laborers which are needed among you.

Who of the servants of God will venture out into these highly interesting fields, now ripe for the harvest. We believe several might do good, and be well supported, provided they would faithfully do their duty, and as faithfully tell the people their duty. We do not like to hear a minister frequent, or ever, dunning, scolding, or fretting, about a support, but we do think it is his duty at suitable times frankly to let his wants be known, and kindly, but faithfully to tell those for whom he labors their duty to him and family in this respect: then if they shut up the bowels of compassion or benevolence against him, great will be his reward for his sufferings—but woe unto those who through covetousness have been the cause of his sufferings. May the good Lord of the harvest overrule all these things to his glory, and soon gather his scattered children into the everlasting kingdom, where we shall not need to be taught by one another, for all will then know the Lord from the least unto the greatest. "Let thy kingdom come," we do most earnestly pray.

Bro. Mansfield's letters in this and the previous number of our paper, speak well for the cause where he is laboring: the Lord has been with him.

We hope he will not suffer for the want of pecuniary aid: let those whose duty it is, see to this matter after a godly sort.

The help Bro. Mansfield calls for, we hope will be

furnished soon; but we want the Lord, not man, nor men, to make the selection, then the right one will go and good will be done by him. The Bible way is the better way to provide for such cases. 'Pray ye the Lord of the harvest to send forth more laborers into his harvest.' Let us observe this rule, in faith, and peradventure a native of a West India island may be raised to proclaim the everlasting gospel, in his own country: if not, then let him whom God may call elsewhere, go without delay to this important field, trusting in Him who has said, 'Lo, I am with you always, even unto the end of the world,' and so long as you do your duty, all your wants will be supplied: the Lord's stewards will not withhold from such, the treasure committed to their care.

☞ We learn by a letter from Bro. J. W. Roberts, Eric, Pa., that Darius Crouch is lecturing on the second advent a few miles from that place. Mr. Crouch recently lived at Fredonia, N. Y., whom we published as a man entirely unworthy of the fellowship of Christians or lovers of good morals. We do hope that community will be deceived by him no more, especially our brethren now they know his true character.

Astonishing Accuracy of the Bible.

An astonishing feature of the word of God is, that notwithstanding the time at which its compositions were written, and the multitude of the topics to which it alludes, there is not one physical error—not one assertion or allusion disproved by the progress of modern science. None of those mistakes which the science of each succeeding age discovered in the books of the preceding; above all, none of those absurdities which modern astronomy indicates in such great numbers in the writings of the ancients—in their sacred codes, in their philosophy, and even in the finest pages of the church, not one of these errors is to be found in any of our sacred books. Nothing there will ever contradict that which after so many ages, the investigations of the learned world have been able to reveal to us on the state of our globe, or on that of the heavens.

Peruse with care our Scriptures from one end to the other, to find there such spots; and whilst you apply yourself to this examination, remember that this is a book which speaks of every thing which describes nature, which recites its creation, which tells of the water, of the atmosphere, of the mountains, of the animals, and of the plants. It is a book which teaches us the first revolution of the world, which also foretells its last; it recounts them in the circumstantial language of history; it extols them in the sublimest strains of poetry, and it chants them in the charms of glowing song. It is a book which is full of oriental raptures, elevation, variety and boldness. It is a book which speaks of the heavenly and invisible world, while it also speaks of the earth and things visible.

It is a book which nearly fifty writers, of every state, of every condition, and living through the course of fifteen hundred years, have concurred to make. It is a book which was written in the centre of Asia, in the sands of Arabia, and in the deserts of Judah, in the courts of the temple of the Jews, in the music schools of the prophets of Bethel and of Jerico; in the sumptuous palaces of Babylon, and on the idolatrous banks of the Euphrates: and finally, in the centre of the western civilization, in the midst of polytheism and its idols, as also in the bosom of pantheism and its sad philosophy. It is a book whose first writer had been forty years a pupil of the magicians of Egypt, in whose opinion the sun, the stars, and the elements were endowed with intelligence, re-acted on the elements, and governed the world by a perpetual alluvium.

It is a book whose first writer preceded, by

more than nine hundred years, the most ancient philosophers of ancient Greece and Asia—the Thalesia, and Pythagoras, Zalucuses, the Zenophens and the Confucuses. It is a book which carries its narrations even to the hierarchies of angels—even to the most distant epoch of the future, and the glorious scenes of the last day.—Well, search among its fifty authors, search among its sixty-six books, its eleven hundred and eighty-nine chapters, and its thirty-one thousand one hundred and seventy-three verses, search for only one of these thousand errors which the ancients and the moderns committed, when they speak of the heavens or of the earth, of their revolutions, of the elements, search—but you will not find one.

CORRESPONDENCE.

"Consciousness of the Dead."

BRO. HILL—In your article dated April 23d. you say, "If another being raised up Christ's body, then he did not raise it up himself, as he said he would: 'In three days I will raise it up'—but we freely acknowledge that there is an abundance of Scripture which declares that God raised him from the dead. Shall we quote it to prove that Christ did not speak the truth? or shall we seek a harmony?" [Brother, does not your manner need a little chastening?]

Of course we should seek a harmony. Not, however, by making the "abundance of Scripture" conform to one or two passages. That would be forcing, or attempting to force a harmony, instead of seeking the real harmony of divine testimony.

In speaking of his body as a temple, Christ evidently designed to perplex the Jews. Even his disciples did not seem to understand him until after his resurrection. [See John ii. 22.]

Christ says, "I lay down my life that I might take it again." Here let me state an important yet very simple principle of interpretation, to wit: 'We never should depart from the literal sense of Scripture without an obvious necessity.' The same may be said of the primary meaning of words; for to depart from the primary meaning of words without an obvious necessity, would be the first step in departing from the literal sense of Scripture.

Will you say in reference to the text last quoted, that it means, I, the soul, will lay down the life of my body, that I, the living soul, might take the life of my body again? If not, then let us take the literal sense of the passage: which is that "I (Jesus Christ, the Son of God,) lay down my LIFE, that I might take it again."

Did the Son of God thus lay down his life? Hear the testimony of Peter, (1 Pet. iii. 18) "For Christ also hath suffered, being put to death in the flesh, but quickened by the spirit: by which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah while the ark was preparing.

This same being came in the flesh and "in the flesh" was put to death. Now how was Christ raised from this death? The Father "loosed the pains ['cords' or 'bonds'] of death" by the life-giving power of his spirit. Christ received the spirit of life, arose and came forth from the sepulchre, an angel from heaven having "rolled back the stone."

How was Lazarus raised from the dead? Our Lord called him: Lazarus, come forth! And he that was dead came forth. Christ raised him from the dead, and yet he arose and came forth from the grave himself.

Thus we may harmonise the saying of Christ. "In three days I will raise it (his body) up," with the many declarations that "God raised him from the dead."

The cases of Jonah and Christ in natural sleep, being called up by another and rising up themselves, illustrate the same point. See Mark iv. 38.

So we see that when the two clauses of testimony are harmonised, the foundation of your argument for consciousness, (in this case at least,) is destroyed.

Now, Bro. Hill, let us keep to the question: Are the dead conscious? Never before have I been so fully persuaded that they are not. I have now given you a considerable amount of positive testimony on this question—yet I think I am willing to understand my errors; and if I should be convinced that I am in error on this subject, it will be my privilege publicly to acknowledge it. Let us both bear in mind the words of David: "For ever, O Lord, thy word is settled in heaven."

Affectionately yours, in the hope of the gospel,
BUTLER MORLEY.

"Where is the Promise of his Coming?"

The following is an extract of a Poem in the Democratic Review for the present month. The whole is similar in character:

"Earthquakes affright the world, and whirlwinds howl,
Floods in their fury rise,—volcanoes blaze,
And terrify creation. Ignorant man,
Believing trembles, that the Almighty wrath
Sends these for signs of the eternal doom.
O, idle fear! Far distant is the end."

And thus will men sing and thus will they be willingly ignorant, until the day shall overtake them. Here we have the admission of signs, or rather occurrences that affright mankind, for the writer will not admit of these things being signs of approaching judgment. While upon this, my mind reverts to an article appearing in Willmer's European Times of May 4th. The article, as a whole, to me seems an eloquent comment upon those words of Christ "mistress of nations" &c. I will just quote a very few words—"Pauperism threatens, like a pall, to cover the land with mourning and sorrow. Altogether the general feeling is gloomy and desponding." Perhaps I may say a little more on this subject when I have a better opportunity. H. H.

Shakerism Again.

BRO. MARSH—I have for some time felt a desire that all who were truly looking for and loving the second coming of Christ, knew the errors of the Shakers in respect to that event. I am not in the habit of writing for the public eye, neither am I capable for that task—yet with the help of the Lord I will try to give a few facts by way of experience:

The first of Feb., 1846, two advent brethren and two sisters came from New Boston, N. H., to my house on their way to the Shakers at Canterbury, N. Y. They had got into the belief that Christ had come the second time, and that the saints were to be gathered into the "land of unwalled villages."—Ezek. xxxviii. 11. They invited me to go with them. I went, and found a people that appeared beautiful outwardly. But the doctrine: They said to us, "You are right in your belief; Christ came the second time about 60 years ago in the person of Ann Lee, and you have been wandering in the wilderness like the children of Israel. The advent movement was to prepare you for this pure way, which is Mount Zion, the city of the New Jerusalem," &c. But, said I, that city was to descend out of heaven from God: Rev. xxi. 10. But they said that was spiritual, and that the 9th verse, the Bride, the Lamb's wife, had reference to Ann Lee, and that the Lord Jesus being revealed from heaven in flaming fire, &c. (2 Thes. i. 7, 8,) is these burning truths, and that coming into their order was the resurrection from the dead; they were living in the resurrection.

This I know does not correspond with the word of God: 1 Thes. iv. 15-18—"For this we say by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep: for the Lord himself shall descend from heaven with a shout, &c. Wherefore comfort one another with these words." Praise God for his blessed word which is truth! The manner of coming into their order is by the males confessing their sins to the Elder and the females to the Elderess, and we are made the scape goat to bear the sins of the people into the land of forgetfulness, said the Elder, and this is the door into the kingdom. But, said I, Christ said He was the door, (John x. 7-10) by me if any man enter in he shall be saved, &c.; but to this he gave me no definite answer, but said that "after I had taken up a full cross and left my wife and all fleshly connections, and joined them all these things would come right." They quote Luke xx. 34, 35 as applying to them: "The children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage." But the 36 verse, first part, they say nothing about, which says, "Neither can they die any more;" but the latter part of 36 verse belongs to them. This looks to me like handling the word of God deceitfully, because the words, "Neither can they die any more," proves their deception, for they are sick and die like the world around them.

I asked them how they would reconcile their doctrine with St. Paul to the Ephesians, (Eph. v. 21-23) which shows, (to my mind,) the connection between man and wife to be as sacred as that between Christ and the Church, and many other passages of like import. I was told it was right then but they had got into a third dispensation—therefore, children of the resurrection; and that they had intercourse with saints and angels, and could see them come into their meetings. I was urged to join them, but told them I wanted to investigate their doctrine by the Bible, but they either spiritualised or put into a back dispensation all that did not answer their purpose. I went into their meetings a number of evenings and on Christian the Sabbath; their exercises were travelling, dancing, singing, shouting, bowing, stamping, whistling, some for half an hour or more at a time, and then talk in tongues and have revelations. Two I understood to be for me—one from the prophet Elijah and the other from the prophet Daniel, telling the seeker after truth, this is the way of God, and exhorting to join this holy people without delay.

After I returned home I received a letter from one of the Elders, dated March 1st, 1846, from which I make an extract: "Friend John, the prophet Daniel came into our meeting one week since, and requested that we should all unite in solemn prayers for John Paine. We were willing to comply with the request and unite with the prophet in praying for you." I was confused with such doctrine and asked my companion if it was possible that the Bible was all fulfilled? but before receiving an answer, I said I will look at it again before I believe it. I took it, and opened, without turning a leaf, and my eye was directed to the 4th chap. of 1 Timothy. I read, the light broke into my mind—I said, praise God, this is his word! I will doubt it no more; I have not since. From the 1st to the 8th verse of that chapter I believe applies to the Shakers. I hope all my brethren and sisters will read it and stand on God's word.

Your brother looking for that blessed hope,
JOHN B. PAINE.
Suncook, Me., May 12th, 1847.

IMPORTANCE OF THE WESTERN FIELD.—Thousands upon thousands of foreigners contin-

ually arrive, and are pouring into the Western country. I hope this fact will serve as an additional stimulus for our Eastern lecturing brethren to visit the rapidly peopling territories of Iowa, Wisconsin &c. By proclaiming the tidings of the approaching reign of Christ in those regions, you may hasten the accomplishment of the prediction that the Gospel shall be preached as a witness to all nations. Swedes, Danes, Norwegians, Germans, &c., &c., are there, some of whom may embrace the truth, and carry it to the lands they have left. Preachers speed to the West! Time is short. H. H.

A WORD ABOUT CONFERENCES.—I doubt the propriety of our brethren laying out much money in travelling a great distance to attend Conferences, especially in places where the community have been favored with Advent preaching for years. Let every proper means be employed to do good, and to speed the Gospel far and near. Would it not serve such an object better, to devote the money expended by attending conference, in sending missionaries to the hundreds of places in this land, (to say nothing about Europe, West Indies, &c.) where no Advent preaching has yet been heard? The expense of a single conference would suffice for the mission of a number of Lecturers to the Western States. The fact that as a body of people, we are poor, is a cause of thus much being said. Let our friends consider these things, and act as duty demands. H. H.

Bro. Marsh—Providence permitting, I shall attend the conference at Oran to commence June 18th. I thank God that my health upon the whole is much better than in the winter. I hope my journey eastward will be the means of a perfect restoration. I think I may give the friends at Little Falls a call by the way, but I cannot say when, exactly. If our dear brethren in Oswego desire me to visit them particularly, (a sister from that place having mentioned them to me the other evening,) they will please direct to me at Manlius, N. Y. before June 20th.

Rochester, June 8th. H. HEYES.

Kind Words.

Kind words do not cost much. They never blister the tongue or lips. And we have never heard of any mental trouble arising from this quarter. Though they do not cost much, yet they accomplish much.

1. They help one's own good nature and good will. Soft words soften our own soul. Angry words are fuel to the flame of wrath, and make it blaze the more fiercely.

2. Kind words make other people good natured. Cold words freeze people, and hot words scorch them, and sarcastic words irritate them, and bitter words make them bitter, and wrathful words make them wrathful.

There is such a rush of all other kinds of words, in our days, that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and empty words, and profane words, and boisterous words, and war-like words.

Kind words also produce their own image upon men's souls. And a beautiful image it is.—They soothe and quiet and comfort the hearer.—They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.

A WORD.—Say not a word you had better leave unsaid. A word is a little thing we know, but it has stirred up a world of strife. Suppressing a word has saved many a character—many a

life. A word unsaid, and Hamilton would have lived, a pride of his country. Who can tell the good or bad effects of a single word? Be careful what you say. Think before you speak, and you will never be mortified with yourself, or cause a thrill of pain to flash through the heart of a friend.

THE SPIDER'S THREAD.—That any creature could be found to fabricate a net not less ingenious than that of the fisherman, for the capture of its prey—that it should fix it in the right place, and then patiently await the result, is a proceeding so strange, that, if we did not see it done daily before our eyes by the common house spider, and garden spider, it would seem wonderful. But how much is our wonder increased when we think of the complex fabric of each single thread, and then of the mathematical precision and rapidity with which, in certain cases, the net itself is constructed; and to add to all this, as an example of the wonders which the most common things exhibit when carefully examined, the net of the garden spider consists of two distinct kinds of silk. The threads forming the concentric circles are composed of a silk much more elastic than that of the rays, and are studded over with minute globules of a viscid gum, sufficiently adhesive to retain any unwary fly which comes in contact with it. A net of average dimensions is estimated by Mr. Blackwall to contain 87,360 of these globules, and a large net of fourteen or sixteen inches in diameter, 120,000; and yet such a net will be completed by one species (*Experia apoclica*) in about forty minutes, on an average, if no interruption occurs!—*Introduction to Zoology.*

PUEBLA.—The city of Puebla, which is about one hundred and sixty miles from Vera Cruz, on the way to the capital, is one of the most remarkable places on the Western continent. Its population is estimated at 80,000, and its churches are noted for their elegance and wealth. The chandeliers and lamps which adorn it are of massive gold and silver. The building was completed in 1808, and is said to have cost \$6,000,000. There are ten chapels attached to it—all richly decorated. Besides this, there are several churches of magnitude and great wealth.—*Rock. Dem.*

THE POWER OF THE PRESS.—In the year 1272, the wages of a laboring man were just three half pence per day; and at the same period, the price of a Bible well written out was £30 sterling. Of course a common laborer in those days, could not have procured a Bible with less than the entire earnings of thirteen years! Now, a beautifully printed copy of the same book can be purchased with the earnings of half a day!

DURABILITY OF OAK.—The durability of oak may be known from the fact that the throne of Edward the Confessor is 800 years old; and the oldest wooden bridge of which we have any account is of oak—and which existed 400 years before Christ.

TEMPERANCE STATISTICS.—At the recent anniversary meeting of the American Temperance Union, Rev. John Marsh, Chairman of the Executive Committee, said that 70,000 American seamen had signed the pledge—that 500 distilleries have been closed in Sweden—that there were 1,200,000 members of temperance societies in Germany, and 2,000,000 in England, Scotland and Wales.

EMIGRATION.—From the 1st of January to the 17th of May inclusive, 44,627 steerage passengers have arrived at this port.—*New York.*

The Famine in Europe.

LONDON, May 15th, 1847.

How to begin to give you a history of the state of things at present existing in this country I really am at a loss. It certainly is most unprecedented and critical. They are on the verge of bankruptcy and famine. Money terribly tight, and food of all kinds terribly scarce and high, and the lower classes as near starvation as they can be. The people are alarmed, the government also, at the short supply of food on hand.—They now begin to think we cannot keep up the supply till the next harvest. The Queen has set the example, and ordered that all her household are to have but a pound of bread per day, and that to be made of second quality flour. All pastry is recommended to be omitted,—and all the people are charged to use the strictest economy in food. Riots are becoming frequent in England, as they have been and are in Ireland. Fever is worse than ever in Ireland, and has been brought to England by the swarms of Irish coming over here, and it is feared that it will be worse, which I do not doubt. There is not at this moment ten days supply of food in London.—a city of two millions of people. Small supplies are coming forward from the States, to which point they must look, but they are in a worse state than they dare publicly admit. You may recollect what I wrote you by the Cambria during the panic which occurred soon after my arrival, that flour would be 60s here before the 1st of July. It has sold today at 52s a 53s, and one party I heard ask 56s. No orders have gone to America from here since the 1st of April of much importance, and the supply will be very limited for some time. They will want all we can spare. They admit that they want a large amount from us another year, and not one only, but many years. I tell them their farmers are done,—for we shall lay down food of all kinds here cheaper than they can grow or produce it. They look wild at that—yet would not object to it if we could do away with our Tariff and take their manufactures, for they would give us a rushing quantity of goods, and all the domestic commission merchants would be looking after English accounts, instead of domestic. Their farmers' and our manufacturers' occupation would be gone. They will urge the free trade system, as it would give them a tremendous trade with us—but it cannot be, so long as our Tariff is even as high as now.

MONDAY, May 17th.—I have been into the corn market here to-day. Every thing higher, corn 64s; wheat 120s a quarter of 8½ bushels, and flour 55s; and instead of being 60s by the 1st of July, as I said on the 1st of April, it will be so before the 1st June. The state of affairs here is awful. The papers to-day give accounts of several riots for bread in Exeter and other towns,—which is only the beginning. The all absorbing theme is food, bread, bread! I see it estimated that two millions will perish by famine in Ireland, and that by an Irish Catholic Archbishop. Fever is raging there fearfully. Murders and riots are of every day occurrence.—The same Priest is very severe upon England, but speaks of the noble spirit of the Americans in coming forward to the relief. I don't know what is to become of this country. They evidently look to us for the future, and even begin to speculate upon our coming crop with a good deal of interest. They hope we shall have a good one this year, for they will want a great deal. But now all business is at an end almost; and the state of the country engrosses all attention. They fear the consequences of a continued scarcity of food, and are looking to us to avert what they so much fear. I think you will find some surprising changes soon. The steamers of 4th and 19th of June, for Boston, are full already.

Europe at large is suffering under the dire calamity of scarcity of food. The laboring class in several of the continental cities and towns, as well as many residing in the United Kingdom, have lately exhibited symptoms of outrage and plunder. The accounts of the 8th May, from Herrenberg, Urach, Ludwigsburg and Gopdingen, in Wirtemberg, state that great anxiety was felt at those towns for fear of outbreaks. Precautionary measures had been taken by the citizens. An attack was made on the shop of a baker in Brussels, whom they forced to make a distribution of bread; and, subsequently, the rioters proceeded to the premises of a corn-merchant, which they proposed plundering, but were prevented by the military and police. Private letters state that there have been riots in Kommtan, and also in Eger and Lietzmeritz, directed against foreign corn-dealers. The rioters were pursued out of Eger with showers of stones as far as Wuldsassen; and in Lietzmeritz a speculator in corn had both his ears cut off! Several houses and shops were plundered at Posen on the 29th ult., and many carts, laden with corn and flour. Considerable excitement prevails in Nottingham, in England, where some contributions have been levied off several bakers and provision dealers.

THE FAMINE AND FEVER.—In some of the English towns near the Irish coast, fever is mowing down its victims daily. Liverpool, now the greatest port in the world, is, unhappily, from its local, the principal recipient of Irish destitution and disease. Astounding as the numbers appear, since the commencement of the present year nearly 200,000 human souls have been thrown into that town, the debris of the sister country. The local taxes, which must provide for this enormous amount of wretchedness, have been swelled to an extent that shocks the nerves of that alarmingly sensitive biped, "the oldest inhabitant." The pressure thus created ought not to be a local, but a national burthen; yet the Executive, who think that the Liverpool public ought to pay in kind for the advantages of their position, decline to interfere.

The people have at length stirred to prevent the inevitable swamping that must accrue from this immigration of the poor, the diseased and the helpless from the "far west." They have insisted that the wretched Irish paupers, in a state of disease, shall not be permitted to land; the steamers bringing such are treated as vessels arriving from foreign ports without a clean bill of health, and are subject to the quarantine laws. This has stopped the nuisance for a time—whether permanently remains to be seen. In the meantime fever rages violently. Temporary sheds have to be erected in different parts of the town, in addition to the accommodation afforded by the regular hospitals; and, as in all such cases, the middling and better classes are occasionally the victims of the disease as well as the poor and the expatriated.

IRELAND.—The accounts from Ireland are very awful. A Dublin correspondent of the morning Chronicle, says: "There have been further tumultuary proceedings and processions of the peasantry in various parts of the country, and the military and police have been in general requisition to keep this spirit of insubordination in check. The reports of the progress of pestilence are quite disheartening, and, notwithstanding all the imports of food, and the immense exerting in relief in food and money, great destitution still prevails, and the markets are advancing. All accounts concur in showing that the mortality is still very considerable. According to some calculations, the population has already been diminished to the extent of nearly one million, from deaths and emigration. But I should sup-

pose that this estimate, for which there can be nothing like certainty or accurate data, is greatly exaggerated." Kerry Examiner says: "The Catholic clergy of this county have been obliged to suspend their usual Conferences in consequence of their inability to attend, owing to the heavy duties that devolve on them in their respective parishes in these times of famine and death."

The pestilence is as nearly destructive in some parts of Ulster, as in any of the southern or western districts. In the southern county of Fermanagh the mortality is frightful. The Cork Examiner contains details of the ravages of pestilence in various parts of that extensive country. In the famed district of Schull the extensive relief afforded has caused some alleviation, and the mortality is decreasing. In the Cork workhouses, the deaths last week, were 95—an increase of 12 over the preceding week.

LATE PUBLICATIONS.

- STATEMENT OF FACTS—Demonstrating the Rapid & Universal Spread and Triumph of Roman Catholicism. Price, 15 cts.; discount by the quantity.
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APPOINTMENTS.

A conference is appointed to convene at Slabcity, in the town of Livonia, Liv. Co. N. Y., Friday, July 2d, at 10 A. M.—A general attendance is solicited. Friends will call on E. Lee, and C. Goodwin. Bro. H. P. Hill, the Editor and others may be expected to attend. Bro. Galtzha is requested to attend this meeting.

A Grove meeting is appointed by Bro. N. A. Hitchcock, at Tyler Prospect, Washington Co. Ill., to be held June 10th and 26th. A general attendance is solicited.

A Grove Meeting will be held, the Lord willing, in Macomb, Macomb Co., Michigan, in a Grove of Bro. Taylor's (in Crawford settlement) commencing July 31, 1847, to continue over the Sabbath.

The design of this meeting is to do good to all who may come, by the preaching of the Gospel of Christ. We intend to give a careful presentation of our notes in the advent of Christ at hand, by giving a course of lectures on the Visions of the Prophet Daniel. Ministering brethren in the vicinity are respectfully invited to attend, and labor as the Lord may direct though they may not profess to be Adventists. Shall we not love and pray for the coming of the Lord? I should be glad if one of our advent Preachers from across the Lake would come over and help us. Brethren will you come? But very little advent labor has been bestowed upon this part of God's Vineyard. We shall be happy to see as many of our advent friends at this meeting as possible. S. CLARK.

All the brethren from a distance, intending to help in the above meeting, will please inform me by letter, and I or some brother will meet them at the Temperance House in Detroit, or at Bro. Osborn's, (the Baker,) on the 5th of June. STEWART TAYLOR. (Direct, S. Taylor, P. M. Vienna, Mich.)

BUSINESS NOTES.

E. Burham—E. Cogswell is paid to vol. xiii, no. 5; and S. Butler to vol. xvi, no. 9.

J. D. Marsh—J. Martin is now credited in all \$3, which pays to close of vol. xiii.

S. J. Runny, you are credited in full for the Voice.

W. T. Palmest—our first letter to us received, and the paper sent us ordered. We hope you have received it.

J. Moffatt—Yes. All the one on the Jews.

Receipts for Week ending June 11th.

J D Marsh for J Martin \$1; B Newton \$2; T H Gridley 50 cts. L Baker; A Spencer \$1; D S Osborn \$1; and W E Peters \$1; N A Hitchcock for B Coffin 50 cts.; and J and L Brown 50 cts. C Goodrich 75 cts. P Moun 50 cts. and J L Davis, G Russell all right; J Porter \$1, and T H Prushay \$2; T Smith 50 cts. and J Smith 50 cts. Joseph Smith \$1, and E Baker \$1; P Alling; S Marsh; M B Sherman \$2; P. M. for D C Phillips \$3; A Case \$1.30; L P Judson; J J Rogers \$1.

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS, KNOW THAT HE IS NEAR, EVEN AT THE DOOR."

VOL. XIV.

ROCHESTER, N. Y.—JUNE 23, 1847.

NO. 13.

THE VOICE OF TRUTH,

PUBLISHED EVERY WEDNESDAY

TALMAN BLOCK, BUFFALO ST. OPPOSITE ARCADE,

(Entrance—east end of the building)

By Joseph Marsh, Editor.

TERMS—50 cents per Volume of 12 Numbers. \$2 for Five Copies Without Charge to those who are unable to pay.

All communications for the 'Voice of Truth,' and orders or remittances for Books, should be addressed to Joseph Marsh, Rochester, N. Y., post paid. Subscribers' names, with their Post-Office, should be plainly written.

Why art thou sad?

To —.

O why that sadness on thy heart,
That cloud upon thy brow I
Thou dost not well to act the part
Of him that doubteth, now.
Sure Christ hath trod the thorny way,
Was tried, and tempted, night and day,
Insulted, mocked and tortured, slain,
That all the saints with him might reign.

Why art thou sad? Be of good cheer,
Thy worldlings on thee frown,
While thou canst read thy title clear,
To an unfading crown.

The price is paid, the prize is sure,
To all who to the end endure,
Gird up, and tread the heavenly road,
Ready, always, to meet thy God.

Soon Paradise will be restored,
The just with Christ shall reign—
Earth, like the garden of the Lord,
Will yield her fruits again.
No tear-drop, then, shall dim thine eye,
No heart shall mourn, no breast will sigh,
'This world, is but a wilderness;
'The World to Come—a home of bliss.

Ellicott's Mills, Md.

J. M.

The Lord's Coming a Great Practical Doctrine.

BY MOURANT BRUCE, M. A.

Our object, is to give a PRACTICAL VIEW OF THE LORD'S SECOND ADVENT. Many have heard of this subject, whose attention has not been decidedly drawn to it. Many have theorized on the event, who have never applied it for useful purposes; and many regard its consideration as speculative and imaginary, wholly unconnected with the daily walk of the Christian, and of no particular benefit.

It is proposed to show that the subject of the Lord's Advent demands the most serious attention; that it is anything but speculative—nay, on the contrary, that it is of the most solemn, practical, and useful character.

May it please God that the arguments now to be brought forward from his Holy Word, shall bring home this conviction, fully and clearly, to the minds of all who read.

Omitting the Scriptures of the Old Testament, it is from those of the New only that we propose to show the practical character of the doctrine of the Second Advent. We begin by

I. STATING THE SUBJECT.

1. As to the fact, itself, that the Lord will come in his glorious majesty, all professing Christians are agreed. Whether he will return to the earth, and, in the words of the prophets, "His feet shall stand on the mount of Olives," (Zech. 14th), or whether he shall only come to the region of the air, are subjects much debated, and on which it is no part of our plan to enter. Suffice it here to say, that all professing Christians agree in the fact of the glorious coming of our great God and Savior, to judge the quick and the dead.

2. The prominence given in the New Testament to this coming of our Lord, and to subjects connected with it, is very remarkable.

(a). This shall be shown from his own words. It is thus that our Lord himself draws the attention of his church to his second coming.

First, by his DISCOURSES on the subject.—Amongst these, stands prominently that remarkable description of his return, which the Lord gave his disciples when on the mount of Olives. They asked him, "What shall be the sign of thy coming, and of the end of the world?" or age.

Again, by his PARABLES, he presses the same great truth. These amount in all to twenty-seven the greater number of which point to his Second Advent, or events connected with it.

The Lord's EXHORTATIONS, also, to preparedness for that great event are very forcible:—"Watch, for ye know neither the day nor the hour wherein the Son of man cometh." "In such an hour as ye think not, the Son of man cometh." What I say unto you, I say unto all, Watch."

In these exhortations, our Lord brings this great subject prominently forward, and urges it on his Church to the end of time.

(b). Passing from our Lord's teaching to certain remarkable passages in his life, we notice first His TRANSFIGURATION.

In this event, we have a representation of the glories of the Second Advent. The witnesses of this surprising fact were Peter, and James, and John; the former and latter of whom thus allude to it; the former in his second epistle:—"We were eye-witnesses of his majesty . . . when we were with him in the holy mount." And the latter, apparently, in the first chapter of his gospel:—"We beheld his glory, the glory as of the only begotten of the Father.

In this transaction, our Lord gave a manifestation of his own future glory, and of that of his saints in the resurrection state; and this was according to a promise, which "about eight days before" he had given to his apostles; namely, that there were some then present who should not taste death till they had seen the Son of man coming in his kingdom. Accordingly, he takes with him into the mount the three forenamed witnesses, and there they behold that glory which the Lord and his saints will possess in his kingdom. Elijah had in his flesh been translated, and his glorified humanity was there beheld radiant with light. Moses had died, and was buried. He might, or might not, have seen corruption—Of this we are not informed, But this we know, that for his dead body, angels of light and darkness contended; and here we see the fact and fruit of the Archangel's victory. Moses dead, buried, and raised again in glory, is a pledge to dying Believers, of their own glorious resurrection; whilst Elias, and our Lord himself, are, in this transaction, types of the sudden glory of those who shall be "caught up" alive from the earth at our Savior's advent, "to meet the Lord in the air."

The INSTITUTION OF THE EUCHARIST is another event in the history of our Lord which calls the attention of his church to his future Advent. "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." (1 Cor. 11th). Hence, in this monthly, or, which is better, weekly celebration, believers are habitually reminded of this great doctrine.

The ASCENSION of our Lord is also used to direct the eyes of his people to his return. The Apostles gazed on Him whom they loved, whilst "a cloud received him out of their sight."—(Act 1st.) But, behold, from an ascending Savior their attention is called to a coming King; for, "whilst they looked steadfastly toward heaven, as he went up, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Thus, both from the teaching of our Lord, and from these several passages in his life, we see the fact of his Second Advent prominently brought before his Church.

(c). From the teaching and life of our Lord, we pass on to show that equal prominence is given to this great subject in the writings of his Apostles. It is thus noticed by them:—

ST. PAUL.

Rom. 8th.—I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. For the earnest expectation of the creature (creation) waiteth for the manifestation of the sons of God; i. e., at the resurrection.

1 Cor. 1st.—Ye come behind in no gift, waiting for the coming of our Lord Jesus Christ.

2 Cor. 5th.—Earnestly desiring to be clothed upon with our house which is from heaven.

Eph. 1st.—Until the redemption of the purchased possession.

Philip. 3d.—Our conversation (citizenship) is in heaven, from whence also we look for the Savior, who shall change our vile body.

Col. 3d.—When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

1 Tim. 2d.—Unblameable in holiness before God, at the coming of our Lord Jesus Christ with all his saints.

2 Thess. 3d.—The Lord direct your hearts into the patient waiting for Christ.

1 Tim. 6th.—Keep this commandment until the appearing of our Lord Jesus Christ.

2 Tim. 4th.—A crown of righteousness, which the righteous Judge shall give me at that day.

Titus 2d.—Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.

Heb. 9th.—To them that look for him, he shall appear the second time.

JAMES.

Jas. 5th.—Stablish your hearts, for the coming of the Lord, draweth nigh.

PETER.

1 Pet. 5th.—When the chief Shepherd shall appear, ye shall receive a crown of glory.

2 Pet. 3d.—The day of the Lord will come as a thief in the night.

JOHN.

1 John 3d.—When he shall appear, we shall be like him.

JUDE.

Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all.

REVELATION.

Beginning with—Behold, he cometh with clouds.

Ending with—Even so, come, Lord Jesus.

Thus, all the Apostles, and that in almost all their writings, bring forward this doctrine, a few specimens only of which are given above. For further evidence, the reader is referred especially to the Letters to the Thessalonians, and to those by St. Peter.

The prominence given in Scripture to the Second Advent having been thus noticed,

3. We proceed to point out its importance.

To the **RIGHTEOUS**, how important is it! Believers are now pardoned, their sins are blotted out, for they are justified by faith in the Son of God. At death they go to Him, and "rest from their labors." But they do not then receive their reward, or *fully* enter into the joy of their Lord. Death is never mentioned in Scripture as the period when the saints are to be wholly blessed.—This is always referred to the Second Advent.—It is at the resurrection only, when they shall be clothed upon with their new bodies, and when the whole church shall be perfected, that they shall enter into their state of complete felicity.—Most deeply momentous, therefore, to the saints, is that coming of the Lord, which alone shall bring to them their "perfect consummation and bliss, both in body and soul."

And if to the righteous this event is important, is it not especially so to the **WICKED**? The ungodly man dies. His soul goes to its own place. His body lies in the ground. But, at the coming of the Judge, that body is raised. In that body he stands before the dreadful tribunal, and so in body and soul enters into that dreary abode, at the contemplation of which soul recoils with horror.

To **CHRIST**, also, as well as to his people, the period of his coming is one of no slight interest. For it is not till then that He will assume "his many crowns." It is not till then that he will fully see of the travail of his soul, and take possession of that kingdom stipulated to Him in everlasting covenant.

To **SATAN**, *Christ's great adversary*, that day is of equal importance; for not till then, having been first chained in the abyss, will he be cast into the lake of fire and brimstone, his final prison-house. (Rev. 20: 3, 9, 10.)

To those **EVIL SPIRITS**, whether abroad on the earth, or "reserved in chains under darkness unto the judgment of the great day," there is the same dreadful importance in the Lord's appearing, "Art thou come hither to torment us *before the time*? I know thee who thou art," was the significant cry of one of these wretched spirits. And no marvel; for he dreaded that which, by some divine oracle, he knew; namely, that at the appointed time, he was to be plunged into everlasting fire, reserved for the devil and his angels.

And **GOOD SPIRITS**, as well as evil, look forward also to this grand period. As intelligent beings, they are desirous of knowledge, and these are among "the things which the angels desire to look into;" for they give the fullest development of the mysteries of redemption. Whilst, as benevolent beings, they must anticipate with deep interest that blessed period, when those "heirs of salvation," over whom, as ministering spirits, they have carefully watched, shall receive the happy reward of their painful conflict.

Nor can we doubt, that to the **WHOLE OF CREATION**, the consummation to be effected at the coming of the Lord will be a subject of the deepest interest. We may reasonably suppose that all God's creatures located in their appointed regions throughout the immensity of space, are, or will be, made acquainted with the stupendous fact of the incarnation of the Eternal Word, and of its full effects, at his appearing. Nothing, I presume, will so manifest the character of God as the atonement, and its future results. Thus, as it is said in a figure, that "the earnest expectation of the creature (i. e., of this lower creation) waiteth

for the manifestation of the sons of God;" (the glorious appearing of the saints at the Second Advent:) so we may suppose, that event will, to the rest of God's creation, be one of the deepest moment, as manifesting in the grandest possible manner God's justice, mercy, wisdom, faithfulness, and all the other attributes of his adorable character.

As, therefore, the Second Advent of our Lord thus concerns the Church and the world, Christ and Satan, angels both of light and of darkness, and (we may add) the whole rest of God's creation—since it is an event so vast and comprehensive in its results, it cannot be denied that it is thus proved to be a subject of the greatest moment.

4. From the importance of the Second Advent we shall, in further stating the subject, proceed to notice only, the aspect of the Church respecting it.

And this we show from the letters of the Apostles. In them we find believers constantly described as **WAITING** for that event. The faithful are spoken of as "looking for that blessed hope, and the glorious appearing of the great God;" "Looking for him," &c.

And for this we find they are **CONDEMNED**.—For example, the Corinthians; "Ye come behind in no gift, waiting for the coming of our Lord Jesus Christ." And the Thessalonians: "Ye turned to God from Idols, to serve the living and true God, and to wait for his Son from heaven." And again: "But ye, brethren, are not in darkness, that that day should overtake you as a thief."

Other examples might also be given: and we might likewise, notice passages in which the strongest censure is passed on those who neglect, or despise, the day of his coming; thus clearly showing what is the will of the Lord on this subject, and what is the proper aspect of the Church concerning it.

Having thus stated the subject of the Second Advent—the fact—its prominence in the New Testament—its importance—and the aspect of the Church respecting it, the way is now opened to show. (*To be Continued.*)

The Use of Tobacco.

"The habit of smoking, snuffing, and chewing this weed is not so lamentable in its consequences as rum-drinking, but then it is a matter of intemperance—expensive—disgusting—and a great cause of rum-drinking.

The least important item in the account is its *expense*. Yet this is worthy of attention. In the year 1810, after thorough investigation, it was ascertained that in the city of New York alone, there was consumed during that year \$80,000 worth of cigars. The present consumption in that city is not less than \$200,000 annually. A very careful investigation has been made relative to the cost of this article to the whole nation, and it has been found to exceed 10,000,000 of dollars per annum. More than ten times as much as is paid to all the benevolent enterprises of the day together. How much suffering and poverty that \$10,000,000 would relieve—how much light and truth it might scatter. \$10,000,000 wasted for cigars! and by a people continually complaining of 'Hard Times.'

It is a dreadful filthy habit—either in its chewing, smoking or snuffing. What an uncleanly nose is the snuff-taker continually poking in your face,—and then, if you have seen a regular snuff-taker spit, you have looked upon a sight too filthy for decent eyes. Think of the *chewing* of this weed—polluting the mouth with that which no animal in creation, save the dirty goat, and the tobacco worm, will ever touch. The mouth was evidently made to be kept clean, and fit to contain food during mastication; but the use of

tobacco makes it the very foulest spot beneath the sun. How is that poor man's stomach to be pitted, that is compelled to receive all its food from a vessel so unclean! What a lip and chin the poor tobacco chewer is obliged to carry about with him wherever he may go, always besmeared with the boilings over of the filthy caldron within. Who does not pity the tobacco chewer, the victim of a most debasing and tyrannical habit?

The use of tobacco in any form is exceedingly injurious to the health. It is the opinion of the ablest physicians in the civilized world, that a more deadly poison cannot be infused into the system. Its terrific effects upon life have been shown in hundreds of instances, by experiments on various kinds of animals. A drop of the oil of tobacco, applied to the tongue of a cat or dog, causes immediate death.

Dying at the hands of *tobacco*! Strange that men will take the same means to kill themselves, that they do to destroy the vermin on their flocks and herds. The prayer of the tobacco user seems to be, "let me die the death of lice and sheep-ticks."

But then, tobacco is used 'as a medicine.'—The same blindness in our physicians, which once supposed ardent spirits necessary, both as a preventive and restorative, led also to the use of tobacco. And what at first was used to allay the distress of tooth-ache, became at length almost necessary to very existence. The father used it to *cure* his teeth, and the sons to *prevent* theirs from aching, and and thus they all agreed to eat that which would nauseate a well-bred dog.—Others had 'watery stomachs.' They must use it to induce spitting, that the surplus fluid might be drained off through the mouth. As philosophical as to turn a brook into your cellar to make a drain necessary. This watery stomach malady, like some other troublesome diseases, generally went through the entire family. And it spread from neighborhood, until whole communities of men were converted into boiling springs, the water of which resembled the polluted fountains which supplied the sea of Sodom.

The use of tobacco is a great cause of drunkenness. Its tendency upon the system is to produce a morbid thirst which simple *water* does not allay, and in time must be treated with some intoxicating drink. We know this from the fact that, go where we will, we shall almost invariably find tobacco in some form or other,—generally in two forms—the everlasting companion of the drunkard."—*Mass. Cataract.*

Corruptions of Shakerism.

DEAR BROTHER MARSH:—The following statement was made by Bro. James Boggs, about one year ago, and by me at the time reduced to writing, with a view of publishing it, if thought expedient, to advance the cause of truth. Bro. B. was formerly a Presbyterian or Congregational Minister, till he embraced the doctrine of the speedy coming of Christ, when his connection was dissolved; after which time till the winter of 1846, he labored as a Lecturer in Ohio and Pennsylvania, and from the Autumn of 1844, till Feb. 1846, he labored most of the time in Norwalk and vicinity. At the end of which time he measurably embraced the doctrine that the Lord had come, &c. In the spring thereafter, went to Cincinnati accompanied by his wife and four children; while there he visited the Shakers and spent sometime with them (how much I do not remember.)

He said, he "very soon found the glowing accounts of Mr. Jacobs as published in 'The Day Star,' respecting their (the Shakers') piety and Christian graces and virtues, all a fabrication.—That from the best information he could obtain both from acquaintance and inquiry of those who

had been for a considerable time with them, and also, from the candid part of the inhabitants residing in the vicinity, he was constrained to say that there was far less of the Christian graces among them than the Catholics. That he found them *deceitful, overreaching*, and had reason to believe them grossly *lascivious*. That *infidels* were held in quite as good reputation amongst them, (provided they conformed to their rules,) as the most devoted Christians.

He also stated, that many honest humble Christians had been induced through Mr. Jacobs' statements to go amongst them, and had spent every thing they possessed in removing themselves and families there, and upon their arrival had found things so entirely different from their expectation that they could not possibly join them, and were thereby brought into circumstances of great destitution, the Shakers declining doing an iota for any one who did not unite. He likewise found that those who had joined them, (that is, Adventists,) very soon lost that sweet communion with and love for the Savior, they previously enjoyed. That it was not possible to enjoy much of the presence of the Lord, while associated with such a people. And he wished to warn all honest hearted friends against giving credence to Mr. Jacobs' statements, and also to keep away from the Shakers, if they desired to glorify God and enjoy his presence and love. He also stated that Mr. Jacobs engaged with them in their dances, their whirlings, their rollings upon the floor &c., and when they receive their *showers of love and simplicity*,—he with the rest gets down and scopes up hands-full of those graces, and swallows as though he was eating and swallowing something desirable."

I consider Bro. Boggs a man of truth, and fully competent to arrive at correct conclusions from evidences that may have fallen under his observation. He now resides near Marysville, in this State.

P. ALLING.

NORWALK, O. June 5th, 1847.

The Second Death.

1. Second implies a first. This is too evident to need proof. It is a fact that none will question.

2. It implies an intermission of, or resurrection from the first. A continued state called death, however varied, could not constitute a second. To illustrate: The different dispensations are but further developments of the one great plan of salvation, and cannot be called the first and second plan of salvation, but first and second dispensations of the same plan. So with death, it cannot be called first and second because it is inflicted in different degrees or in different worlds.

3. If the second death means a miserable eternal life in future state, the first death must be a state of misery in the present life. This would force us to the conclusion that, from that state of misery they have been raised, or at least been relieved from it by being rendered unconscious.—Either of which conclusion would be avoided as death itself by those who plead for endless misery.

The first death is brought about by disease, the hand of violence, or the natural dissolution or decay of the human system. The second by having a part in the Lake that burneth with fire and brimstone. This cannot be executed on any until the resurrection at the end of the thousand years, Rev. xx.

I have not made direct appeals to the Bible because it appears to me that every passage has been brought forward that can throw any light on the subject, and many that have no bearing at all. Yet one will I give. Isa. xxvi. 14.—"They are dead (that is the enemies), they shall not live (no not even in eternal anguish), they are deceased, they shall not rise:" (that is from

the second death). Paul had the fullest confidence in the resurrection both of the just and the unjust. "Therefore hast thou visited and destroyed them, and made all their memory to perish." Their memory, not our memory of them.

Hence they cannot be the subjects of conscious punishment. Rewards and punishments always suppose a recollection of that for which we are punished: Let God be true, but every man a liar.

DAVID DAVIS.

SPRING MILLS, N. Y. May 30, 1847.

Shaking of the Powers of Heaven—Sign of the Son of Man.

Matt. xxiv. 29. "The powers of the heavens shall be shaken." Mark xiii. 25; Luke xxi. 26; (Camp. trans.) Men "expiring with the fear and apprehension of those things which are coming upon the world; for the powers of heaven shall be shaken; then shall they see the Son of man coming &c." Paralel is Joel iii. 16. "The heavens and the earth shall shake." Hag. ii. 6. "For thus saith the Lord of Hosts, yet once more, it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land." Paul says, Heb. xii. 27, "This word once more signifieth the removing of those things that are shaken." 2d Peter. The heavens shall pass away with a great noise—the heavens being on fire shall be dissolved." Rev. vi. 14. "And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places."—These things are to occur in the day of the Lord according to 2d Pet. iii. 10. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise." As those things are not removed yet, nor the day of the Lord come as a thief, of course the shaking of the powers of the heavens is yet future: although but a step ahead and the next event to be witnessed in the chronological order of prophecy.

"Then shall appear the sign of the Son of man in heaven." I understand, that in connection with the shaking of the powers of Heaven, Christ will appear, or be seen (as they are rolled together as a scroll,) sitting at the right hand of the Almighty, and coming on the clouds of heaven, Matt. xxvi. 64; (camp. trans.) Mark xiv. 62. There seems two points, or divisions in these words, 1st. He is seen sitting at the right hand of God. 2d. Then he is seen coming on the clouds. Why is it not said he shall be seen coming only, unless it is that he is first seen as a sign? At last it appears to imply something more than his coming. That must be the time when all the tribes of the earth shall mourn and wail because of him, or as Camp. renders it, "When they shall see the Son of Man coming on the clouds of heaven, with great majesty and power."

One reason why I cannot think there is to be, or has been some remarkable sign aside from the Son of Man, is, that his coming would not be as it was in the days of Noah, viz: some in the field in bed, and in the mill. Another is, the Bible does not tell us what that sign is to be, hence some have supposed one thing, and some another. Now it appears to me it is contrary to analogy of Scripture to tell us of something to come, and then leave us all to conjecture how, where, or what it will be; "Well, suppose we understand the Son of Man will be a sign, is there any Scripture that justifies such a conclusion? and what is he to be a sign, or token of? Turn to Jer. viii. 18. "Behold I and the children whom the Lord hath given me are for signs and wonders in Israel, from the Lord of hosts which dwelleth in Mount Zion. Heb. ii. 12, 13. It is applied to Christ as the one speaking. Also Matt. xii. 39. "Save the sign of the Prophet Jonah."—What was it but Jonah himself, being three days

and three nights in the stomach of the great fish? (Camp trans.) So will the Son of Man be seen sitting at the right hand of God, as a sign to those who have not his spirit, his love in the soul, that the harvest is past, the summer is ended and they are not saved. Mercy with them be clean gone forever!

Some have spiritualized away his coming personally: some have denied his existence, others have put far away his coming, scoffingly asked, "where is the promise of his coming?" But when the heavens and earth shall be shaking, the heavens departing as a scroll, opening to their affrighted vision the Son of Man, this same Jesus—coming on the clouds of heaven with great power and glory, then they will raise that mighty wail, with all the kindreds of the earth because of him. But those who love and wait for his appearing, then will say, "Lo, this our God we have waited for him, we will be glad and rejoice in his salvation." My desire is that I with all of the saints may be kept by the power of God through faith unto salvation. My soul says, "let thy kingdom come"—and Lord Jesus come quickly. Amen. STEPHEN E. MABEY.

CLARKSON, May 8th, 1847.

LETTER FROM BRO. P. ALLING.

NORWALK, O. May 12th, 1847.

DEAR BRO. MARSH—I am sorry you can not find time to give us an exposition of the 13th of Rev. This subject continues to rest with weight upon my mind, and I feel a great solicitude to understand fully what is meant by the beast, the image, &c. I think if brethren could see and keep the following distinctions in their minds, the principal obstacles to arriving at a correct conclusion of the matter would be removed &c.—That the head mentioned in verse 3, denotes imperial Rome. The deadly wound was made when imperial power was taken away to make room for the papal or 42 month beast. The healing under the 2 horned beast in verse 12th, is the resting of the imperial or absolute power of the head in verse 3. Verse 3 and 12, go together. The killing by the sword and living again as mentioned in verse 10 and last clause of verse 14, applies to the papacy, consequently verse 10 and 14 denote a different power and must be kept distinct from verse 3 and 12. Also that the two horned beast is a separate power from the image. The former denotes the secular, which causes the dwellers upon earth to make the latter, i. e. an image to the beast that had the wound by the sword, viz to the papacy.

The republishing of your article upon the Sabbath was to myself and wife, and many others truly meat in due season. From the light we had prior to that time, we felt it our duty to observe the 7th day, but are now satisfied that the 1st day is the proper day to be observed. My faith continues firm that deliverance is at hand. Praise the Lord for the hope.

Affectionately your brother in Christ.

P. ALLING.

P. S. I send you the following extract taken from the N. Y. Observer of the 15th inst., which is copied by that paper from the Washington Union, and is an extract from a European correspondent. Says the writer in speaking of the probability of an alliance between the Pope and the Grand Turk, "The measure has been repeatedly entertained, but was never placed on so secure a basis as at present, when the effect produced by Magnetic Telegraph and Rail Roads and Steam Power is penetrating and astonishing the most benighted regions. I saw it beautifully stated in an English paper at the Casino yesterday, (March 29th 1847,) that Franklin drew the lightning down from the clouds, but Morse gave it voice and bade it go forth and speak to every nation and kindred and tongue. It is the Voice un-

der the superintendence of Him who never acts, but in wisdom which is to enter the darkest recesses of the heathen heart, and teach it how degradingly it contrasts with the genius which gave it utterance."

From the foregoing and other evidences that might be adduced, we see I think a fulfilment of verses 13 and 14 of the 13 chapter of Rev. Are not these the signs or wonders, by which the dwellers upon earth are, and were to be deceived? Look at it carefully. Yours. P. A.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, JUNE 23, 1847.

Advent Harbinger.

This will be the title of our sheet hereafter. Reasons for the change will be given under the new title.

We really want our dues, or a part of them, for present use: we are indebted for paper, and desire to pay for it immediately. Do not delay in sending the necessary means to meet our urgent calls at this time.

We kindly solicit our worthy correspondents to resume their pens again, on all or any of the sanctifying, strengthening and soul-reviving subjects which pertain to 'the blessed hope, namely the appearing of the glory of the Great God, and our Savior Jesus Christ.' There has been rather a lack in this respect, for a short time past. A full supply of good original matter, on different subjects, constantly on hand, is indispensable in making a religious paper what it should be at this day and age of the world. Come then, you who have a talent to write: give us a 'portion of meat in due season,' that the board may be filled with a rich variety of heavenly bread and the water of life, for the hungry household of faith.

A True Test.

The numerous sects have their different rules by which they test, or pretend to test, the christian character of those whom they receive into their communion. Some are required to subscribe to a few abstract propositions, drawn up in the form of a creed, covenant, discipline, or articles of faith. Others must tell a good 'experience,' and be immersed—of others, a christian experience only is demanded, and with others christian character will answer.—Now there may be some very good things presented in these and other tests which have existed and now exist, but that they are all more or less defective we have not a doubt: for a person may subscribe to the whole creed, tell a very good experience, be baptized, and bear many of the external marks of a Christian, and still be deficient in a very essential pre-requisite of such a character: he may not love the appearing of Christ.

We would not present any abstract text or principle of the Bible as an exclusive test of christian character: the Bible, the whole Bible must fully decide that important point. Still there are fundamental principles taught in that Book by which we may very well if not infallibly determine whether a person is a child of God or not; and one of these principles is love for the appearing of Christ. No one destitute of this principle can be a Christian: for if he loves and obeys Christ, he will most certainly love his appearing.

The angels were actuated by a strong love for the appearing of Christ, when they 'desired to look into the glory of his coming and kingdom. The same

principle caused Abraham to look for the heavenly city and better country. The same may be said of the holy men of old, who, by the spirit of inspiration, testified about the time and manner of time of the first and second advents of Christ. The primitive saints were comforted in the blessed hope of the glorious appearing of their adored Lord. Peter desired and hastened unto the day of God; Jude looked for the mercy of the Lord; Paul loved the appearing of Christ; John prayed 'Come, Lord Jesus,' and James waited patiently for the glorious answer to this every Christian's prayer.

Do you thus look, haste, desire, pray and wait, and do you thus love the appearing of Christ? If not, then all is not right with you; but if you do, then all is well: you are a child of the Lord, and ready to meet him at his coming. Each one may test him or herself by this principle, which we seriously recommend all to do, impartially, without delay: for soon it will be forever too late: the Lord is at hand.

Oh, how many professed Christians would not stand this simple test. Weigh them in this balance of the sanctuary and they would be found most fearfully wanting. They have so much love for the world, are so sinful, unholy and unprepared in nearly every necessary qualification to meet their Lord, that they cannot bear to hear anything about his coming yet, or in their day. The Time of his coming, especially if it brings that event very near, is unpleasant to them. In a word, instead of loving, they in reality hate the appearing of their Lord!—Miserable creatures! we pity them most sincerely. May they see their wretched condition, speedily and effectually seek the love and favor of their Lord, that they may truly love his appearing, and with his tried waiting children, now look up, and lift up their heads, under the joyful assurance that their eternal redemption is nigh.

Great Apostasy.

NUMBER VI.

The practice of the church. In resuming this subject we say, the practice of the church in forming separate organizations, for moral, benevolent, and religious purposes, is without a divine warrant. We do not say that it is unscriptural for missionaries, evangelists, or ministers of the gospel to go into all the world, and preach the gospel to every creature—nor that it is wrong to distribute the Bible throughout the world—neither that it is not right to do all we can to make men temperate, moral, abolitionists, and lovers of every good doctrine and practice—These and all good things the Bible enforces. But we are opposed to the church forming separate societies in order to carry forward the good work taught by these different moral and benevolent principles: for such organizations were unknown in apostolical times. They are entirely superfluous things: for all the good they can possibly do, can be done by the church, without the aid of such human appendages. And besides, their evil tendency we conceive to be very great: for they are calculated to destroy confidence in the sufficiency and perfection of the scriptures as a guide in matters pertaining to the practice or work of the church. And further, the principle that justifies such organizations, opens the door for the church to form as many societies as there are abstract principles of the gospel.

In these things the apostasy of the church has been fearfully great. She has been dissatisfied to act in the humble capacity prescribed by her Lord. The great and glorious works of love and benevolence which she should have cheerfully done, as her Lord has directed, she could not perform without the noise, parade and worldly show, of a Missionary Society, home and foreign—a Bible Society—a Tract Society—Moral Reform Society—Anti-slavery and

Temperance Societies—Sunday School Unions—Evangelical Alliance—and so down to the end of the category. These societies have had to create their Presidents, Secretaries, Treasurers, Board of Directors, Executive Committees, &c., &c., with other necessary appendages to keep the human machinery in motion. Money from small sums up to thousands of dollars have been freely given, begged, persuaded, bequeathed, urged, and forced into the treasuries of these societies, to create, if possible, a permanent fund ('to lay up treasure on earth!'), in order to make the cause respectable in the eyes of the world, and to meet the necessary expenses in carrying out the objects of the fraternity. In a word, the church and the world, in these last days especially, to a great extent, do business on the same principle, viz: by incorporated bodies, or monopolies, and on the principle of receiving in dollars and cents, an equivalent for what is done. And each must have good security for their services before doing the work.

These mammoth societies may have done much good, but all, and we think much more good than they have performed, might have been wrought by the church in another way, viz; by a strict adherence to the simplicity of the gospel; and then these popular combinations would not have existed, as they now do, to oppose the doctrine of the near and pre-millennial advent of Christ, and to hold out the delusive hope that through their potent influence the millennium is soon to be ushered in! Alas! how sad have been the consequences of this step in the great apostasy. The Lord save us, as a people, from imitating the fatal example, and enable us to do the work of his bidding in the manner he has prescribed in his word, viz; to go forth to the work necessary to be done, when and where duty may call, trusting in God for the necessary means to carry it forward.—'Go ye into all the world and preach the gospel to every creature, and lo, I am with you always, even to the end-of-the-world.' is as true now as when uttered by the blessed Savior. And to realize its strict fulfilment, as did the apostolical ministry, and as we did at the commencement of the advent cause, we must have the faith and works which they and we had; then we shall lack nothing needful for the furtherance of the good work of our calling.

22. Their places of worship. In but few things of the present age is the folly, pride, sin and extravagance of man more strikingly exhibited than in church building: the sects seem to vie with each other in this respect. Thousands on thousands of dollars are lavished on the so called churches (meeting houses) of these degenerate times, and for no other object than for an outward show: to please the eye of the world. Instead of erecting suitable houses for the accommodation of the poor as well as the rich, the latter, with few exceptions, are only provided for, especially in our cities and large towns. The leading object of church building, in these days, appears to be to provide for the rich, or those who are able to purchase a seat, or 'a good place,' while the poor are turned away, or told, as James says, to 'stand there, or, sit here under their footstool.'

We pretend not to say that the New Testament gives the specific or any general rule to be observed by the church in building or providing a place for worship, but we do most solemnly aver that it does prohibit extravagances in everything; and if the sects have not been guilty of this sin, in erecting very many of their houses of worship, then we know not how that sin can be committed. Hence the apostasy in this case has been very great. Our Lord and King had his birth in a manger, and during his ministry had not where to lay his head. He taught or worshipped on the green grass, by the sea-side, in private dwellings, in the synagogues, and in the open air. The apostles imitated their Lord, and the

primitive saints to the days of Constantine, did not depart from these examples. How wide the contrast between them and the sects of these apostate times!

23. *Worship of the church.* With few exceptions the worship of the church consists in the strict observance of certain arbitrary rules, adopted by common consent, to regulate the singing, praying, exhortations—and entire worship of the church. The preaching consists in an oration on an abstract word, sentence, or verse of the scriptures, without giving the meaning of the context, or shedding any light upon the inspired word: it is any thing but apostolical preaching or teaching, viz; expounding the Word. The praying, especially in the pulpit, is generally studied, cold and mechanical, and evidently designed to be heard of men, more than to please God: it is not with the 'spirit and understanding.'—The singing is vocal and instrumental, and with scarcely an exception, the unregenerate, either wholly or in part, perform this part of the worship of the church. And who will say that such worldly, mechanical and hypocritical performances are according to the order of the New Testament? no one acquainted with that perfect Book: for it tells us that 'the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him,' and 'I will pray with the spirit, and with the understanding also: I will sing with the spirit and understanding also.'

The apostacy in this case must be apparent to every lover of the Bible, for he must clearly see that the true worship of God has been exchanged by the church for cold and spiritless prayers, dry mechanical sermons, and hypocritical singing; with no hope of the primitive worship ever being again restored to her temples. There may be exceptions, but they are few. These things are true, to the spirit and letter, of the great body of the sects, as all very well know. And if the church had departed from the truth in no other case than the worship of God, her apostacy would be most fearful, and of a character peculiarly calculated to incur the high displeasure of an insulted God. O let us, who expect soon to appear before him, see that our worship is strictly in accordance with his word: "in spirit and in truth."

A Word of Exhortation.

"Exhort one another, and so much the more as you see the day approaching."

If ever it was duty for Christians to heed this command, it is now: for the day, the great day of the Lord is rapidly approaching—it hasteth greatly; and the watchful child of God sees its approach, with a certainty that will admit of no doubt. The fulfilment of historical and chronological prophecy, the signs in the heavens above and the earth beneath—the terrible famine; the dreadful pestilence; the fearful storm; and mighty earthquakes, and many other evidences, all, all, in clear and trumpet tones proclaim the day of the Lord near. And in view of its sure approach, the dreadful judgments which it will bring upon all the ungodly, and the exceeding great and transcendantly glorious rewards, that it will bring to all the righteous, we do most seriously and urgently exhort all to 'take heed lest, at any time, your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares: for as a snare shall it come on all them who dwell upon the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.'

In view of these things—and also in view of the wicked moral influences that surround us, the numerous temptations to unbelief and sin on every hand—and the chill of spiritual death that has come

over the church, we not only exhort the waiting saints to faithfulness, and steadfastness in the faith, but we exhort them to *exhort one another*, and so much the more as the perils of the way increase, and you see the day approaching. Do not neglect these things at this momentous hour—shake off the slumbers of death, that seem insensibly to be stealing over many, by fervent and incessant prayer, diligent and prayerful study of your too much neglected, but precious Bible; by assembling more frequently, with those of like precious faith, and when assembled be sure and do your duty cheerfully and fully, in prayer and exhortation. Let the benevolence of your soul be moved at the wants of the poor, the minister who labors for your spiritual good, and for the aid of the good cause abroad—see that you die daily to sin—that your words, thoughts, acts, appetites, passions and desires are all brought and kept in full subjection to the will of Christ.—If you faithfully observe these things, your faith will grow exceedingly, your hope will become as an anchor to the soul, and will reach within the veil—your joy will be constant, like a river, and full of glory; and as a matter of course, you will be accounted worthy to escape the dreadful judgments that will soon fall upon the ungodly, and be fully qualified to stand acquitted, in immortal life and unclouded glory before the Son of man at his appearing.

Questions and Answers.

We do not object to our correspondents asking questions, but we had much rather they would correctly answer a thousand that we could ask but can not answer, than to answer one of the many difficult ones, which we may be requested to answer; for all very well know that it is much easier to ask than to answer difficult questions. We seldom turn aside from other duties to attend to such things, neither do we feel under any obligation to suffer a reply or a controversy to grow out of any answer we may give. If our answer does not suit the one for whom it is specially designed, why, he must give a better one, or seek some other person who can. With these preliminaries, we will proceed to dispose of the questions which have for some time been accumulating on our hands.

1. Br. R. R. Y.'s several questions are important, yet they have in part been fully answered in some previous numbers of the Voice, in our review of Sister Clemon's views on the first resurrection. Those relating to other subjects, we may notice at another time, when we can do better justice to the questions than we now can.

2. Another brother enquires,

"1st. What are the duties of deacons?"

"2d. Is it their privilege to administer the ordinances of baptism and the Lord's Supper?"

"3d. Are the offices of elder and bishop the same? An answer to the above queries will gratify many."

We kindly solicit Br. E. R. Pinney to answer these important questions. We think his mind is informed on the same.

3. Another brother asks,

Is the 6000 years theory correct? or is it not? If the theory is correct, that the six working days are a sign of 6000 years of probation, and the seventh or Sabbath a sign of "the rest that remains for the people of God!" how can we reconcile the practice of keeping the first day of the week as a sign of the seventh thousand years?

2d. If the theory is not correct, please point out its defects.

T. M. PREBLE.

The 6000 years theory we consider correct: also that the seventh day was kept by the Jews, a typical people, as a type of the seventh thousand years, or millennium of rest which awaits the people of God. That type, with all others under the law, was to be

observed so long as the typical people existed whose duty it was to keep the Mosaic law. When that law of types ended, the typical people ceased, and of course the types were no longer to be observed. You correctly call the seventh day a sign or TYPE. Are the Gentile Christians a typical people, or are they required to keep the law of types? Certainly not, then they are not required to keep the seventh day, or typical Sabbath.

We do not keep the first day as a type of the promised rest; neither do the Scriptures require us to keep it or any other day for that purpose; but we think we are justified by Scripture and the best church history in observing the first day of the week as a day of worship, and to "eat the Lord's Supper" to "show forth the Lord's death until he come." See proof in our remarks on the Sabbath, in Voice of Truth, vol. 14, no. 5.

More next week.

☞ We call special attention to Br. Armstrong's letter in this number. Who will respond to the urgent call it makes, and go to the far west to preach the glad tidings of the kingdom at hand? And who will aid in the expenses of such a work? Let him whose duty it is to do either, not delay—for the work is important, and what we do must be done quickly: for the end of all things is at hand. Donations to aid those who are spreading the cause in the west, or other destitute places, may be forwarded to this office, or to the office of the Advent Herald, Boston, Mass., and the same will be appropriated as the donors may direct, or when no direction is given, as those may think most advisable, into whose hands the offering is committed.

☞ Bro. D. I. Robinson is faithfully laboring in this city. The church and Sabbath school under his care, are in a prosperous condition.

☞ Bro. P. A. Smith, of this city, has been laboring in the good cause a few miles west with success. We understand that a number have embraced the faith, and that others are waked up to a consideration of the important subjects presented before them. May fruit unto eternal life be the happy result of this enquiry among the people.

CORRESPONDENCE.

LETTER FROM BRO. L. ARMSTRONG.

MILWAUKEE, Mich. May 21th 1847.

DEAR BRO. MARSH—The interest of the cause of Truth, in this section of the country, induces me to address a few lines to you, asking your advice and co-operation in any special effort which you and the friends (who feel an interest for the spread of the truth in the west relative to the speedy coming of Christ,) may deem advisable. I believe Bro. Chandler and others have written to you upon the subject, but I am not aware as yet that the call has met with a suitable response. There is a large and interesting field of labor in this Territory, and there appears an anxious desire manifested by many to hear upon the subject, and many open doors have been found where much good might be done, if some faithful and intelligent brethren, capable of presenting the subject in a proper manner, and in a becoming Christian Spirit, would only come and occupy them. The lecturing brethren who are already here, are as far as I know doing what they can to supply the calls to hear upon the subject.—Bro. Chandler, Bro. Daniels, Bro. Sherwin, Bro. Hitchcock, and Sister Parks are about the only ones who have labored in this Territory to any great extent. Bro. Daniels and Bro. Sherwin are both young brethren who have lectured but a short time, and whose knowledge of, and ability to present the subject before the people as

it fully ought to be as we would naturally expect limited, they nevertheless have done well, and their labors appear to be owned and blessed of God. Bro. Daniels has gone to St. Louis to lecture, and our Sister Parks is laid aside from labor, for the present at least, if not altogether; by reason of an affection of her lungs, brought on by constant and unceasing labor in the cause. From present appearances, I hardly think she will ever be able to resume her labors. But while she feels grieved to think that she is unable to respond to the many calls and invitations for her to lecture for the present, it is no doubt a source of consolation to her that her former labor in the cause has not been in vain in the Lord.

Meeting houses belonging to different denominations have been freely opened to her and the lecturing brethren, in many places. At one time Sister Parks delivered a course of lectures at the Methodist Institution for educating young men for the ministry. There were several ministers present, besides most of the Students, some embraced the truth, and a disposition seemed manifested by many to search the Scriptures to see whether these things were so.

It does seem to me that if some of our able and experienced brethren at the East would come, who are preachers of the Gospel, and sound in the truth, and withal men possessing the spirit of the Savior, (which is very foreign to the denunciatory spirit as manifested by not a few in times past among us,) I think many would receive the truth. More may be won over to the truth by love than can be driven into it by a harsh, censorious and denunciatory spirit. I accuse not any one particular brother of possessing this spirit, for I feel it a failing we all have, I fear, more or less imbibed, as we have seen the truth rejected and scoffed at by those from whom we expected better things.

The brethren, so far as I have heard from them, seem desirous that Bro. Pearson should come, and Bro. Robinson, or any other brethren whom you and the brethren may think the most proper persons. We hope that the brethren at the east, will as far as consistent, help these lecturing brethren on their way, and we will do what we can when they arrive here, in assisting them. The brethren here have done what they could for the cause, and at present are not able to do much, but we feel I trust that we are God's Stewards, and what we have to give shall be freely laid upon the altar.

O that all who profess to love the Lord and are looking for his speedy coming, might examine themselves as to whether they have consecrated themselves, together with all they have, to God and to the spread of his truth, in view of the account they will soon have to render to the returning Husbandman. Have we not reason to fear that many (Ananias and Saphira like,) have kept back at least a part of the price? My prayer is, Lord search us and help us to search and try ourselves by that unerring standard of truth (the Bible,) with reference to this matter.—We hope the lecturing brethren who come will bring as many books as they conveniently can of the most appropriate character, as there is a great many calls in the country, especially, for papers and books upon the subject.

A word with regard to the Voice of Truth.—We take great pleasure, dear brother, in the weekly perusal of your truly valuable paper, and we are desirous that it should continue to be sustained by the brethren and friends of the cause. We hope that yourself as well as your correspondents will continue to feed the household of faith with the bread of life, which is the word of God. Let it not be the medium of scattering fanciful interpretations of the Scripture. Let us learn experience from the past, and advance nothing but what is based upon the immutable word of

God. May God direct and aid you in the faithful discharge of your responsible duty, is the prayer of your brother in the faith and hope of the Gospel.

LUZERNE ARMSTRONG.

P. S. The brethren here are so situated that they would be unable to accommodate lecturing brethren who come with their family; we are sorry that it is so, but it cannot be helped. Let those who come, make their calculations accordingly.

L. A.

LETTER FROM BRO. ST. JOHN.

NEW YORK, May 19, 1847.

BRO. MARSH—I am still looking for that blessed hope, the "glorious appearing," and expect it will be realized to all the "Israel of God" before the end of the present year: indeed I do not now understand why the saints (both the living and the dead) have not before this taken the kingdom, in fulfilment of the promise made to David, why all the people of God have not experienced "THE GRACE" that is to be brought unto them at the appearing of the Lord Jesus Christ, who is to change these vile bodies and fashion them like unto the glorious body of our risen Lord and Savior, I know not; for the periods seem to me to be up, the prophetic numbers full, and a period has now arrived when we may confidently expect soon to hear the voice of that mighty angel, who is to stand one foot on sea and the other on land, and with hands uplifted to heaven, swear by him who liveth for ever and ever, "there shall be time no longer."

But though I have no longer any data beyond this year to which to look for the accomplishment of the exceeding great and precious promise, even ETERNAL LIFE, when this corruptible shall put on incorruption, this mortal immortality, when death itself shall be swallowed up of LIFE; yet I have the most unwavering faith and trust in the Bible as the word of God, and most fully believe that not one single iota of all that is promised will ever fail of its accomplishment, and at the time appointed, for God hath appointed a day in the which he will judge the world by that man (the man Christ Jesus) whom he hath ordained.

My hopes all centre in the resurrection to Eternal Life; and until that event transpires, the saints can not inherit the promises, but must continue subject to the sway and power of death.

Yours in the patience of hope.

B. G. Sr. JOHN.

LETTER FROM BRO. B. MORLEY.

ARRON, O. June 11th, 1847.

DEAR BRO. MARSH—I spent the last Sunday in May with the Brethren in Norwalk, O., where I met Bro. E. Miller, from York, Medina Co.—I think I never attempted to preach when I had so little bodily strength, yet the Lord seemed, in some degree, to own the effort. The brethren and sisters were comforted and blessed under the "foolishness of preaching." Some of them came fifteen miles to the meeting. The "Lord's Supper" was observed. Bro. Miller preached in the evening, but I was unable to attend. He was to preach for them again in two weeks.—Several who have been spiritualizers are now on good ground, their hearts seem to overflow with gratitude to God, that he kept them from going any farther into error, and that he has at last shown them their great mistake. I think kindness is much more likely to affect that class of erring brethren favorably, than severity. They are constantly on the look out for a bad spirit;—and if a person has the appearance of evil only, he can do them no good.

I was much pleased and blessed in the interview I had with Bro. and Sister Alling, and her mother and grand-mother. They all seem to be living to God. May the Lord cause their faith

and love to abound yet more and more.

O, it is refreshing to the way worn pilgrims' soul, to find here and there a kindred spirit.—Some who possess that "Charity" which "seeketh not her own." A great blessing is in reserve for all such. Our King will say to them "Come ye Blessed of my Father inherit the kingdom—inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Returning from Norwalk to this place, I called on Bro. Howe in Clarksfield, where there are a few others still looking for the Lord. In company with Bro. Howe, I called at the house of the Congregational minister (a graduate from Oberlin) but did not find him at home. We had conversation with his wife and found that she was tolerably well informed as to our views of the Advent, and not a believer in the "Spiritual Millennium." Bro. Todd is considered an intelligent, honest minister and a devoted Christian.—I requested the brethren there to furnish him with Beecher's letters on the "pre-millennial Advent," which they agreed to do. I think he will not reject the doctrine they teach.

At Wellington, I found an advent brother and sister by the name of Couch. This place is only eight miles from Oberlin, and I should think was almost entirely under that influence. President Mahan preached there the Sunday before. Bro. Couch is a young man, but was converted from infidelity by the Advent doctrine. I hear of several other similar cases in that region. One of them while reading Bro. Miller's lectures, used to say to Christians, "If your book (the Bible) is true, the Lord is near at hand."

At York, I called on Bro. E. Miller's aged parents. They seem to love the Lord, and desire his coming. I should have preached at these places, but I was not able. My health is now improving. I hope to meet all my appointments. Next Sunday I am to preach at Mogadore, seven miles from here, and Sunday after at Cleveland. I preached at the former place several weeks ago to a large congregation. We had the "Disciple's" house; We are to have the same house next Sunday.

There is room for doing a great deal of good in Ohio by preaching the Advent Doctrine.—The door of "access" is not shut even here.—May the Lord direct those who lay plans for missionary labor.

There are large villages and thickly settled places where very little is known concerning our blessed hope. Such places should receive attention if any thing can be done. I shall try to do all I can, but some one must labor to keep alive the things which remain.

Your remarks on "Perilous Times" in No. 11, are timely and important. There is our great danger at the present time, of losing the power of religion—losing the rejoicing of the hope, and finally losing the Crown of glory.

Will the Lord have mercy upon us, for his great name's sake.

BUTLER MORLEY.

LETTER FROM SISTER SEYMOUR.

LAPORTE, Ia., June 3d, 1847.

DEAR BRO. MARSH,—I have often thought of writing a few words of comfort to the dearly beloved ones at the east, but have as frequently concluded to delay until now, as we are returning to Michigan from a journey of 800 miles through northern Ind., Ill., and as far into W. T. as Milwaukee. Perhaps an abridged account of the cause this way might be interesting to those who love as brethren. We held nine meetings in M., found some precious souls here who love the second appearing as well as the first, and as we know the word to be true which says, "The Lord loveth a cheerful giver," we are confident he must these children, who not only feast on

truth, but delight to sustain it. Brethren Hitchcock, Daniels, Sherwin, (and Hall, lately converted from Universalism to the truth) and Sister Parks, devote about all their time to the cause which to us is so precious. Br. Chandler's labours have been mostly confined to the Sabbath. We lectured in eight places in the Territory, and found it very common for people to beg for a few crumbs of truth, and many invitations pressed us which we could not supply, because we could occupy only one place at once. A number of the brethren said one dozen faithful laborers would find employment enough, and be sustained in this western field. They need more faithful servants whose hearts, heads and hands are immersed in the glorious work. Br. Virgin, of Rock Prairie, said he was willing, or would board a faithful brother and his horse one year. The brethren here and some other places, have been sorely tried. The Lord help that thy precious cause be no more injured, and the lambs of thy flock no longer scattered.

Leaving the Territory, we went to Winnebago co., Ill., where the Lord made use of Br. Hitchcock early in the spring time, to tell the people to break up their fallow ground, he mean while sowing the good seed, showing the harvest was speedily coming; and we found that the seed had not only sprung up, but the fruit was actually almost ripe. Oh! blessed Jesus keep thine arms around this little loving band of babes of this until thou shalt come to be glorified in them. O! if the anticipation of home is so sweet here while with his loving disciples, what will it be when *all, all* of Father's children are with their Redeemer and made like him.

From this place we went through McHenry to Woodstock, where we found Br. and Sister B. Carter, formerly from Mendon, N. Y. They have not heard a lecture since they came west two years since. Their hearts are warm, and could they have a pittance of the privileges which some enjoy, it would be like apples of gold in pictures of silver. Next day took dinner with Elder Sears and family. They have had much of the western sickness, but are looking for life and immortality speedily.

I am sorry the Voice is not better sustained: there are so many poor that want to read, but have not the means. I am afraid that some professed adventists love the world better than Jesus, and will be found with their treasures hoarded up instead of being spent in publishing the truth of the Lord's speedy coming. As for the churches, their lights are almost obliterated for want of oil, yet they say, "is not the Lord among us?" The ministers are so dull, the most of them, that they can hardly bark, except it be at something they call Millerism, then they are ready to growl, and not only beat the men-servants but the maidens also.

They charge us with ignorance, foolishness, infidelity, and puerility, but none of these things move us; for we have long since learned that no bible argument could be brought to even fracture the position on which we stand. So, friends or foes, sink or swim, scolding or applause, we mean by grace divine, to obtain the blessing promised to those who are watching and giving meat in due season. While the enemies of our blessed hope have not light enough to discern the signs of this time, which it seems the blind might see, we have not only the cloud by day, but the pillar of fire by night; its rays are very effulgent now, and they cannot be put out: they all seem to point to the true '47 for the time when will come the glory, immortality, the tree, the river, the crown of life, the Bible Millennium, not over the blood and bones of fifty millions of martyrs, but they all will be there. Ride on, Jesus, O ride on, and take thy waiting people home.

MARY A. SEYMOUR.

LETTER FROM SISTER B. NEWTON.

HOLDEN, MASS. APRIL 25th, 1847.

DEAR BRO. MARSH—We receive the Voice of Truth from week to week and love to hear from the dear brethren and sisters scattered abroad. It does us good to hear of their strong and unwavering faith in God, and in the speedy coming and kingdom of his dear Son. Praise God, he is still converting sinners from the error of their ways, as we read in your paper. There have also been a few converted in this town in a few months past, we believe, but oh how changed the scene since 1843; then the preaching of the coming of the Lord shook as it were, the town; many were converted, and many more convicted, but how few there appears to be now, who are looking for the speedy coming of our blessed Lord, or loving it. It is truly painful to see the pride, covetousness, and worldly mindedness of professors of the religion of the meek and lowly Jesus. Oh that they would turn from their wicked ways speedily before the Lord shall come, when it will be forever too late; for he will reward every man according to his works.

We were edified and comforted by reading on the time of the second advent as recently published in the Voice. Thank the Lord, he always provides in every emergency, that our faith fail not. We have great need of trusting in God with our whole heart, that we may be kept thro' the perils of these last days. See 2d Tim. iii. 1, 6. We believe the evidence increases greatly, that the end of all earthly things is at hand.—How solemn is the position we occupy, and yet how glorious the prospect that so soon all the saints will take the kingdom and possess it forever even for ever and ever. Amen. Even so, come Lord Jesus. My heart rejoices in view of it while I am writing. God grant that all who love his holy name may be careful to depart from all iniquity, and that we may realize that we are standing on holy ground. I do pray that we may have clean hands and a pure heart, and that we may humble ourselves greatly before the Lord who will exalt us in due season if we faint not.

There are a few here who meet weekly, and exhort one another, but I fear some of us are not so strong in the Lord and the power of his might, as we ought to be. We have had severe trials to pass through, but I trust the Lord will bring his own off conquerors through Christ who hath loved us, and given himself for us.

I feel interested in the West India Mission.—I thank the Lord that those who have so lately been delivered from the iron yoke of Slavery, now have the gospel of the kingdom preached to them, and they are taking heed to it. Blessed be God, he is warning this world by mercies and by judgments, that he is speedily coming to reward every man as his work shall be. I hope we shall not stop to praise each other by the way, but give all the glory to God now and evermore. Amen.

Yours, looking for, and hasting to the coming of the day of God. BETSEY NEWTON.

LETTER FROM BRO. N. A. HITCHCOCK.

AZTALON, WIS. T. MAY 29, 1847.

DEAR BRO. MARSH—*The Lord will provide. His purposes ripen fast, unfolding every hour.*

I have travelled considerable during the few months past, but have been subject to trial and inconvenience in consequence of being obliged to travel in the Stage, and on foot, not having a conveyance of my own, but the Lord by his providence has not only provided a conveyance for the present, but has raised up a young man from the labyrinth of Sin and Universalism, to see and feel the power of his truth, to travel and labor with me in the glorious work of sounding the "alarm." Gal. ii. 1; Rev. xiv. 6. On the 6th of May we started from Summit;—that

evening, set forth our hope before a small congregation collected in a private house in the town of Warren. Here are a few believers in the speedy coming of the Lord. Friday evening, May 7th, attended a meeting with a few, who love the coming of the Lord, 6 miles west of Milwaukee. Here are a small number of brethren, who I trust will "endure unto the end," even amidst all the trials that thron the present path which we are called to travel. In the after part of the day Bro. Hall, (the brother referred to above,) gave a short but interesting account of his recent experience; then presented his present hope, and the reasons for it, before a large congregation, and in the place of his former labors as a school teacher, in the vicinity of Milwaukee.

From this place we started to attend the two day's meeting appointed to be held in the State of Illinois. On our way we stopped at Johnstown. Things here have been in a better state than at present. I do hope the cause of the evil existing may be removed and prosperity again be witnessed. Here are at present only two or three who can do for the cause; these few have done and are still willing to do all in their power;—they seem willing to show their faith by their works. This should be understood in its true light: I think the cause of truth demanded that I should speak thus far, with reference to the state of things in that place. From this point we passed on to the place of meeting in Ill. Here we met with Bro. and Sister Seymour, who assisted in the labors of the meeting; there is much interest felt here on the subject of the coming of the Lord, and a preparation for this momentous event. On Sunday it was thought only about half of the people could get into the house, still they crowded around the outside of the house and listened with attention. Several manifested deep and heartfelt penitence; as many as two or three "believed with all their hearts," Acts, viii. 37, and three obeyed the Lord in baptism.

In returning from the State we took a circuitous route through the middle of the Territories, and preached the coming of the Lord in several places where the people had not heard before, still we found a few who had heard, and had partially investigated this important subject. It seems very clear that our work is about done.—I can not see the least possible evidence that the coming of the Lord will not take place this year. Indeed the evidence is abundant that it will, there is safety only in being ready every moment.

Still looking for the Lord.

N. A. HITCHCOCK.

PORTHOPE, C. W. May 20th, 1847.

DEAR BRO. MARSH—I feel very much satisfied with your explanation of the prophetic numbers, and it gives comfort to all the friends that I have conversed with. A statement was made in the Voice of Truth by Bro. Wm. Deveril, that I had gone back on time. If you please you can inform the friends that I believe in time, as much as Bro. Miller or Bro. Marsh. I met Bro. Deveril in Toronto, and he informed me that he had written to the friends at New London, to inform them that I was still in the faith. For the information of our brethren generally, please say, that I never was stronger in the faith of soon seeing the King in his Beauty than now.

Your Brother in hope of soon seeing our Lord. DANIEL CAMPBELL.

LAGONA, N. Y. May 25, 1847.

We have good meetings and an increasing interest in our ranks. One of late has embraced the truth, and is now rejoicing in hope of soon seeing Jesus. We take courage and thank God. Peace, love, and union pervade our ranks; but yet we sigh for home, sweet home.

M. WHITAKER.

Newspaper Postage.

Important Violation of the Law by the Postmaster General.—Being sure that the Postmaster General was violating the Post Office Law in the instructions he had given to his subordinates, we have awaited with some anxiety the official publication of the Laws of the United States. The pamphlet came to hand yesterday: and we take this, the first opportunity, therefore, to show what the law is in the matter of newspaper postage, and to advise the public no longer to submit to an imposition. That part of the new Post Office Law which relates to newspapers is officially published, as follows, *punctuatum et literatim*:

Section 13. And be it further enacted, that it shall not be lawful to deposit in any post office, to be conveyed in the mail, two or more letters directed to different persons enclosed in the same envelope or packet; and every person so offending shall forfeit the sum of ten dollars, to be recovered by action *qui tam*, one half for the use of the informer, and the other half for the use of the Post Office Department: *Provided*, that this prohibition shall not apply to any letter or packet directed to any foreign country; and all newspapers conveyed in the mail shall be subject to postage, except those sent by way of exchange between the publishers of newspapers, and except those franked by persons enjoying the franking privilege, and newspapers not sent from the office of publication; and all handbills or circulars printed or lithographed, not exceeding one sheet, shall be subject to three cents postage, each, except those franked by persons enjoying the franking privilege, and newspapers not sent from the office of publication; and all handbills or circulars printed or lithographed, not exceeding one sheet, shall be subject to three cents postage, each, to be paid when deposited in any post office to be conveyed in the mail.

This is the official law, published by authority, with the punctuation preserved in every respect. It will be seen, it enacts that all newspapers are free except those sent from the office of publication; that in no case can pre-payment be demanded except for circulars and handbills as are composed of one sheet each.

This law, as we have mentioned, has just been published. To show to what extent the Postmaster General has carried his outrageous violations of this law, before its publication, we copy the following from his circular of instructions issued on the 13th of March, four days after the adjournment of Congress. It will be recollected that he had the law before him officially at that time:—

"8. *Transient newspapers* (he says), or those not sent from the office of publication to subscribers, handbills or circular letters, printed or lithographed, not exceeding one sheet in size, will pay 3 cents upon delivery at the office, and before they are put in the mails, and all such will be charged by deputy postmasters as pre-paid matter in the way bills, and upon their accounts of mails sent, and stamped or marked 'paid,' with the name of the office from which sent."

The Postmaster General here directs the following gross violations:—

1st. That transient newspapers, or those not sent from the office of publication to subscribers, shall be subject to three cents postage. The law says, that newspapers not sent from the office of publication are excepted from payment of postage; and in no case demands pre-payment of postage upon them, whether sent by publishers or others.

2d. The Postmaster General directs the postmaster to demand postage on all papers not sent to subscribers from the office of publication.

This is another usurpation. The law does not require, as will be seen above, that newspapers

shall be sent to subscribers. Neither the word nor the substance of the law authorizes any such exaction. It is a gratuitous usurpation, then. Let the reader compare the law and the instructions, and he will justify our conclusions.

And now the public will ask for a remedy; and if they will act, they will have it speedily. Let every postmaster who withholds a paper not sent from the office of publication, be required to deliver the paper free; and in case of refusal, let him be prosecuted before a Justice of the Peace for the paper. Whenever a paper is sent from the office of publication, and more than the old rates are demanded, let the postmaster be prosecuted in the same manner.

Let every postmaster who refuses to receive a newspaper be also prosecuted before a Justice of the Peace, and we shall soon see whether Mr. Cave Johnson is to make laws, or whether they are to be passed by Congress.

The newspapers of the interior, by circulating this article extensively, will soon put a stop to the general system of imposition upon the newspaper press.—*N. Y. Express.*

Beware of Bad Papers.

An article has recently gone the rounds of the religious newspapers, under the head of "Beware of bad books." It is set forth, in faithful lines, the evils of reading bad books. But there is more occasion to beware of bad newspapers.—There is vastly more of corrupt literature issued and devoured in newspapers than in books. And the forms in which this corrupting literature in newspapers steals into a reading, are more insidious and deceptive. Here it comes in, it may be in the ordinary vehicles of intelligence—in the family newspaper, in connection with the news, which every one must read. He who reads a bad book, takes it for what it is, and generally knows something of its character before he commences. But the bad literature that is smuggled into business and family newspapers, is really under our eye and demanding a reading, before we have sought for it; and it stands ready to catch us when we are off our guard, or in our moments of relaxation. Getting admission into a thousand families where a bad book would be proscribed, it is more than a substitute for bad books. It comes in parcels, renewed every week or every day, and renews the temptation to every person and every child in the family.

And then the quantity of bad papers published and read, is many fold more than what goes out in the form of books. It would take many such establishments as that of the Harpers, to supply in books the same amount of corrupt material, that now goes forth in the hundreds of thousands of newspapers and periodical pamphlets which every day sends forth. While, then, we would say nothing to make any one less aware of bad books, we would invoke more attention to what is done through bad papers.—*N. E. Puritan.*

GERRIT SMITH AND THE PRESIDENCY.—Gerrit Smith declines peremptorily a call on him to be a candidate for next President. He says he has all his life been weighed down by the charge of a great landed property left by his father, which has deprived him of a chance to fit himself for the Chief Magistracy; and, though there would be no prospect of his election if nominated, he does not consider it right to run for an office without the qualifications for worthily filling it. If he were President, however, he would first stop the Mexican war, and ask pardon of God and Mexico for our wholesale murders of the Mexican people, returning the territory we have taken by force; 2. Utterly abolishing the Army and Navy; 3. Abolish all Customs or Commercial Restrictions whatever; 4. Establish a system of

Direct Taxation alone; 5. Urge liberal expenditures for Light-Houses, Harbors, improving Rivers, &c. but none at all for Fortifications, Ships of War, &c.; 6. Interpret and apply the Constitution as at deadly war with Slavery; 7. Stop selling Public Lands, allow every man who needs, to take a portion of them without pay, and render the Homestead Inalienable; 8. Discourage distinctions between Native and Adopted Citizens; 9. Appoint no man to office who bases the Rights of Suffrage on Property or Color; 10. Give no office to a Slaveholder, any more than to any other pirate; 11. Nor to any man in favor of the traffic in Intoxicating Drinks; 12. Nor to any adhering member of a Secret Society.—*Tribune.*

☞ The latest reports from the Quarantine Station at Grosse Isle are unfavorable. There are thirteen hundred sick, and about thirteen thousand in 40 vessels at the station. According to all accounts death and starvation are nearly as bad at Grosse Isle as in Ireland. The number of orphans is now about a hundred.—*Quebec Gazette of Monday.*

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APPOINTMENTS.

A conference is appointed to commence at Slabcity, in the town of Loxonia, Liv. Co. N. Y., Friday, July 21, at 10 A. M.—A general attendance is solicited. Friends will call on E. Lee, and C. Goodrich. Bro. H. F. Hill, the Editor and others many be expected to attend. Bro. Galusha is requested to attend this meeting.

BUSINESS NOTES.

T. Smith—It has not been stopped: we mail it regularly to your address.

E. Bellows—P Wilcox has paid to vol xiv no 13.

T. M. Preble—J. Mayell is credited as you ordered. But few of the last lot sold.

J. Croft—We have said, and again say, "if you have any evidences on the subject of which you speak, we should like to see them." Certainly, you have no reason to complain at this.

☞ Bro. J. D. Johnson, on account of ill health, has returned to Worcester, Mass., where he wishes to be addressed.

WEST INDIA MISSION.

By a sister, Applied as directed by Bro. Mansfield, for papers sent him. \$2.

Receipts for Week ending June 18th.

J Thompson, M A Seymour, G A Sterling, E Bellows for P Aldrich, \$1, A Anthony \$1, S A Bishop \$1, P Wilcox \$1; I S Burtard \$1; C N Martin 50 cts; E Parker \$1; J S Wright \$1; W T Wideman \$1; G W Cherry \$2 vol xiv no 13; I Mills for G Vandercook \$1; J Adair \$1, M Newton 50 cts, and C Newton 50 cts; M Whitaker for V Cox \$1, and A Miller \$1; B Morley for J Tooker \$2, pays to vol xv, no 13, and E Adams \$1; J Stedman \$1, pays to close vol xiv; C Boughton 50 cts; L Boughton 50 cts; E Hall \$5; W B Maynard; P A Brewster; J S Young \$2; J P Bell; L D Marsh; J Croft; A C Judson; A G Case; J Higgins \$1; T M Preble.

